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PREFACE.

ALTHOUGH there are several Hebrew Lexicons extant, some large and some small, some original and some translations or adaptations, it may be stated, without detracting in the least from the respective merits of the works which have hitherto appeared, that, as far as regards the Hebrew-English Dictionaries, the old ones are incompatible with the present approved system of modern study, whilst the modern, which were published with a view to cheapness, are incomplete and deficient. Some of them pretend to be translations from the best German works; but the originals have been, either from doctrinal motives or those of economy, shorn and cut down to that extent, that the term "mutilated" may be appropriated to them more fairly than "abridged."

In no language are found words and roots with so various, and not unfrequently opposite significations, as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms. It ought also to be remembered, that the great standard by which the principle of the language is judged rests upon the twenty-four books of the Old Testament Scriptures; by them we are guided in our estimate, valuation,

and classification of roots, and from them we derive our information as to the primitive and adopted significations of these roots. Hence the sense of several roots or words which occur once in Scripture, and for which we can find no analogous passage to guide us, must be rendered according to the context; and since this rendering is liable to different versions, the commentators and translators of the Bible differ in the interpretation. It is therefore the duty of the compiler of a Hebrew Lexicon to have his thoughts continually directed to the Sacred Scriptures, they being the fountain-head from whence all post-biblical works in the Hebrew language flow, and on the basis of which new words and terms have been formed to convey ideas and sentiments necessarily occurring in the large number of scientific, metaphysical and rabbinical works, with which the post-biblical literature of the Jews abounds. These latter works constituting by far the greatest portion of the Hebrew literature, it is no less the duty of a writer of a Lexicon to supply the words and terms of the derivatives from the original Hebrew, and to furnish their various graduations, developments, and significations. Both duties the compiler of the present Lexicon has made it his task, scrupulously and faithfully, to discharge, taking care, at the same time, to point out the primitive words, as well as those of later introduction, and carefully distinguishing the adopted offsprings from the mother-tongue.

Among all the Hebrew Lexicons published, both in England and on the Continent, there are none that can be compared for compactness, completeness, and cheapness, to the Hebrew and Chaldee Lexicon by Dr. Julius Fürst, the eminent Hebrew

teacher of the University of Leipzig, which, therefore, has been selected as a model for this Dictionary. Meanwhile due regard has been had to the Authorised English Translation of the Bible, and its rendering of those scriptural passages in which it was found necessary to deviate therefrom. In the numerous quotations from Scripture given in this Lexicon, which will prove of incalculable advantage to the Biblical student, the Authorised English Version has been given, as well as the rendering adopted in this Lexicon, based on well-matured philological grounds.

It is only left now for the compiler to give a list of the abbreviations and an explanation of certain terms which are met with throughout this Work.

The term "Aram." signifies the Chaldee language, in which part of the Book of Daniel is composed, and which is interspersed with the Hebrew in both Talmuds, the Jerusalem as well as the Babylonian, the Book Zoar, the Medrashim, and many other post-biblical works.

The terms "later," "new Hebrew," and "modern," are applied to those words which have been introduced either subsequent to the Pentateuch or Prophets, or all post-biblical writings.

The term "not used" is applied in respect to the form of the word, such form not occurring in the Scriptures, but being found requisite to shew the root, from which branch out the different forms in use, accompanied by their various significations and modifications.

LONDON, *January*, 1855.

LIST OF ABBREVIATIONS.

Accus. or acc. accusative
adj. adjective
adv. adverb
Aph. or Af. Aphal, Afal
apoc. apocopated
appell. appellative
Aram. Aramaic
author. vers. authorised version

c. or const. state of construction
caus. causative
coll. collective
com. common
comp. compare
conc. concrete
constr. construed
contr. in contrast

dat. dative
def. definite
dem. demonstrative
denom. denominative
dim. diminutive

equiv. to or = equivalent to

f. or fem. feminine
fig. or figur. figuratively
fut. future

gen. genitive
gent. gentile
Gr. Greek

Heb. Hebrew
Hiph. Hiphil
Hith. or Hithp. Hithpaal
Hoph. Hophal

imp. imperative
indef. indefinite
inf. or infin. infinitive
inter. interrogative
intrans. intransitive

Ithp. Ithpaal

m. or masc. masculine

neut. neuter

Niph. Niphal

Nith. Nithpaal

origin. originally, original

Pa. Pael

part. particle

part. or particip. participle

pass. passive

patron. patronymic

pers. person

Pers. Persian or Persiac

Pi. Piel

pl. or plur. plural

p. n. proper noun

p. n. f. proper noun feminine

p. n. m. proper noun masculine

poet. poetically [line

pref. prefix

prep. preposition

pron. or pr. pronoun

pronom. pronominal

Pu. Pual

Rab. Rabbinical

reflec. reflective

relat. relative

sing. singular

signif. signification

subs. substantive

suff. suffix

syn. synonymous

Tal. Talmud

Targ. Targum

transf. or trans. transferred

trans. transitive

Biblical and Rabbinical.

אב

אָב (c. אָבִי in Gen. 17 : 5, אָב ; in

p. n. אָב, אָבִי; with suff. אָבִי, אָבִיכֶם, אָבִיכֶם; pl. אָבוֹת c. אָבוֹת m. father, the physical, or the spiritual, i.e. God. The following sub-significations have developed themselves from the above, retaining the characteristic of FATHER: 1) benefactor, provider, supporter; representing paternity, in external relation: 2) teacher, instructor, father in intellectual relations; therefore addressed to national teachers, old men, prophets, priests, viziers, kings; father of the king, i. e. vizier, שׁוֹם לְאָב to confer on one the dignity of vizier. In reference to paternal rights, expresses the idea of lord, possessor, (proprietor,) almost like בָּעַל; this signification appears especially in compound proper nouns, and in other Semitic dialects. As founder of a family, a generation, or a tribe, אָב signifies: 1) the head of a family, tribe, (syn. אָבוֹת, אָבוֹתָא), hence (רֹאשׁ הַמִּשְׁפָּחָה, נְשִׂיאָהּ), hence אָבִי family-circle, family of

the head of a tribe ; 2) ancestor, forefather ; אָב הָרִאשׁוֹן Adam ; 3) ancestor of a guild, i.e. 'creator, inventor, the first composer or former. This noun is primitive, although it follows the analogy of the derivatives from אָבָה.

אָב (c. אָב, with suff. אָבִי, אָבִי, def. אָבִי, pl. אָבִי, def. אָבִי) Aram. the same.

אָב (with suff. אָבִי, pl. אָבִים, c. אָבִי) m. properly the shining of bloom ; hence 1) time of blooming, age of blooming, also the bright verdure ; 2) fruit, from which אָב Aram. month of fruit, i. e. August, and in Targum אָב often for אָבִי, אָבִי. Root אָבִי.

אָב (Talm. אָב def. אָבִי, with suff. אָבִי or with the ך interpolated אָבִי, אָבִי) Aram. the same, but often fruit, hence :

אָבִי to yield fruit.

אָבִי (not used) to shine ; next, to bloom, after a usual rendering : as אָבִי, אָבִי etc., derivatives אָבִי.

אָבִי (Persian) p. n. m. one beautifully formed, from *bag*, Pers. *beh*, beautiful, and *ta* = *tan* ; Pers. *ten* body.

אָבִי fut. אָבִי and אָבִי (intrans.) originally, to be estranged, forsaken, (see אָבִי) ; hence 1) to err

about, to go astray in the desert, or in solitude, אָבִי Ps. 119 : 176, a sheep wandering about in abandonment. The unstable life of the Nomades ; as אָבִי a wandering Aramite, Deut. 26 : 5 ; of the wandering about in a foreign country, Isa. 27 : 13. 2) to lose oneself, to disappear, e. g. to lose courage (אָבִי) ; to lose all hope (אָבִי) ; part. אָבִי (seldom c. אָבִי) being a want of counsel, transferred to the sense of uselessness, in vain : e. g. refuge is vain (אָבִי), the vision (אָבִי) with אָבִי, the person for whom something is in vain and useless ; 3) to cease, to perish, of man, animals, etc., therefore אָבִי, an unhappy one, here sometimes the addition of אָבִי. Piel אָבִי ; 1) to dismember, to scatter, to disperse ; אָבִי to squander property ; 2) to destroy (things), to murder (human beings), deprive : e. g. אָבִי the understanding. Hiphil, to cause to be ruined, destroyed, annihilate, with the addition of אָבִי, אָבִי, for 1 pers. fut., also stands the form אָבִי with a quiescent Alef which is subsequently dropped.

אָבִי fut. אָבִי Aram. the same, affirm. אָבִי like Hiphil. Hophal

after a Hebraism, passive of Hiphil.

אַבֵּר m. 1) equiv. to אָבֵר annihilation, destruction; 2) part. n. an unfortunate man.

אַבְרָהָהּ f. 1) abyss, precipice, (as inf. n.); 2) a lost thing, (part. n.)

אַבְרָהָהּ m. in Ketib for אָבֵר; the affix ה־, changes often with ו־, probably read in Ketib אָבֵר.

אַבְרָהָהּ m. 1) annihilation; 2) place of destruction, the region of the dead.

אַבְרָהָהּ also אָבֵר (c. אָבֵר) m. destruction, Est. 8: 6, 9: 5.

אַבֵּר fut. אָבֵר (in relation with אָבֵר, אָבֵר, with the same root), to be fond of, to incline to; hence 1) to consent, to obey, with לְ of the person; 2) the more active inclination, to incline, to be willing: with לֹא not willing, (unwilling), (like אָבֵר) with the accusative of the noun or of the infinitive, but always from readiness of inclination; 3) to will violently, to be anxious, to be eager, to lust after, to desire.

אַבְרָהָהּ only in Job 9: 26, probably a foreign word. According to some, a reed, rush, suitable to an Arabic analogy.

אַבְרָהָהּ m. according to Abulwalid Ibn Ganah, from אָבֵר, also a lust,

eagerness or distress, like אָבֵר.

But more correct with Kimchi equiv. to אָבֵר, wo, according to an Aram. analogy.

אַבְרָהָהּ (for אָבֵר pl. אָבֵר) m. originally satisfying, feeding, hence crib, grate for the use of feeding; see אָבֵר.

אַבְרָהָהּ see אָבֵר.

אַבְרָהָהּ (not used) equiv. to אָבֵר *σφαγ* to slaughter, *σπ* spiritus, changes into אָבֵר (of אָבֵר) with אָבֵר.

אַבְרָהָהּ (poetical. אָבֵר) f. slaughter, murder, Ezek. 21: 20, LXX. *σφαγία*.

אַבְרָהָהּ only pl. אָבֵר m. melon, Targ. אָבֵר i. e. *μηλοπιπών*, see אָבֵר II.

אַבְרָהָהּ p. n. f. strong desire, longing, 2 Chr. 29: 1, for which also אָבֵר.

אַבְרָהָהּ p. n. m. (father of shame, a shamed one, a modest one); see אָבֵר 1 Chron. 11: 32.

אַבְרָהָהּ p. n. m. one who possesses godliness, a pious one.

אַבְרָהָהּ p. n. m. father of an assembly, a gatherer.

אַבְרָהָהּ m. (from אָבֵר time of bloom, (as אָבֵר, אָבֵר), hence time of ripe ears; אָבֵר month of ripe ears (like אָבֵר); next transferred to ear, fruit of ears.

אַבְרָהָהּ p. n. f. (head of the group of dancers). See אָבֵר.

אַבִּינָל p. n. f. the same.

אַבִּירָן p. n. m. (father of judgment, judge). See רִיָּן.

אַבִּירָע p. n. m. (father of knowledge, one that knows). See יָרַע.

אַבִּירָה 1) p. n. m. (God is provider); 2) p. n. f., see אֲבִי.

אַבִּירָהּ p. n. m. the same.

אַבִּירָהּ p. n. m. (He, i. e. God is the father).

אַבִּירָהוּר p. n. m. (possessor of fame) Πάροχος. See הוּר.

אַבִּירָחִיל 1) p. n. f. (the head of the singers), a songstress. See הוּל = הָלַל; 2) p. n. m. (a variation of אֲבִירָחִיל).

אַבִּיוֹן (from אָבָה) adj. asking, begging, poor, needy; from which the subst. the poor one, the sufferer. בְּנֵי אֲבִיוֹן the poor.

אַבִּיוֹנָה f. desire, longing, lust, Ecc. 12: 5, according to others, the means of desiring, specially strawberry. (אַבִּיוֹנִי berries.)

אַבִּירָחִיל p. n. f. (father of valour, the valourous one.)

אַבִּירָטִיב p. n. m. (father of goodness, the good one.)

אַבִּירָטָל p. n. f. (father of dew, the freshness of life.)

אַבִּירָם p. n. m. (father of the sea, navigator.)

אַבִּירָמָל p. n. m. (belonging to the tribe of Mahil.)

אַבִּירָמָלָךְ p. n. m. (father-king) king-ly titles of the Philistines; as also אֲנָנִי, פֶּרֶעָה.

אַבִּירָנָב p. n. m. (father of noble-mindedness, the noble-minded one.)

אַבִּירָנוֹעַם p. n. m. (possessor of loveliness, grace.)

אַבִּירָנֹר p. n. m. (possessor of light, luminary.)

אַבִּירָסָף p. n. m. = אֲבִירָסָף contracted from אֲבִירָסָף, which see.

אַבִּירָעֶזֶר p. n. m. (father of help); helper, patron. אֲבִירָהּ עֶזְרִי.

אַבִּירָ adj. and subst. m. helper, protector, hero, (from אָבָר), only applied to God.

אַבִּירָ adj. m. very valorous, manly; hence the subst.: 1) a valiant one, courageous one, with the addition of לָב; poetically, the daring bull, the bold horse; 2) the distinguished, the worthy, אֲבִירָ the most distinguished of the shepherds, אֲבִירָם bread of the superior (manna); 3) inflexible, hardened, stubborn, with לָב (= קָשָׁה לָב).

אַבִּירָם p. n. m. (father of pride, the proud one.)

אַבִּירָשָׁנָה p. n. f. (female professor of agility, the agile one). See שָׁנָה.

אַבִּירָשׁוּעַ p. n. m. (father of luck, the fortunate one.) See שׁוּעַ.

אַבִּירָשׁוּר p. n. m. (the father of me-

lody, singer). See שׁוֹר.

אָבִיָּהּ p. n. m. (the father of will, one who is strong in will). See שׁוֹר.

אָבִיָּשׁוֹל p. n. m. (father of friendship; friend, probably father of peace).

אָבִיָּתָר p. n. m. (father of preference, the preferred one).

אָבִי (poetically) only Hithp. to rise as in a column, applied to smoke which curls in rising. Isa. 9 : 17.

אָבִי fut. יִאָבֵל (poetic.), originally to sink oneself, to fall together, to perish; hence 1) to wither, to parch, to mourn, used of grass, (related to אָמַל); 2) mourning, of man, originally the sinking of the head, (the bowing down). Hiph. caus. of Kal. Hith. (pros.) as Kal, with אָל, אָל, of the person for whom one is mourning.

אָבִי (not used) to dampen, related אָבִי to irrigate.

אָבִי (c. אָבִי, pl. אָבִי) adj. m. mourning, (syn. אָבִי, אָבִי). Root אָבִי.

אָבִי p. n. f. (fresh, verdant place, meadow, common, from אָבִי), name of a town, hence אָבִי; and with ה mobile אָבִי; more frequently in compound pp. nn. as :

אָבִי בֵּית מִאָּחָה, p. n. f. (meadow of Bet Maacha) city adjacent to אָבִי (which see) below Lebanon,

also אָבִי and אָבִי.

אָבִי הַשָּׂמִי p. n. f. (Accacia-place) a city in the plains of Moab.

אָבִי פְּרָמִים p. n. f. (vineyard) an Amonite village.

אָבִי מְחֻלָּה p. n. f. (place of the national dancers); town in the dominion of Issachar.

אָבִי מַיִם p. n. f. (meadow of water), city beneath Lebanon.

אָבִי מִצְרַיִם p. n. f. (meadow of the Egyptians), a place near Jordan.

אָבִי (with suff. אָבִי) m. mourning, אָבִי to institute a funeral procession; with ל of the person, of whose honor, etc.; 2) (poet.) voice of mourning, hence אָבִי mourning for the single branch.

אָבִי adj. and conj. 1) certainly, indeed, decidedly, in the golden age of the language; 2) (later) decidedly opposite, but, however; see אָבִי.

אָבִי or אָבִי (אָבִי in the latter period of the language, and rare), m. shore of the river, river-district, used for the shore of the Caspian Sea (אָבִי). Root אָבִי.

אָבִי (not used) equivalent to אָבִי to be firm, to be hard. Hence:—

אָבִי f. (m. only 1 Sam. 17: 40), stone-rock, אָבִי hail-stone, אָבִי precious stone; figuratively weight. אָבִי weight of lead, lead for measurement; אָבִי the lead

of sounding (plummet); **בָּרוּי** lead of devastation; root **אָבַן**.

אָבֵן בֵּהָן; see **בֵּהָן**.

אָבֵן הַפְּאַל p. n. f. (stone of separation) name of a place.

אָבֵן הַעֶזְרָא p. n. f. (stone of victory), name of a monument near Mizpa.

אָבֵן p. n. f. (firm foundation) name of a river. See **אֲבָנָה**.

אָבֵן (= **אָבֵן**) m. only dual **אָבֵימִן** (double mill-stones); 1) stool of delivery (labour), which consisted of two stones; 2) stool of the potter, the potter's mould, in the East consisting of two stones; however, a correcter view of **אָבֵימִן** is taking it for **אָפְנִים**, viz. a tool consisting of two wheels, a pair of wheels or moulds, from **אָבֵן**=**אָפֵן** in the signification of mould, wheel.

אָבֵימִן m. girdle of a priest, girdle of office, originally a tie, girding.

Aram. **פִּיגְרָא** see **פִּגְמָא**.

אָבֵימִן p. n. m. See **אֲבִיגַיִר**.

אָבֵן to nourish, to feed, of cattle, but only part. pass. **אָבֵימִן** fed, fattened.

אָבֵימִן f. blister of the skin, a swelling boil. Root **בִּיעַ** which see.

אָבֵן (not used) to glitter, to shine.

אָבֵן p. n. f. (glimmering) name of a town in the dominion of the tribe of Issachar.

אָבֵן p. n. m. full of brilliancy.

I. **אָבֵן** (not used) to swerve, vacillate, (Lat. *vacillare*) to move to and fro.

II. **אָבֵן** a lighter form of the Root **אָבֵן**, to fold one in another, but only in Niph. **נִאָבֵן** to embrace; and hence to struggle, to wrestle, therefore weaker than **נִלָּחַם** to destroy one another, and synonymous with **נִפְתַּל**.

אָבֵן a thin dust flying about. See **שָׁחַק**, **דָּק**.

אָבֵן (only const. **אָבֵנָה**) f. dust (of spices), **רוֹבֵל** spice-dust of grocers.

Root **אָבֵן** I.

אָבֵן (not used) 1) to cover, to clothe, to veil, wrap round; 2) to protect, to defend, to resist: hence to act vigorously on the principle of protecting, shielding. The stronger form is **הָבֵר**, **בָּבֵר**.

אָבֵן m. pinion, wing, from **אָבֵן**, likewise **פִּנְיָה** wing, fix **פִּנְיָה** to cover, **עֹף** from **עָף** to veil.

אָבֵנָה (poetic.) f. wing, pinion.

אָבֵרָה p. n. m. father of many nations as explained in Scripture.

רָהֵם from **רָהַם**=**רָעַם** equivalent to **הָקֵה**, applied to the roaring multitude, equivalent to **אָב** **הַמֶּוֹן** which is also etymologically correct.

אָבֵרָה m. form of salutation of the Egyptians to Joseph (Gen. 41 :

43); probably a noun like בִּרְכָה, viz. from בָּרַךְ to wish joy, to congratulate, to bless : hence blessing, hail ! The form is like אֲבִיבִי ; see בָּרַךְ.

אֲבָרָם p. n. m. (a contraction of אֲבָרָם, father of Aramea, or patriarch of Aram), the former name subsequently called Abraham. The patriarch of Aram became, after the promise, the father of many nations.

אֲבָרָם the same as אֲבָרָם which see.

אֲבָרָם the same as אֲבָרָם for which see.

אֲבָרָם (not used) after the Arabic, to flee, to run away.

אֲבָרָם p. n. m. (fugitive).

אֲבָרָם p. n. m. (with עֹלֵם etymologically combined) the sovereign title of Amalekite princes, as פָּרֵעַ and אֲבָרָם from which nouns gent. : אֲבָרָם of Haman, hence the tradition of his Amalekite descent.

אֲבָרָם (not used) to bind, combine, synonym. with it is אֲבָרָם, אֲבָרָם.

אֲבָרָם (formed from אֲבָרָם) f. 1) something bound together, a bundle, e.g. אֲבָרָם אֲבָרָם a hyssop-bunch; 2) band, troop; 3) a joining together, chained together, bound together : hence vaulted arch, more particularly, the horizontal arch, the sky.

אֲבָרָם (poetical, seldom used) m. nut.

אֲבָרָם nut-garden. It seems that etymologically אֲבָרָם is derived from אֲבָרָם = אֲבָרָם, where נ is added. אֲבָרָם p. n. m. (the accepted among the wise), the name of the author of the 30th chapter of Proverbs. Root אֲבָרָם.

אֲבָרָם f. berry, grain, bean, as the smallest weight of coin ; hence small coin, originally something round that turns and rolls about, from אֲבָרָם 3 = אֲבָרָם.

אֲבָרָם (not used) to roll (of water), to whirl, to swell, to spring, to be in form of waves, syn. with אֲבָרָם.

אֲבָרָם (only c. pl. אֲבָרָם) m. drops, on account of the round form. Root אֲבָרָם.

אֲבָרָם p. n. of a city (double-fountain) in the territory of Moab, 24 miles from Arepolis.

אֲבָרָם (not used), a lighter form of אֲבָרָם, crooked, bent, to be mournful, hence אֲבָרָם, אֲבָרָם, אֲבָרָם.

אֲבָרָם adj. dejected, bowed down ; אֲבָרָם 'bent down in mind,' Isa. 19 : 16.

אֲבָרָם (not used), to gather, to flow together, (root אֲבָרָם which see,) but not be rendered burn, or to be spoiled, or to have an aversion for anything. From which comes אֲבָרָם and אֲבָרָם.

אֲבָרָם (c. אֲבָרָם, also Isa. 35 : 7, where אֲבָרָם is omitted, pl. אֲבָרָם c. how-

ever **אָנְבִּי** the same as **וְדָבָרִי**, m.
1) place of the collecting of waters, pond, that which refreshes, Isa. 35 : 7, therefore never rendered a ditch, root **אָנְבִּי**; 2) rush, a reed that bends; root **אָנְבִּי**. The rush in ponds which prevented the crossing of enemies was frequently set on fire by the latter, Jer. 51 : 32.

אָנְבִּי m. 1) equivalent to **אָנְבִּי** pond, (therefore cannot be rendered 'a kettle,') **אָנְבִּי נִפְיָה** a seething pot, Job 41 : 12, root **אָנְבִּי**; 2) hook, from being bent or crooked, Job 40 : 26. Hence reed, rush, as **אָנְבִּי**, hence a symbol of the humble, root **אָנְבִּי**.

אָנְבִּי (not used,) to hollow out, to excavate; hence the Aram. **אָנְבִּי** a tub, **אָנְבִּי** a pit.

אָנְבִּי (c. **אָנְבִּי**, pl. **אָנְבִּי**) m. a basin, a bowl, a dish, from its being deepened out. **אָנְבִּי הַפֶּה** a basin of roundness, a round bowl.

אָנְבִּי (a branch; from **אָנְבִּי**), only in pl. **אָנְבִּי** m. wings. See **אָנְבִּי**.

אָנְבִּי fut. **אָנְבִּי** 1) to gather, to collect, gather fruits, (syn. with **אָנְבִּי**); 2) to gather, to receive in, (see **אָנְבִּי**); 3) the same as **אָנְבִּי** to form into waves, to be undulating, (see **אָנְבִּי**) hence to roll, to roll together; root **אָנְבִּי** = **אָנְבִּי**.

אָנְבִּי (c. **אָנְבִּי**, def. **אָנְבִּי**, pl. **אָנְבִּי** def. **אָנְבִּי**) Aram. f. roll, scroll, letter, (comp.) **אָנְבִּי**. Root **אָנְבִּי** 3. **אָנְבִּי** (later, c. pl. **אָנְבִּי**) m. basin, a vessel for sprinkling. Alef is prosthetic, and **אָנְבִּי** is a very old affix of nouns. Root **אָנְבִּי**, which see.

אָנְבִּי m. a clinched hand, fist; root **אָנְבִּי**.

אָנְבִּי (later, pl. **אָנְבִּי**) f. roll, a roll of manuscript, (as **אָנְבִּי**); hence a written letter, ban, edict, document. Root **אָנְבִּי** 3.

אָנְבִּי (after the form of **אָנְבִּי**) m. wrapt up in a vapour or cloud, properly the covering, from **אָנְבִּי** covering, wrapping, which see.

אָנְבִּי (only the inf. Hiphil **אָנְבִּי** for **אָנְבִּי**) is transferred from **אָנְבִּי** to faint, pine away. Hiphil, to trouble, afflict.

אָנְבִּי p. n. m. (= **אָנְבִּי** finger of God, sign of Omnipotence; Aram. **אָנְבִּי**).

אָנְבִּי (not used) to endure, last, continue.

אָנְבִּי (for which is also **אָנְבִּי**) p. n. m. era, space, duration, long-living.

אָנְבִּי p. n. m.

אָנְבִּי (c. **אָנְבִּי**, pl. **אָנְבִּי**) m. 1) a governor, lord, husband, God, etc.; particularly in addressing where the person addressed, if masc. calls

himself עָבָר, if fem. אָמָה; 2) steward, possessor. Peculiarities of this noun are: 1) that אָרָן (seldom אָרֶן) is always used of God, as well as the superlative form אֲרִנִּי הָאֲרִנִּים only implies God; 2) that the plural is often only used as singular in signification and construction; root אָרַן or רָיַן.

אָרֹן m. the reigning one, governing one, only used of Jehovah, who calls himself so, and is so addressed. The affix אֲ- is the ancient adjective form equiv. to the modern אֲ-, hence אֲרֹן is to be taken as a denominative from אָרָן. Compare the adjective אֲרִנִּי from אָרַן, which see.

אָרֹנִים p. n. f. (double habitation), a city in the dominion of the tribe of Judah.

אָרֹנִים p. n. m. abbrev. of אֲרִנִּים. אֲרֹנִים see אֲרֹנִים.

אֲרִנִּי Aram. adv. properly *ubi*, in the same place, related to אֲרִנִּי *ubi*? from which its application to time, *tunc*; joined to a preposition the usual contraction takes place, as בְּאֲרִנִּי.

אֲרִנִּי adj. m. properly, splendid, magnificent, from אָרַר to beam, radiate, to glitter: hence 1) shining afar, celebrated, *illustis*, Ps. 16: 3; 2) eminent, noble, e. g.

כֶּסֶּל אֲדִירִים vessel of the great, i. e. splendid vessel. אֲדִירֵיהֶם the nobles of the sheep, i. e. the shepherds; 3) of physical power and greatness.

אֲרִנִּי (Persian) p. n. m. perhaps equivalent to עָרֶל.

אָרָם (demon. from אָרַם) blood-red, to be blood coloured, from the shining red of the corals, (for other objects compare אֲרִמֶּן, אֲרִמֶּן) Pual only part. אֲרִמֶּן, pl. אֲרִמֶּן red coloured. Hiph. (caus. of Kal) to show a shining red, of the coccus colour. Hith. to become red coloured (the wine), *rutilare*.

אָדָם (without flexion) m. 1) the name of the first man, *Adam*; hence always with the article אֲדָם, as אֲדָם הָאִשָּׁה of Eve, (compare אֲדָם הָאִשָּׁה) with which may be connected the poetical expression אֲדָם בְּרִיתָא or אֲדָם בְּרִיתָא descendants of Adam, man, mortal being; also in prose, pl. אֲדָם is usually used for men; 2) man or collect. mankind in general, אֲדָם אֲדָם the poor of men = the poorest, Isa. 29: 19; אֲדָם אֲדָם wild ass of man, i. e. very wild man; אֲדָם אֲדָם the sacrificers among men; but especially common, low persons, in contrast to אֲדָם; also in contrast to

those already named; 3) man (like אִישׁ) only Ecc. 7 : 28 where אִישׁ follows in contrast; 4) p. n. f. name of a city on the Jordan as אֲדָמָה, אֲדָמִי.

אֲדָם (from אָדָם) adj. m., אֲדָמָה f., pl., אֲדָמִים m. glittering red, red, e. g. of blood colour, of the chestnut horse, of the youthful fresh colour of the cheeks, etc., etc.

אָדָם (otherwise עֲשׂוֹ) 1) p. n. m. twin brother of Jacob, who was oftener called עֲשׂוֹ; thence as the national name of his descendants, who possessed and governed a mountainous country, full of rocks and clefts, on the south-eastern border of Palestine, hence בֵּית גִּבְרִי, אֲדָם; 2) p. n. f. name of the land Idumea אֲדָם, אֲרֶץ אֲדָם. Ἰδουμαία. See עֲשׂוֹר.

אֲדָם (from אָדָם) f. a red precious stone, (Targ. סִמְקָן the red one, which is also the derivation of σάμκων and carnelian.)

אֲדָמִים (redoubled form) adj. m. אֲדָמִי f; pl. f. אֲדָמִימוֹת here and there red, red striped, mixed with red. The Alef of the root disappears in the middle of the reduplication, like כ in כְּחָרָר.

אֲדָמָה (primitive, not from אָדָם; with suff. אֲדָמָתִי, pl. אֲדָמוֹת) f. properly, the firm hard terrestrial

body; hence 1) the firm earth or the building ground, arable land; אִישׁ אֲדָם man of the arable land, i.e. a tiller of the ground; אֲהָב אֲדָם one who is devoted to agriculture, hence taken in the sense of fruit of the arable land; 2) arable land, country, region, as אֲרָצוֹת יִי הַקִּנְזִשׁ hence אֲרָצוֹת (only in Ps. 49 : 12,) countries, lands; 3) terrestrial globe, ball of the earth; 4) p. n. f. of a city in the dominion of Naphtali. For the etymology compare the denom. אָדָם, (Rab.) to pull down to the ground. הָרָם Aram. the same; הָרָם the ground firmly trodden over, floor.

אֲדָמָה p. n. f. (fruit-ground) name of a city in the circuit of Sodom.

אֲדָמוֹנִי adj. m. 1) red of the hair; 2) the red flesh, youthful colour of the cheeks.

אֲדָמִי p. n. f. (arable land, arable field,) a city in the dominion or Naphtali.

אֲדָמוֹנִי (from אָדָם) adj. m., pl. f. אֲדָמוֹת Edomitish.

אֲדָמָתָא (Pers.) p. n. m.

אָדָן (not used) to pierce, impress, to press in, synon. with אָדָן; transferred to rule, to manage, forbid, prevent, resist.

אֲדָן a master, see בָּלְאָדָן.

אֲדָן (also אֲדָדָן) p. n. m. perh. = אֲדָד.

אֶרֶן (pl. אֶרְנִים, c. אֶרְנִי) m. fundam-
mental base, the steadfast, strong
pedestal; hence base of a column,
plates used to be laid under
wooden walls, etc. Root אֶרֶן.

אֶרְנִי see אֶרְנִי.

אֶרְנִי is found in combination with
proper names as a Canaanite
title.

אֶרְנִי-בֶּסֶק p. n. m. (ruler of Besek,
see בֶּסֶק).

אֶרְנִי or אֶרְנִי-הוּהוּ p. n. m. (worship-
per of Jehovah), אֶרְנִי the same as
אֶרֶן. Sometimes substituted by
אֶרְנִיקָם.

אֶרְנִי-צֶדֶק p. n. m. (worshipper of
the planet Jupiter), title of a Ca-
naanite ruler.

אֶרְנִיקָם p. n. m. (the Lord stands),
occurs also for אֶרְנִי-הוּהוּ.

אֶרְנִיקָם (see הֶרְוֹקָם) p. n. m. (a ruler
of high rank.) In contraction,
this name appears in אֶרְנִיקָם, for
which also is substituted הֶרְוֹקָם.

אֶרֶן (not used in Kal) properly to
glitter, glimmer; hence 1) to be
very bright, magnificent; 2) to
be famous, shining far; 3) to be
distinguished, noble, mighty, to
be great in general. Compare
אֶרְרָה. Niph. to show oneself
grand, brilliant. Hiph. to glori-
fy, to make brilliant, Isa. 42: 21.

אֶרֶן m. name of the last month of

the ecclesiastical year, (about the
month of March), but in the
reckoning of the civil year Ellul
is the 12th month.

אֶרֶן (magnificence), see הֶרְוֹקָם
(magnificent court), p. n.

אֶרֶן m. 1) ornament, set of jewels,
hence הֶרְוֹקָם 'the valuable orna-
ment; 2) = אֶרְרָה full dress,
splendid dress, the ornamental,
tunica.

אֶרֶן (def. אֶרְרָה, pl. c. אֶרְרִי, def.
אֶרְרָה) Aram. f. a great open
place that is raised and stamped
fast, forming in the East a thrash-
ing-floor. Root אֶרֶן (not עֶרֶן)
to make great. (Compare אֶרֶן 3.)

אֶרְרִי only pl. def. אֶרְרִי Aram.
m. a certain officer or bailiwick
in the Babylonian empire, which
is not distinguished even by the
context. Rashi supposes it to be
the name of a nation. Saadia is of
opinion that it signifies 'magna-
tes,' but, at all events, the etymo-
logy of this noun is as little to be
sought for in the Semitic as that
of אֶרְרִי.

אֶרְרָה Aram. adv. right, correct,
exact, just. It is like אֶרְרָה
non-semitic.

אֶרְרָה (pl. אֶרְרָהִים, and also
אֶרְרָה) m. a golden Persian royal
coin, of the value of a drachm

χρυσός, (about 13s. 9d. English money,) in contrast to the metal pieces in use with merchants. Derived from *Dara*, a king, and *Kaman*, a bow, because an archer was stamped on it; the *ו* is sometimes dropped; see דָּרָמָן.

אֶרְבֶּכּוֹן the original form yet to be found in MSS.; whence אֶרְבֶּכּוֹן is a contraction. The א is, as above, performative.

אֶלְמֶלֶךְ = אֶלְמֶלֶךְ p. n. m. (probably the glory of Moloch), 1) a deity of the Sefarvians, who were transplanted as colonists to Samaria; 2) p. n. m. son and murderer of the king Sennacherib of Assyria. Respecting its form, compare אֶלְמֶלֶךְ, עֶלְמֶלֶךְ.

אָרָע (= אָרָע) Aram. f. properly,
arm : hence power, strength, like
the Hebrew אָרָע. The א is pre-
formative.

פָּרָדָּ p. n. f. (a place or field which is sown, a plantation); 1) a city in Batanea (Bashan), LXX. 'Εδραεῖν, 'Εδραῖν, Eus. 'Αδραά, Ptol. Αδρα; 2) city within the dominion of Naphtali. Root רָרַע = רָרַע to sow, to plant.

אַדָּרָת (from the m. **אָדָּר** = אָדִיר
with suff. **אֲדָרְתּוֹ**, **אֲדָרְתָּם**, f. mag-
nificent, splendid, superior, grand:

e. g. אֶלֶף; 2) as a noun, the splendour, superiority, splendid dress, or cloak; e.g. שֵׁשׁ אֶלֶף.

The root **אָרַר** is equivalent to **הָרַר**.

שָׁרַף (only inf. abs. Isa. 28 : 28) to thrash, to tread. Syn. with שָׁרַף.

אָהב and אָהב (hence אָהב; אָהב;
אָהב; אָהב; fut.

יָאֵהָב; יֵאָהָב (1 pers. אֶהָב and
אֵהָב; inf. frequently אֶהְיֶה) to

love, partly physical, equivalent to
desire ; partly spiritual, equivalent

to be fond of; hence to do anything
with pleasure. The modifications

of this idea appear in the construction :—with the accusative of the

person or the object, to love ; with
↳ to love somebody, to manifest

love towards somebody; with अङ्गि
to be attached to, to cleave to,

(as עָבַד); with לְ before the inf.
to do something with pleasure;

with ३ in a concluding sentence,
to rejoice that—, etc.; part. m.

אֶהָב, f. אֶהָבָת, in const. sometimes אֶהָבָתִי friend, beloved one,

female friend, female beloved, always in a high degree of friend-

ship ; hence more than נִפְּךָ. Niph.
(only part.) to be lovely, charm-

ing. Pi. (only part. **מֵאֵהָב**
paramour) to love passionately.

הַיְיָ f. 1) the loving, (inf. nom.
hence with the accus. of the ob-

ject or the person); 2) love (abst.); 3) the beloved one, (אהב as it were fem.; like מלכה from מלך) or the object of love.

אהבה (redoubled form) to love greatly, occurs but once (Hos. 4 : 18), אהבי, אהבי = אהבהבי they love greatly, where, however, the flexible affixes of the person are repeated; compare צמחתני from צמח.

אהבים m. pl. (from אהב) intercourse of love, love-affair, never concrete for paramour.

אהבים m. pl. from אהב Rab.; 1) wooing, love, love-affairs; 2) love-liness, gracefulness.

אהב (not used) equivalent to איר to be strong, vigorous.

אהב p. n. m. (the power, for the powerful) from אהב.

אהה interj. a lament; an exclamation; wo! alas! The א is preformative. See אה.

אהה (= אהה like אהה energy, instead of energetic) p. n. m. name of a Jewish judge, LXX. 'Αῶδ, 'Ιούδης, 'Ηούδης. See אה.

אהה p. n. m. (a river-district, river, stream), is a river between Babylon and Jerusalem, where Ezra rested with the Jews that returned from captivity; hence אהה and א' אהה the Ahava river. in

which another river (הנהר) flows, which is not far from אהה a country on the Caspian mountains north-east of Media. Whether it is to be read אהה, to signify the river Adiaua in Assyria (Ammian, Mar. 23 : 20) or whether it is to be taken as a non-Semitic appellation of the Euphrates cannot be substantiated for want of proof. As an appellative אהה signifies river (water).

אהה (from אה and אה prosth.) adv. where? where then? (only in Hos.) אהה מלך אהה where now is thy king? the pronominal root is here אה, and אה preformative as in אה, אה etc.

אהה (= אה 1) to be light, clear, glitter, to shine (not used); Hip-hil, to spread abroad brightness, light, to give light, only in Job 25 : 5: לא יאהה 'it shineth not,' i. e. is not pure, not spotless.

אהה (with suff. אהה, אהה, in pause אהה, also אהה and אהה; with אה mobile אהה, pl. אהה and אהה, c. אהה, with suff. אהה, אהה, אהה m.; 1) tent of Beduins and Nomades, but also the Tabernacle, e.g. אהה, אהה, אהה significations of the tabernacle, for which also אהה (compare אהה) oc-

curs. Therefore in the distinction for מִשְׁכָּן the round tent covering, hawning, and also the outside of a tent; so also the poet. אֶהָל גִּיתִי the tent covering of my dwelling; 2) dwelling, residence, temple in general, hence also castle; 3) p. n. m. (dwellers in tents, Nomades), from which the denom. verb:—

אָהַל (only in the fut. tense יִאָּהֵל) to pitch a tent, i. e. to erect a tent, or to journey with tents. Piel fut. יִהְיֶה instead of יִאָּהֵל (comp. מִאָּהַל for מִלֵּה).

אֶהָלָה (fem. form, from אָהַל) p. n. f. a symbolic name for Samaria, used for a woman that is not virtuous. See אֶהָלִיבָה.

אֶהָלִיבָה p. n. m.

אֶהָלִיבָה p. n. f. a symbolic name for Jerusalem.

אֶהָלִיבָה p. n. f. (a mountain-family, mountain nations); 1) the name of a tribe of the Edomites; 2) name of a female.

אֶהָלִים (only pl.) f. aloe-trees, which, on account of their fragrance were planted in magnificent orchards, between spikenards and myrtles, etc., but:—

אֶהָלִים pl. m. aloes-wood, ξυλαλογη (αλογη John 19: 40) otherwise αγγαλ-λογον; this distinction is

not always correct. This wood the Hebrews got from India, where, besides other appellatives, it is also called 'aghil' whence, by omitting the mere vowel instead of the aspirated *g* (אָהַל) ensued אֶהָרִין p. n. m. (the enlightened, as אֶהָרִין Lucinius), the first high-priest, Aaron, the brother of Moses, as ancestor of the priest-family; by אֶהָרִין גִּבְרִי priests in general are understood. The root אֶהָרִין is = אֶהָרִין or אֶהָרִין.

א (pronominal root) conj. the inclusive and exclusive 'or,' also, *vel* and *aut*; hence probably related to אֶהָרִין, i. e. g. (אֶהָרִין אֶהָרִין) 'and,' as also the Latin *vel* (or) is lengthened from *ve*, 'and.' But, if it only separates two objects, and signifies the free choice between them, without distinguishing one of them, the connecting ו is still apparent; for instance, in the repetition אֶהָרִין אֶהָרִין either—or, but where this course is abandoned, the following gradations take place: 1) 'or rather' confirming, as it were, the preceding, e. g. אֶהָרִין שְׁנִים 'or rather since many years;' 2) 'or (that)' where this rectification no more extends the preceding, but entirely supersedes it; hence it may be translated 'it be

then, that,' and the copulative character becomes partly lost; 3) 'or if,' ellept. for אִם בִּי, which signification is, however, not required if the strict connection of sentences is dispensed with.

א (pronominal root) conj. when, if, *et, si*, (in אִם-לִי, אִם-לָם), differs from א, where the disjunctive element prevails, and from אִם which expresses the pure condition, without regard whether the action is imagined as taking place or not, and differs also from לוֹ, which is generally used to express hope. Compare לוֹ, אִם.

א (Ketib Prov. 31 : 4) adv. = אֵי where? compare אֵי and אֵי.

אִם perhaps a contraction from אִם-אֵל (compare אִם-אֵל) p. n. m.

אִם (not used) equivalent to אִם to be hollow (in אִם flute).

אִם (pl. אִם) m. 1) water-bottle, leather pipes for water; 2) the hollow belly (of the conjurers of the dead) in which the conjuring spirit (πύθων) dwells, and speaks hollow, as if out of the ground; hence translated sometimes the demon, sometimes the conjurer *εργασταίμυθος*; 3) necromancer in general, who wakes the dead out of the earth to unveil the future, from which אִם magician, wizard

(necromancer).

אִם p. n. (canals, excavations,) encampment of the Israelites in the Arabian desert.

אִם p. n. m. captain of the camels of David.

אִם and אִם stream, river, (only Dan.) Root אִם.

אִם (not used) turning; hence transferred to signify powerful, to be strong, as in אִם, אִם, etc. synonymous with אִם. Another signification is found in אִם.

אִם (pl. אִם) m. *autabulum*, kitchen-jack, poker, a smoking fire-brand. Root אִם.

אִם pl. f. coll. causes, reasons, motives, circumstances, occasion, only 2 Sa. 13:16, אִם-אִם there is no cause, etc., otherwise in combination: e.g. אִם על account of, אִם על for thy sake, concerning thee, אִם-אִם-אִם, therefore, because. Root אִם to turn, as אִם cause, from אִם to turn.

I. אִם only Piel, to wish sincerely, (vehemently) desire, request, to aspire, (usually joined with אִם mind, soul). Hith. אִם; fut. apoc. אִם to long, to yearn, to show oneself longing, desirous, with אִם for something, with the accus. to lust after something,

abs. to have a desire **הִתְאַוָּה תְּאַוָּה** *cupidinem cupere*, i. e. to be lust-
ing. Root **אָוָה** is a modification
in the sound from **אָבָה**.

II. **אָוָה** only Hith. **הִתְאַוָּיתָם** you shall
measure off, or point out for your-
self (see Deut. 34 : 10), where
אָוָה ought to be = **הָוָה**; but per-
haps it may be a corrupted form
for **הִתְפַּחֲתָם** = **הִתְפַּחֲתָם**; but by
no means is **אוֹת** token, derived
therefrom.

אָוָה (c. **אָוָה**) f. desire, lust, longing,
usually joined with **נָפֵשׁ** (the
inward motion, affection).

אָוִי p. n. m.

אָוִי p. n. m. name of a Joktanite,
who subsequently became progeni-
tor of the Arabs, in Usal (in the
Greek called *Ausar*), at present
Sanaa.

אָוִי p. n. m. (the crier, one that wails,
= **אָוִי** derived from the interj. **אָוִי**)
of a king's son of Midian.

אָוִי (= **הָוִי**) interj.; 1) exclamation
of wailing or threatening, con-
structed with the dat. and acc.;
comp. the Greek *αἶ*. 2) noun for
wailing, wo.

אָוִי the same, and with the dative.
The **הָ** is enclitical, hence quiescent,
as in the pronominal roots **נָשָׂא**,
הָנָה, **הָלָא**, and in nouns and verbs.

אָוִי (pl. **אָוִיִּים** and **אָוִיִּים**) m. (chiefly

in the Prov.) originally, the slack
one, the withered one: hence 1)
a fool, like **נָבֵל**, inasmuch as
weakness signifies folly, and power
signifies virtue (compare **חֵיל** *vir-
tus, ἀρετή*), connective therewith is
the adjective foolish; 2) wicked.
infidel, inasmuch as infidelity is
associated with vice.

אָוִי p. n. m. a ruler in Ba-
bylon, son and successor of Nebu-
chadnezzar, who, after two year's
rule, (Joseph. 18) was murdered
by Neriglessar, his brother-in-law.
See etymology under **אָוִי**.

אָוִי (not used) to be slack, to be
withered. Related to **אָבֵל**.

אָוִי (poet). m. belly, only Ps. 73 : 4,
so called on account of its round
form. The root is **אָוִי** = **אָוִי**
and **אָוִי** in **אָוִי**, related to
אָוִי, **אָוִי** (*εἰλέω, εἰλύω*) to turn
to roll, hence, to be round bellied,
(compare **נָיִל**, **חֵיל**, **נָיִל**), to which
belong **אָוִי**, **אָוִי**, and others, of
the same root, inasmuch as the
idea of rolling (as **חֵיל**, **חֵיל**) gra-
dually merges into that of strength.
Vide **אָוִי**.

אָוִי adj. m. foolish (rare), formed
from **אָוִי**.

אָוִי p. n. m. name of a river near
Susa in Persia, Greek *Εὐλαίος*,
later *Χόαπρις* (comp. Plin. H.

N. 6, 27), it is now called Kerah. Compare Curt. 5, 2, *delicatam vehens aquam*.

אֵל and אֵלִי (compound) adv. from אֵל = *el*; in its conditional sense, 'or if,' 'if but,' and לֹא 'not,' therefore, 'if not;' *el, γή*; next, 'whether not,' which stands for 'perhaps,' it is therefore applied to fear, doubt, and hope, quite as much as the elements of the composition render it possible.

אֵלִים (only c. אֵלִי Ketib) pl. m. the mighty, the distinguished, princes. The root is אֵל in the sense of being strong, in the Keri it is therefore אֵלִים, from אֵל.

אֵלִים or אֵלִים (for אֵלִים; pl. אֵלִים, c. אֵלִי) m. that which is arched, the vaulted; hence, a vault, a hall, as אֵלִים הַעֲמֻדִים the vaulted pillars, hall of pillars; אֵלִים הַמִּשְׁפָּט hall of justice, etc. Hence LXX. frequently *σάος*. The root is אָלַם to bind, from binding, and making fast the roof, (compare אָלַם) as אֵלִים a vault, from אָלַם to bind; compare אֵלִים citadels, likewise from אָלַם.

אֵלִים (comp. like אֵלִי) adv. (adversative), but, however it next merges into: but, not, the less, according as the context demands it. The second part of the com-

position אֵלִים is from אָלַם, as אֵלִים is from אָלַם, and אֵלִים is in אֵלִים.

אֵלִים p. n. m. (the lonely one, from אָלַם to be lonely).

אֵלִים (with suff. אֵלִים) f. slackness, hence: 1) foolishness; 2) infidelity. Root אָלַם.

אֵלִים p. n. m. (from אָלַם of prominent statue, tall).

אֵלִים (not used): 1) to breathe, like אָלַם, and then transferred to nothingness and vanity; 2) to effect by work, to take pains, as אָלַם; and from these two principal significations all the deriv. may be explained.

I. אֵלִים and אֵלִים (with suff. אֵלִים, אֵלִים, and in the pl. אֵלִים) m. breath, *ἀτμός*; hence 1) nothingness, vanity, (compare אָלַם breath, and next, nothingness, vanity). Hence the wicked, the bad, or that which is sinful generally, unworthiness, badness; e. g. אֵלִים, אֵלִים, אֵלִים; falseness, deception, hypocrisy, backsliding; e. g. אֵלִים; 2) idolatry, comp. אָלַם, hence אֵלִים (town of idols) not identical with אֵלִים; אֵלִים (valley of idols), etc., likewise אֵלִים (Ezek. 30 : 17) for אֵלִים (Heliopolis), with the sub-signification: town of idolatry.

II. אֵלִים (pl. אֵלִים) and אֵלִים m. the

exerting of power, originally that which is attained by labour and pains ; fatigue, trouble, difficulty, strait, (comp. לַחַם אֲנִי (comp. לַחַם עֲנִי bread of affliction; under constraint, comp. עֲנִי. The sense of tribulation and suffering is also concentrated in עֲנִי ; 2) that which it attained by labour, fruit of labour, compare עֲנִי, and of exertion of power (for which און is used), hence property, strength.

און and און (Egyptian), p. n. f. a town in lower Egypt on the eastern shore of the Nile, which is also called the same in the Coptic. The signification is 'sun' which was worshipped there, hence the Greeks called it Heliopolis ; the Hebrews also called it בֵּית שֶׁמֶשׁ, poetically עֵיר הַחַיָּה, the Arabs עֵין שַׁמֶּשׁ (fountain of the sun).

און p. n. f. (the powerful one, the rich one ; the termination ה, as in עֵבֶר, שִׁילֹה is not a suff., but belongs to the formation of the word for און) name of the city.

און pl. in Ketib אֲנִיּוֹת, it seems to be a participle form like הִכְיָה, פָּרִיָּה.

און p. n. m. (from און vigour, with the termination ה).

און p. n. m. (the same, with the termination ה).

און p. n. name of a gold region, whence און (a pure Semitic word) and און were obtained. If the appellation is Hebrew, it is composed of א = א land, coast, and און gold, hence, gold coast ; at all events it does not appear identical with און.

און (also און, און) p. n. of a gold region, like און, whence Solomon's ships, conjointly with Phœnician navigators obtained the following products : gold (און), brazil-wood (almug) Sansc. mocha, pearls (און) ; precious stones, און ; silver (און) ; ivory (און) ; apes (און) ; peacocks (און) ; Joshephat's ships of Tarshish fitted out for an expedition to that country foundered not far from Bérénice, the present Açün און. Hence generally און, און Ophir gold, and Ophir pearls ; also און alone. Whether this region is to be sought for in Arabia or India has not yet been ascertained.

און (c. און, pl. און) m. (equiv. to און which see).

און 1) inter. to be crowded together, to be pressed together ; 2) trans. and reflex. to crowd, to press ;

hence to press one's self, to hasten away, e. g. **הָאֵץ בְּדַבָּרִים** he that hastens in speaking; with **כֵּן** to push away, to withdraw. Hiph. to press in somebody, with **בְּ**.

אֹצֵר (c. **אֹצֵר**, pl. **אֹצְרוֹת**) m. that which encloses (comp. **חֹתֶם**, **עֹלָם**), hence 1) a store, magazine, place for storing silver and gold, (2 Chron. 32 : 27), etc.; 2) that which is treasured up in the magazine: stores, treasure. Root **אָצַר**.

אָר to burn, flame: hence brighten, enlighten, illuminate, intrans. to be light, to become light, e. g. of the eyes, of the morning. **אָר** impers. it grows light. Niph. **נִאָר**, fut. **יִאָר**, to be made light, to be made enlightened, to be illuminated, **אָרֶל = אָרֶל** part. illuminated, brightened, effulgent. Hiph. **אָרַר** f. apoc. **יָאָר** caus.: 1) to cause a thing to burn, to kindle: e. g. **כִּי יִאָר**; 2) to make light, to make bright: e. g. the eyes, equivalent to revive, to rouse; the countenance, equivalent to make cheerful, of the Deity with or without adding **פָּנִים**, and with **עַל**, **אֶל**, **בְּ**, **לְ**, **אָר** to look upon one graciously; the understanding, equivalent to instruct, etc.; 3) to spread light. **אָר** (pl. once only **אֹרִים**) m. (f.

only Job 36 : 32) col. light: as light of the sun, not however the appellation of an illuminated body (**מְאֹר**), hence light of day,—lightning,—sun,—morning; next, for morning, lightning, etc. generally. As a figure of speech, or is applied in **אֶל מְאֹרַיִם** light of life, or **אֶל פָּנִים** cheerfulness, mildness of countenance, or **אֶל יִשְׂרָאֵל**, **אֶל גִּוִּים** etc., for instructors, benefactors, where **אָר** also frequently occurs alone.

Root **אָר**.

אָר m. 1) flame, hence **אֶשׁ אָר** flame of fire; 2) fire, hence **אָרֶר** **הַבְּעִיר**; 3) = **אָר** only pl. **אֹרִים**, region of light, orient; 4) figuratively, light of faith, revelation, (LXX. *δὲ λωσις*), which name is generally joined with **אֶל מְאֹרַיִם** revelation and truth, (**אֶל מְאֹרַיִם**) signifies the personifying figures in the breast-plate (**חֹשֶׁן**) of the high-priest, see **אֶל מְאֹרַיִם**. The superior judge in Egypt also wore an outward symbol of truth. 5) p. n. name of a city of the Chaldees in Mesopotamia (see **בְּשָׁרִים**) which name a Persian castle yet bore at the time of Ammian.; 6) p. n. m. comp. **אֶרֶץ** and the later **אֶרֶץ**, **שָׁרָא**.

אֶרֶץ f. equiv. to **אָר** light; fig. fortune, like **אָר**.

אָרוֹת (later אַרוֹת) pl. f. penn, stable, from אָרָה.

אָרִי p. n. m. comp. Φωτιστός formed from אָר through the adjective ending יִ.

אָרִיאל p. n. m. (the enlightened of the Lord). The יִ serves for the connecting of words in many compounds of proper nouns.

אָרִיה p. n. m. (the same).

אָרִיהִי p. n. m. (the same).

אֹרֶת and אֹרֶת (only pl.) f. verdant, blooming plants, herbs; אֹרֶת re-freshing dew of herbs. From אָר to shine, transferred to blooming : as אָר, אֹרֶת, אֹרֶת and others ; comp. אֹרֶת spring month ; equiv. to אָר, see אָר to shine.

אֹרֶת (אֹרֶת) Aram. אֹרֶת, see אֹרֶת ; comp. אֹרֶת.

אֹרֶת see אֹרֶת, אֹרֶת.

I. אֹרֶת (not used) to engrave, to curb in, related to אֹרֶת which is the same. See אֹרֶת.

אֹרֶת (pl. אֹרֶת) m. that which is engraved, a token (a letter); hence transferred, 1) a marking, distinguishing sign, a sign of example, proof, e. g. the Sabbath, circumcision, sacrifices, as tokens of covenants (symbols), mentioned between Jehovah and Israel ; 2) field marks of single tribes, standards, trans. to signs of the times

(לְאֹרֶת וּלְמוֹעֲדִים); 3) in the most manifold significations, as a token of remembrance, a warning, omen, of truth, of miracle ; next, monument, warning, miracle, (related מֹעֵד). The root is אֹרֶת. The form אֹרֶת is like אֹרֶת and the א is radical. To the same root belongs also אֹרֶת, pl. אֹרֶתִים (like אֹרֶת) an instrument for engraving, curbing, cutting, a hatchet, a ploughshare, thus : like אֹרֶת belongs to אֹרֶת, the iron cutting, graving, pencil. See אֹרֶת.

II. אֹרֶת = אֹרֶת, אֹרֶת (only fut. יֹאמְרוּ, יֹאמְרוּ) with אֹרֶת, like יֹאמְרוּ from אֹרֶת), to come, to come together, to come to an agreement; hence to consent, to be unanimous, with אֹרֶת of the person, to consent to, to agree with somebody. This form אֹרֶת is older than the lengthened אֹרֶת.

אֹרֶת (pron. root) adv. dem. abridged from אֹרֶת, originally *ibi*, related with אֹרֶת *ubi* ? next transferred to time, 'then,' as well in reference to the past, 'at that time,' as also in reference to the future, 'then'; but אֹרֶת never stands pleonastically, as אֹרֶת is = אֹרֶת since then, since, and also never causal. אֹרֶת, (absolute) from (since that time), like אֹרֶת of the past : hence

formerly, previous to this before this; next, (relat.) from the starting point of the past, hence succeeded by the n. inf. or inf. verb, which may often be translated 'from—until.'

אָז (part. 2 אָז = אָז, inf. אָז, with suff. אָז, Aram. to kindle, to heat, radically related to אָז, hence אָז fire.

אָז (not used) equiv. to אָז-אָז the root of which signifies 'to shine,' which is finally transferred to blooming.

אָז adj. (from אָז) p. n. m. (אָז) like אָז, the one of shining appearance).

אָז Aram. only part. f. אָז, confirmed, concluded, unalterably decided upon, as the talmudical אָז אָז fixed, framed according to his opinion. The root is אָז to fasten; hence entirely distinct from אָז.

אָז (= אָז) m. ὕσσωπος, hyssop, a spice root, which tied up in a (אָז) bundle was used at the sprinklings of purification. The root is אָז.

אָז (= אָז) m. 1) band, fetter, 2) tie, girdle; hence the phrases אָז = אָז, אָז, אָז, אָז.

אָז (pron. root) אָז, Aram. אָז, related to אָז, only poet. adv. dem.

originally אָז, but almost generally transferred to time: 'then'; by retaining of the אָ, arose אָז, both however connected with אָז.

אָז (with suff. אָז) f. in speaking of sacrifices: the meat-offering of memorial, *μνημόσυτον, memoriale*, which causes the offerers to be mercifully remembered by God, or which causes the glory of the Deity to be remembered by the offerers. See אָז.

אָז (poet. fut. אָז for אָז, אָז) to move to and fro, to rock: hence 1) moving one thing through another, spinning; only part. Pu. אָז, that which is twisted, that which is spun. From אָז; 2) to remove oneself, to roll away; 3 pers. fut. אָז = אָז; transferred, to dry up (of water), vanish (of help), exhaust (means of life), etc.

אָז Aram. imp. אָז = אָז, אָז to go, to go away, to go to some place.

אָז m. the going away, departure; hence p. n. אָז, stone of separation.

אָז (Dual אָז, p. n. אָז from אָז) primitive, f. ear. So in the phrases: אָז, אָז, אָז; אָז, אָז, אָז; אָז, אָז, אָז; אָז, אָז, אָז the announcing,

relating in the ears of somebody.

From which the dem. —

הִשְׁמָעַתִּי Hiph. to listen attentively, originally, to incline the ear, with acc. and dat. of the object, and with **לְ**, **עַל** and **עַד** of the person. Used of the Deity, signifies to hear, to hearken; of man, to obey. See **וְהִשְׁמָעַתִּי** Hiph. to which belongs 1 pers. fut. **וְהִשְׁמָעַתִּי**, and part. **וְהִשְׁמָעַתִּי**.

שָׁקַל only Pi. **שָׁקַל**, to consider, to probe, to weigh, (only Ecc.) The root is **שָׁקַל** *pendere, suspendere*. Arab. *wasan*.

שָׁקַל Aram. equivalent to **שָׁקַל**. See **שָׁקַל**, **שָׁקַל**.

שָׁקַל (only once before suff. **שָׁקַל**) m. pointed weapon, vessel, tool; the root is **שָׁקַל** equivalent to **שָׁקַל**, **שָׁקַל** to point.

שָׁקַל or **שָׁקַל** (that which is pointed) p. n. of a place which a daughter of Ephraim, **שָׁקַל**, had built.

שָׁקַל p. n. f. (the ridges of the Tabor), town in the dominion of Naphtali. **שָׁקַל** is formed from **שָׁקַל** (ear) ridge.

שָׁקַל (as **שָׁקַל**, **שָׁקַל**) adj. m. dried up, exhausted, from **שָׁקַל** (see the verb), from which is the denom.

הִשְׁמָעַתִּי Hiph. to cause to be exhausted, for instance **הִשְׁמָעַתִּי**.

שָׁקַל (adj. from **שָׁקַל**) p. n. m. one that hearkens.

שָׁקַל p. n. m. (heard of God) **שָׁקַל** likewise from **שָׁקַל**.

שָׁקַל (from sing. **שָׁקַל**) pl. m. fetters, bonds, the **שָׁקַל** is performative. For the root, see under **שָׁקַל**.

שָׁקַל (fut. **שָׁקַל**, with suff. **שָׁקַל**) equiv. to **שָׁקַל** to bind, to tie round: hence gird, with the accus. e. g. **שָׁקַל** the loins = to equip. Like all verbs signifying dressing, therefore also with the accus. of the garment **שָׁקַל** girded with a girdle. Niph. part. **שָׁקַל** with **כִּי** const., to gird oneself, to be girded. Pi. to gird round, armed; with double accus. **שָׁקַל** = **שָׁקַל**. Hith. to equip oneself, with the accus.

שָׁקַל (a rare form for **שָׁקַל**) f. fore part of the arm, arm, the **שָׁקַל** is preformative; comp. Aram. **שָׁקַל**. See **שָׁקַל**.

שָׁקַל (const. **שָׁקַל** only sing.) m., 1) native, a denizen, he who springs forth in the place where he exists; transferred hence to a native tree not transplanted from another country (exotic); 2) probably a p. n. m. = **שָׁקַל**, hence **שָׁקַל** p. n. the descendants of **שָׁקַל**, i. e. **שָׁקַל**. Used of Ethan and Heman. The root **שָׁקַל** which see.

שָׁקַל (const. **שָׁקַל** in proper nouns **שָׁקַל**,

no matter whether of both parents or a step brother ; a closer definition is only met with when the degree of relationship is the object, pl. אָהים, const. אָהי m. brother, e. g. בֶּן-אָה, אָה-בֶּן, בֶּן-אָה־בֶּן אָה־בֶּן. אָה is transferred to more meanings, like אָה, e. g. to a friend, in reference to mental brotherhood, in more enlarged fraternization to brother of a family, brother of the tribe, brother of the country, equiv. to cousin, relative, of the same tribe, a countryman ; in reference to other nations and people : confederate, fellow-man, neighbour, and on the last signification is founded the use with אָהי preceding, for *alter—alter*, even of inanimate things, if only mas. e. g. אָהי כְּעֵל אָהי one from the other, i. e. to separate one from another ; אָהי-אָהי one to another, i. e. approximation from one to another. In reference to the etymology, the noun is primitive, like אָה, אָה.

אָה (only sing. and rare), f. fire, next, fire-oven, viz. the fire-basin which, in the East, is used for heating the rooms inhabited in winter. The root is אָה to glow, to burn.

אָה interj. ah ! oh ! cry of wailing,

const. with the dat. Ezek. 6: 11.

אָה (Aram.) pl. m. suff. אָה־מ m. brother = אָה.

אָה (only pl. אָהים once), m. owl, screech-owl, derived from אָה ah !

אָה־מ p. n. m. (father's brother, uncle,) name of one of the kings who reigned in Israel, in 918-897, before the Christian era.

אָה־מ p. n. m. (the amiable one), from אָה־מ = אָה־מ, to love, comp. the harder form as it appears in אָה־מ.

אָה־מ (const. אָה־מ, pl. אָה־מים), numerical, m. 1) one, *unus* ; which however in calculations of time is used for 'first' as אָה־מ לַחֲדָשׁ, יוֹם אָה־מ לַחֲדָשׁ on the first (day) of the month ; if it occur two or three times it expresses either *unus, alter, tertius* ; or a division, the—the ; the same also as an indefinite article, 'one' ; 2) any one, some one, where it stands either absolute, like אָה־מ אָה־מ or constructive אָה־מ אָה־מ אָה־מ any one of the people, hence 'אין אָה, 'אין אָה nobody ; 3) where the numerical makes one of the mass prominent and distinguished, hence, the same, solely, as also אָה־מ. The signification of the pl. is besides : single ones, *aliquot* ; seldom, however for the

singular only, e. g. לְאַחֲרֵיהֶם they have become one. With prep. בְּאַחֲרֵי like one = together, like בְּאַיִשׁ אַחֵר; further must be noticed לְאַחֵר אַחֵר one after the other. Considering its derivation it has no verbal root as a numerical, but is primitive. From this is formed the denom. הִתְאַחֵר (once only) to unite within oneself (in vigour), to concentrate within oneself.

אָחוּז (LXX. ἀχῆι, αχί, Copt. *piachi*, here only sing.) m. that which grows near the water, in the marsh, grass, reed.

אַחִיד (= אַחִיד) p. n. m. soleness = the only one, for which also אַחִי, which see.

I. אַחֲוָה (poet. formed as אַחֲוָה) f. announcement, declaration. The root is חָוָה in-qua-m, to say, which see.

II. אַחֲוָה (poet.) f. fraternization, fraternity, derived from אח.

אַחֲוָה p. n. m. fraternization, also אַחֲוָה, אַחֲוָה.

אַחֲוָה (Aram.) f. equiv. to אַחֲוָה from אח.

אַחֲוָה p. n. m. (swarth, sun-burnt, from אח).

אַחֲוָה (pl. אַחֲוָה) m. 1) return, back part, *tergum*, distinguished from the pl. which expresses the

collective of such back ground; hence on the back part, (in contrast to קִדְמִים, front, fore part), behind, or in reply to the question whither? backward, back: e. g. וָרֶאָה. With prep. לְאַחֲוָה retro., or with the face turned away; אַחֲוָה a *tergo*, from behind; אַחֲוָה like לְאַחֲוָה in reply to the question where? 2) transferred to the western side, which the Semitics considered as being in the back, (in contrast to קִדְמִים), hence also adv. towards the west, western; 3) future, e. g. אַחֲוָה in future, in contrast to קִדְמִים past. Root אח.

אַחֲוָה (Aram. אחת; const. אחות m. s. אחות; once אחות; pl. אחיות, with suff. אחיות) f. sister, likewise in the remotest sense like אח brother; fig. it is used for relatives, cities, countries, etc. With אִשָּׁה preceeding it, as אִשָּׁה אַחֲוָה it signifies altera—altera, as אִשָּׁה אַחֲוָה alter—alter. From אחות where o = AU, as frequently occurs is the feminine termination, with the additional ת, like many nouns terminating with a vowel. See אח. אַחֲוָה (fut. יֵאָחַז, seldom יֵחַז from the rare form יֵאָחַז, where $\frac{\text{אח}}{\text{אח}} =$

אח, א is changed into ח; fut. 1 pers. with אדם. אחיך, אחיך; imp. אחיך, אחיך, אחיך) originally to seize, hasten after, reach, (comp. אחיך); hence 1) apprehend, to seize = lay hold of, (in contrast to אחיך Ecc. 1: 18), partly with the accus. of the pers. or subject, partly with א before the word signifying the member by which it is seized; but it is always transitive, though it may sometimes be rendered intransitive: e. g. to be seized with shuddering, with pain. Likewise to catch: as, for instance, אחיך, אחיך, or, to detain, with the accus. א, e. g. אחיך א amplexus gladium; 2) to comprehend together, connect, to insert: e. g. אחיך in the wall, hence also vaults, the connecting of beams (comp. אחיך, אחיך), and: joined together, close together, close, e. g. אחיך; 3) to take out = seize (by lots), hence with א. See אחיך. Niph. אחיך to be seized, to be taken prisoner, to be retained, אחיך is however the denom. of אחיך (that which is taken possession of), to make oneself possessed of. Pi. אחיך (only in Job) to enclose, to surround with arches: e. g. אחיך. Hof. only part. אחיך to bind together.

אחיך p. n. m. (*amplexus sc. gladium*, warrior). LXX. 'Αχαζ, Joseph. 'Αχαζης, a king of Judea, 743-728 before the Christian era.

אחיך (= אחיך) f., orig. seizure, e. g. אחיך, אחיך which is often added to it; next possession of moveable or immoveable property. The root is אחיך.

אחיך p. n. m. (with an adj. ending, with its signification like אחיך.)

אחיך p. n. m. (the warrior of Jah).

אחיך p. n. m. (the same), LXX. 'Οχαζίας.

אחיך p. n. m. (the warrior; am is suffix).

אחיך p. n. m. (at is suffix).

אחיך p. n. m. (= אחיך the fraternal one, the united one).

אחיך p. n. m. (the same, אחיך adj. terminates, formed from אחיך).

אחיך p. n. m. (uncle, on the maternal side, אחיך equivalent to אחיך).

אחיך (Aram. pl. אחיך) f. equiv. to the Hebrew אחיך that which is knotted together, that which is enclosed, a riddle. Root אחיך.

אחיך p. n. m. (a friend of Jah, or God-like, for in proper nouns, אחיך expresses also similarity).

אחיך p. n. m. (the same).

אחיך p. n. m. (comp. אחיך, one who appears blooming, the blooming one).

אחיך p. n. m. (the fraternal one, the

δ is abridged from δα, as in (שֶׁלֹמֶה).

אַחִיחֹדֶר p. n. m. (the friend of privacy, faithful to a secret; see חֹדֶר).

אַחִיטֹיב p. n. m. (the good friend, the good one; see טֹיב).

אַחִילֹדֶר p. n. m. (friend of the Lydians; see לֹדֶר).

אַחִימוֹת p. n. m. (affinity, originally relationship, comp. חָם) in the parallel passages חֲמַת = חֲמַת likewise from חָם.

אַחִימֶלֶךְ p. n. m. (the royal relative).

אַחִימָן p. n. m. (friend, adorers of מָנִי, Venus, comp. אֲחִירִיָּה adorers of God), name of a heathen.

אַחִימַעַץ p. n. m. (friend of anger, the angry one).

אַחִיָּן p. n. m. (the brotherly one, formed from אָח).

אַחִינֹדֶב p. n. m. (comp. אֲבִינֹדֶב the friend of honesty, the honest-hearted-one).

אַחִינֶעֱם p. n. f. (comp. אֲבִינֶעֱם the one attached to gracefulness, the gracious one). See אָח.

אַחִיסָמוֹד p. n. m. (friend of support, the supporter).

אַחִיעֶזֶר p. n. m. (friend of help, the helper; comp. אֲבִיעֶזֶר).

אַחִיקָם p. n. m. (companion of assistance, the helping friend). See קָם.

אַחִירָם p. n. m. (= חִירָם the noble

born). Comp. חִירָם, which see.

אַחִירַע p. n. m. (friend of the unfortunate, comforter).

אַחִישָׁחַר p. n. m. (companion of the morning-dawn, the beauteous one).

אַחִישָׁר p. n. m. (companion of commerce). See שָׁר.

אַחִיתַּסֵּל p. n. m. (companion of duplicity, the dissembler).

אַחִלָב p. n. f. (from חָלַב; fruitful district. Comp. חֶלְבֹן, חֶלְבָה), a place in the territory of Asher. For this adjectival formation, compare אֲכָזֶר, אֲכָזֶב, אֲנָח and others.

אַחִלִי (compound from אָח oh! and לִי related to לִי) particle expressing a wish, would that! oh that! alone, or with the dative.

אַחִלִי (from לִי and אָח) the same. For לִי see לוֹלִי.

אַחִלִי p. n. m. (the rich in adornment, from חָלָה to adorn).

אַחִלְמָה (the ה at the end is quiescent, as in לִלְמָה) f. name of a precious stone, LXX. ἀμέθυστος and ἀχάτης. Comp. Apoc. 21:20. If the etymology is Semitic, then אֲחִלְמָה and אֲחִלְמָה are adjectival formations from חָלַם to be strong, to be hard, like אֲכָזֶב.

אַחִמְתָּן (read 'Achmēt'ā for אֲחִמְתָּן 'achmāt'ān), p. n. f. thus is called the capital of Media, בִּירְהָא

אחר and no other is understood by it, as 'Αγβά-τανα (m here = β) later, Hamadan, which according to Lassen, signifies, (Ind. Bibl. III. p. 36), *αποστασις*.

אחר p. n. m. (the blooming one, shining one, from אחר = אחר, אחר). Comp. אחר.

אחר (only fut. 1 pers. אחר = אחר Comp. אחר = אחר, and hence 3 pers. = יחר, יחר in Ketib, to hesitate, to linger) Pi. אחר 3 pers. אחר, fut. יחר, part. אחרים to keep back, to detain, to postpone, or like Kal, lingering very much. Hip. אחר equivalent to אחר. (Comp. אחר equiv. to אחר), only fut. יחר (Keri) to linger or delay beyond a time; const. with אחר.

אחר (= אחר, const. אחר) m. (pl. אחרים and once אחרים, const. אחרים, f. pl. אחרות) adj. (A) originally delaying, subsequently, to be too late: hence, 1) succeeding, that which is later; 2) the other, second. (Comp. *secundus* from *sequi*) i. e. what follows: e. g. אחרים אחרים other Gods. (B.) adv. 1) abs. אחר elsewhere, others = deviating, different. Comp. changing; 2) const. אחר (a) elsewhere, other-

wise, (Gen. 22: 13), thus, of place; (b) in other time = subsequently, afterwards, thus of time. In both cases originally adj. elsewhere, otherwise. The const. form frequently appears as a particle form, (C.) prepos. 1) const. אחר likewise as the adj. (a) of place: behind, hence it expresses after verbs a qualification of sense, as: אחר אחר, אחר אחר etc., and with prefix, as, אחר from behind; (b) of time, after, as אחר אחר after this, here upon; more frequently, however, 2) const. pl. אחר, with suff. אחר, אחר, and (a) in reference to place: behind, hindwards, hence like אחר after verbs of motion אחר, אחר, אחר, אחר, אחר, or, also after others like אחר, אחר, etc. (b) in reference to time, afterwards, after this, with the inf: hence אחר אחר after (that) thus, after this = hereupon; later אחר אחר, Aram. אחר, with pref. and other prep. אחר away from behind, later, אחר אחר, אחר אחר and then also: behind, or of time אחר אחר thereupon; אחר אחר behind, where אחר signifies the tendency, and אחר the position; אחר אחר behind, originally at—behind, like אחר אחר

at — before ; בְּאַחֲרֵי as : הַחֲנִית with the spear from behind. (D.) conj. generally with אֲשֶׁר, אַחֲרֵי and אַחֲרֵי אֲשֶׁר after which also אַחֲרֵי בֶן אֲשֶׁר the same.

אַחֲרוֹן (from אַחֲרֵי behind) adj. m. אַחֲרוֹנָה f. the hinder one, the one behind (contrast to קִדְמוֹן from קָדַם with all its derivatives) as, 1) *posterus*, 'אָחֲרֵי, דֹּר, the subsequent, the following, the later day, the generation : hence, אַחֲרֵינִי, *posteri*; 2) westward (vide אַחֲרֵי), e. g. הַיָּם הַמִּזְרָאִי the western sea, i. e. the Mediteranean ; the eastern sea is the Dead Sea. As an adv. אַחֲרֵי, *postea*, the last אַחֲרֵי, at last, finally, *tandem*.

אַחֲרָה p. n. m. (= אַחֲרָה ; constr. after the form אַחֲרָה the bald-headed one. Comp. אַחֲרָה).

אַחֲרָה p. n. m. (= אַחֲרָה the quarrelsome one. Comp. אַחֲרָה).

אַחֲרֵי p. n. m. (Aram. only abs.) f. the result, end, consequence, formed from אַחֲרֵי. Comp. אַחֲרֵי, אַחֲרֵי, and others.

אַחֲרֵי, const. אַחֲרֵי, f. Aram. the same.

אַחֲרֵי (contracted אַחֲרֵי, Keri אַחֲרֵי pl. Aram. the ends, only in the form : אַחֲרֵי to the ends, at last.

אַחֲרֵי f. the latter, hence : end of time, futurity (contrast אַחֲרֵי) e. g.

אֲחֵי ; next, the utmost, as אֲחֵי transferred as a conc. descendant, originally descendancy, posterity.

אַחֲרֵי Aram. adj. m. equiv. to the Hebrew אַחֲרֵי, abbrev. from אַחֲרֵי.

אַחֲרֵי (originally f., from אַחֲרֵי, comp. אַחֲרֵי) adv. backwards, backways ; seldom an adverb-form.

אַחֲרֵי (const. אַחֲרֵי Pers.) m. pl. only in Esther where it signifies satraps, or statholder. The sing. is : אַחֲרֵי 'a-k'asdarpan = k's'adra-pan, which signifies according to von Bohlen, satrap of the military power ; according to De Sacy *custos provinciae*, also of the ancient Persian *kschetr*, territory, and *bân : custos*. Both interpretations, however, do not agree with the Heb. orthography, since the first member of the composition is אַחֲרֵי (kh'sa), as it is clear from the other compositions with this word : as אַחֲרֵי, where *ks'atr* = province, is impossible to be applied. The composition is more correctly from *khs'a* (אַחֲרֵי) ancient Persian *ksahya* for *csaya*, the modern *shah*, king, and *darpan*, ancient Persian, stat-

holder, originally *regiæ anlæ*, hence statholder of the king.

אחשנדרפני (def. אֲחִישַׁנְדְּרָפָנִי m. pl.) Aram. (the same).

אחשנדרש (= אחשנדרש) once in the Ketib, אחשנדרש = אחשנדרש p. n. m. title of the Persian kings, like פֶּרְסִי, hence from *Ξέρξης*, *Καμβύσης* (Ezr. 4:6) and *Astygēs* (Dan. 9:1); respecting the etymology, the first member of the composition is like in אֲחִישַׁנְדְּרָפָנִי above, *Kas'a* (אֲחִישַׁנְדְּרָפָנִי) = *csaya*, modern Persian *shah*, king, which also exists in the Greek *Ἀγαξίας* (*magnus rex*) names of Armenian princes; the other member of the composition: אחשנדרש Ketib אחשנדרש agrees orthographically with the name *Ξ* as found in numismatics, *ks'her's'e* (= *ks'ehrs'e*) or *ks'wers'e*, where also like here the fluctuation of the *v* (1), shows itself and since the ancient Persian *k's'* frequently appears like the Greek *Ξ*, Hebrew ש, the Greek letter is, at least in the old style of writing, (*Apra-*) *Ξέρξης* is quite the same name. What, however: 'serôs' or 'swérôs', *k's'ehrs* or *K's'wers'e*, *Ξέρξης* or *Ξέρξης* as an appell. signifies, is more difficult to ascertain than the formal composition.

אחשנדרש (see אחשנדרש) only in Ketib.

אחשנדרש p. n. m. (adj. from אחשנדרש).

אחשנדרש (= אחשנדרש; only pl. אֲחִישַׁנְדְּרָפָנִי) m. an animal to ride on, in connection with רִכְבָּשׁ, סוּס, which the Persian riding mails made use of and which is called רִכְבָּרִי. According to the rabbis who translate it dromedary it would be from *shutur* (Pers.) camel (comp. *dromades cameli*, Curt. 5:2) and אחשנדרש, where ש is the adjective termination, hence *dromades regii*; if it signifies mule, it is *astêra açwatara*, mule, hence *regii muli*.

אחשנדרש (from אחשנדרש in pause אחשנדרש), numeral f. one, seldom the first; as usual this numeral can often be translated *unica*, *alia*, *altera*, *aliqua*, *eadem*. By the omission of אֲחִישַׁנְדְּרָפָנִי time, אחשנדרש becomes an adv.; 1) once, e. g. אחשנדרש אֲחִישַׁנְדְּרָפָנִי once a year, אחשנדרש אֲחִישַׁנְדְּרָפָנִי once in three years, אחשנדרש אֲחִישַׁנְדְּרָפָנִי *semel huc*, *semel illuc*; 2) like the Aram. אֲחִישַׁנְדְּרָפָנִי solely = certainly, especially in short affirmative sentences. See אחשנדרש.

אחשנדרש (= אחשנדרש, as אחשנדרש and אחשנדרש) m. concealment, secrecy, hiding, from אחשנדרש = אחשנדרש (אֲחִישַׁנְדְּרָפָנִי) *λαθω*, *la-*

teo, hiding, but only as an adv. : hid, unnoticed, lightly ; also in a complete form אָמַלְהָ soft, flow smoothly, of the Siloa ; אָמַלְהָ I will lead on softly, for which however, אָמַל is once used, comp. אָמַלְהָ, אָמַלְהָ, secret, softly. Root אָמַלְהָ.

אָמַל (not used) to pierce, to penetrate, to fasten in. Related to אָמַלְהָ which see.

אָמַל m. buck-thorn (*rhaninus paliurus*, Lin.) from אָמַלְהָ = אָמַלְהָ, אָמַלְהָ p. n. of a place, buck-thorn place. See אָמַלְהָ.

אָמַל (= אָמַלְהָ after the form אָמַלְהָ, rare) m. twisted, entwined, hence yarn, thread, as אָמַלְהָ 'א thread of Egypt.

אָמַל (= אָמַלְהָ adj. from אָמַלְהָ Gen. 23 : 14) adj. m. only pl. אָמַלְהָ (= אָמַלְהָ) the concealing one, the secret one, the mysterious ones ; hence sorcerer. Compare אָמַלְהָ = אָמַלְהָ, the mysterious one, the sorcerer.

אָמַל (part. אָמַל) well to close, well to lock up, as the mouth, ears, not to speak or not to hear ; then used of windows by lattices, e. g. אָמַלְהָ חלונות, lattice-windows, Hip. only fut. apoc.

אָמַלְהָ, as in Kal.

אָמַל (not used) = אָמַלְהָ to twist, to

bind, to plait, originally to extend. Comp. the Greek *ὀθύνω, ὀθύνωιον*, Lat. *tenuo*.

אָמַל (fut. אָמַלְהָ) to enclose, to shut up, with אָמַלְהָ.

אָמַל p. n. m. (one who encloses, participle form from אָמַלְהָ).

אָמַל adj. lame, originally bound, as אָמַלְהָ יָד יְמִינוֹ his right hand was tied.

אָ (pronominal root) adv. interr.

where there? related to אָ here.

but only interjectional ; 1) =

when, e. g. nowhere ! hence in

several compounds as formal ne-

gation : אָמַלְהָ unclean = guilty ;

אָמַלְהָ p. n. *ἄτιμος* ; אָמַלְהָ p.

n. *ἄλoχος* ; אָמַלְהָ p. n. not

high = small. Comp. אָמַלְהָ ; 2)

already an interj. אָמַלְהָ woe

to thee, land, properly not for

thee, land ! when, etc. אָמַלְהָ (Ecc.

4 : 10, if this reading is correct)

woe to him ! probably not for him !

אָ (pronom. root) adv. interrog.

where? related to אָ (אָ) but only

used before the suff. in this form :

as, אָמַלְהָ where is he? אָמַלְהָ where

art thou? אָמַלְהָ, or separated

אָמַלְהָ, where are they? and in

the lengthened form אָמַלְהָ, אָמַלְהָ.

More frequently occurs the con-

tracted form :—

אָ adv. interrog. *ubi?* related to

אָ = אָמַלְהָ *ubi*, like the lengthened

form : הֲלָא (where there != not) related to הֵנָּה here there. This occurs with הֲלָא never with suff., and has also like the former (Prov. 31 : 4) the signification of *non*. In connection with prons. and advs. it gives them an interrog. power, as הֲלֹא or הִיא הֲלֹא which see ; הֲלֵךְ ; הֲלֵכָה ; הֲלֵכָה ; הֲלֵכָה ; הֲלֵכָה.

נָחַל (pl. **נַחֲלִים**, once **נַחֲלָה**, const. **נַחֲלָה**)
 m. 1) coast, coast-land, e. g. of Tyre, Ashdod ; in pl. therefore generally denoting far off coast-countries ; 2) shore-country, e. g. dry inhabited land, in contrast to river and sea: hence **נַחֲלֵי הַיָּם** the distant shore-lands, partly of the islands of the Mediterranean Sea, and partly of the Indian isles and coasts ; 3) isle, as, **נַחֲלֵי קַפְּתוֹר** 'N Kaphtor island (Crete) ; etymological 'N probably = **נָחַל** that which is inhabited, from **נָחַל** to inhabit, hence, contrasted to **דָּל**. See **נַחֲלָה**.

נִפְּץ (not used) to violate = **נִפְּץ** to
aspersion, cover with shame.

אֵיבָה in אֵיבָתָא *f. female enemy*, with suff. אֵיבִי, אֵיבָךְ, pl. אֵיבִים const. *f. אֵיבָתִי*, with the accus., constr. as the common particip. אֵיבָה אֶת־דָּוִד entering into hostilities with David.

אֶיִב (denom. only once אֶיִבְתִּי) to
act as an enemy (אֶיִב).

אִיְרָה (const. אִיְרָה) f. enmity, hatred.
 אִיר (contracted from אִיר, as לִיל, from אִיר) m. turn of
 fate, fate, (equivalent to אִירָה)
 hence, misfortune. The root is
 אִיר to turn, to twist (like אִיר)
 comp. אִירָה.

חֲנִיף f. : 1) name of a bird of prey, unclean for the Israelites, according to LXX. *ixris*, Vulg. *vultur*, according to others, hawk; it hardly signifies a single bird, but rather the whole family of the birds of prey. The etymology appears the same as in חֲנִיף, taken from the peculiar cry, חֲנִיף, חֲנִיף; 2) p. n. m.

הֵיכָל (from הָא pronominal root) Jer.
37 : 19, Ketib הֵיכָל, interr. adv. ;
1) where ? where there ? (related
to הֵנָּה here there). As with הָא
it generally expresses the nega-
tive. הֵיכָל הָא or where ? הֵיכָל
הַנִּינִי where now ? 2) indef. ubi-
cunque (Job 15 : 28) everywhere
to, but where it closes a sentence.
Comp. Neh. 3 : 17.

פִּינָה p. n. m. (the greatly afflicted one, after the form פִּינָה Job, the renowned hero, after whom the book is called. LXX. 'Ιωβ.

נָזַר p. n. f. (one that had not co-
habited, ἀλσχος = chaste, from
נָזַל to cohabit, and נָ non),

Jezebel, queen of Israel, 917-897 before the Christian Era.

אֵיךְ (or אֵיךְ) 1) adv. interr. where here? where there? generally not written as one word; 2) an adj. of interrogation, which? e. g. אֵיךְ הַדֶּרֶךְ which way? 3) indef. which there? in connection with מִן, the word אֵי only is used, as אֵי מִזֶּה from which? See אֵי.

אֵיִם (poetically) m. pl. the jackals, orig. the criers. The form need not be contracted from אֵי nor אֵי, but from אֵי the cry peculiar to these animals. See אֵי.

אֵיךְ (from אֵיךְ, pronominal root) adv.; 1) how? the comparative element lies in כ, and אֵי gives the interrogative power; 2) without interrogation: πῶς; 3) like אֵי interject. how! Oh how! 4) ironically, with a secondary idea of negation, hence may be dissolved into a simple negative sentence.

אֵיךְכּוּ p. n. m. (ἄριστος. See אֵי.)

אֵיךְ (pronominal root) adv.: 1) like אֵיךְ how? and without interrogation: alike, with all variations of the same; 2) like אֵי, only: where? but where אֵיךְ expresses pointing to a thing: where there. See אֵי, אֵיךְ.

אֵיכָה (Keri אֵיכָה once) ubi? See אֵיכָה.

אֵיכָה (from אֵיכָה) adv. how? always with the future.

אֵיל (not used) turning, rolling, Greek ἰάλα (ἰάλα, ἰάλα); comp. אֵיל, אֵיל transferred from thence to strength, to be girded, to be fortified. (Comp. אֵיל).

אֵיל (after the form אֵיל; pl. אֵילִים) originally *epic*, later m. properly a graduative noun from אֵיל a ram, (אֵילִי) therefore: the strong, wild ram; afterwards more defined: stag, buck, hind. For the feminine subsequently was formed אֵילָה, אֵילָה. The root is אֵיל.

אֵיל const. אֵיל, pl. אֵילִים once אֵילִים const. אֵילִי the strong one, the powerful one, (from אֵיל): hence 1) a mighty one, a distinguished one: e. g. אֵילִי הָאָרֶץ (Keri) the distinguished of the land. Thus frequently אֵילִים or אֵילִים, אֵילִי, אֵילִי; 2) tall, strong tree, (δρυς, robur), hence used of the oak, terebinth, palm, especially in the pl. See אֵיל, אֵילִים, אֵילִי, אֵילִי; 3) ram, so called on account of the strength of his horns (*aries*); 4) a technical expression in architecture; either so called from its being

formed like a ram, or from its strength and firmness. Aqu. *κρίω-μα* otherwise *κρίος*; hence sometimes: pillar, post, (of the ancients), sometimes frize, ornamental inlaying of a door, generally: prominent part in the front of a building. More correct according to the context: entrance-wall, wall front, so called from its prominence. See אֵילִם.

אֵילִם m. (once) strength, *vis*. From אֵיל, as עֵץ from צֵד.

אֵילָה (const. אֵילָה pl. אֵילֹת const. אֵילֹת) f. stag, hind, אֵילָה בְּשָׂדָה the hind of the field, the hind on account of her gracefulness is used figuratively of women. See אֵילָה formed from אֵיל by the fem. termination — .

אֵילֹן p. n. having stags, territory of stags. A Levitical town in the territory of Dan; 2) in the territory of Zebulun.

אֵילֹן p. n. (oaken district, from אֵיל): 1) a city in the territory of Dan. LXX. 'Ελῶν; 2) p. n. m. LXX. Αἰλῶν, 'Ελῶν.

אֵילֹת see אֵילֹת.

אֵילֹת (from אֵיל) f. (once only) *vires*. Distinct from אֵיל like אֵילֹת *jus*, אֵילֹת *justitia*.

אֵילִם (pl. אֵילִם and אֵילִם) m. generally connected with אֵילִם

a technical expression in architecture, and either a secondary form of אֵילִם, or from אֵיל. The root is אֵיל, and *âm* is the suffix, like *ôm* in עֵרֹם.

אֵילִם (with ה dem. אֵילִמָּה) p. n. place of encampment of the Israelites in the desert.

אֵילִן (Aram. def. אֵילִנָּא) m. tree; comp. אֵיל. The root is אֵיל with an suffix.

אֵילִת and אֵילֹת (probably = אֵילֹת) p. n. an Edumean port-town (sea-gulf) on the eastern inlet of the Arabian gulf, LXX. Αἰλῶν, Αἰλῶν; Joseph. Αἰλῶν.

אֵילֹת הַשָּׁחַר p. n. of an instrument, or of a method of song. It signifies the hind of the morning dawn, symbolical for: morning.

אֵים (not used) equivalent to עֵץ to roar strongly, violently, to be terrific, probably related to הֵים to be violently excited, to roar.

אֵים adj. m. אֵיםָה f. (poetically) terrible, frightful.

אֵים (like אֵיל; only pl. אֵיםִים): 1) terrors, dismay; 2) objects of which one ought to be in terror, idol, comp. מִפְּלֵצָה from פִּלֵּץ, אֵיםִים in Targ. from פִּחֵץ; 3) אֵיםִים p. n. m. (the strong ones, giants). The original inhabitants of the shore of the Arnon (the pre-

sent Mug'ab) in the vicinity of Areopolis (the present Rabba); the Moabites drove them out. They belong to the very ancient tribes of giants of the Canaanites, ענקים, לְמֹנִיטִים, רַפְּאִים.

אִיָּמָה (const. אִיָּמָה with a dem. אִיָּמָה pl. אִיָּמָה) f. terror, fear, which one imposes, but not that which one feels: e. g. אִיָּמָה אֵל fear imposed by a king. The root is אִם.

אִין equivalent to אִי where? אִין פֹּה where is here? (only once). The ם is appended to אִי.

אִין (equiv. to אִי) 1) where? related to אִין = אִין here there, only with pref. אִין אִין (talmud. אִין whence? and also without its being an interrogative, from whence; 2) as the simple forms אִי, אִי only more frequently a negative, where? = nowhere; hence not, אִין אִין if not, and substantively: nothing. It thus stands like אִי to express the idea of negation, and only with nouns where it follows the non-contracted form, e. g. אִין מַיִם, אִין מוֹתָר אִין, i. e. without water, strength, rain, preference = impotent, unpreferred, etc.; see אִי. It is only once found as a negation before the preterite. (Job 35: 15) אִין פָּקַד 'his wrath did not extend to him,' he visited him not.

—With pref. אִין (a) as nothing, like אִין into nothing; (b) for nothing, i. e. nothingshort, almost, (= אִין אִין besides which as under; 1) (a) without, אִין אִין without anything like it; (b) from nothing, worse than nothing. In connection with particles אִין אִין not besides, orig. where besides? אִין אִין the same.

אִין (contracted from אִין like אִין from אִין) adv. always negative, originally however, interrogative; 1) absolute, not like אִין (Gen. 47: 13); 2) constructive before indefinite nouns, signifying without: אִין אִין without a father; before the participle signifying, none, no one, not: אִין אִין, אִין אִין, אִין אִין; before the inf. signifying without, nobody: אִין אִין without being understood, without being matched, without comparison, or with אִין before the inf.; 3) with including the verb 'to be' = אִין אִין, as a sentence entirely by itself, especially with suff. אִין אִין I am not, אִין אִין, אִין אִין; poetically אִין אִין. The negative of the idea may be translated sometimes not; personally, nobody; sometimes, without, sometimes nothing, hence אִין אִין nobody; אִין אִין

no one; **אין כחמה** nothing; **אין כל** nothing at all. It always is of considerable importance with the other particles, as: **אין בלתי**, besides me, **אין עמי** not with me; it only remains without any signification when joined to other negatives: as **אין בל** not; with prepos. **אין** is generally equivalent to **אין**, only that it precedes the noun to which it gives the idea of negation: as **אין בל חומה** without a wall; **אין אונים** to the strengthless; **אין יושב** uninhabited, without inhabitant, but **אין ב** also: in as much as was not, here; **אין ל** to whom there is nothing, i. e. with addition of the verb *to be*. All these words **אין**, **אין**, **אין**, **אין**, are pronom. roots and have nothing in common with a verb.

אין p. n. m. equivalent to **אין**, for which it also stands, patron. **אין**. It belongs to the rare cases where **ב** in the orthography vanishes. Comp. **אין**.

אין, **אין** f. a corn measure, according to Joseph. equivalent *μείδιμος* 48 *χολίνες* (= 1 bushel), or equivalent **אין** (*amphora*), the same, a measure for fluids, 10 **אין** and one tenth **אין** or **אין**. Thus: **אין** small (meagre),

אין **אין** fall (sound) ephah; **אין** **אין** two sorts of ephah.

אין (**אין**) adv. interr. ; 1) where there? *που?* 2) how there? in which manner?

אין adv. dem. so, thus, from **אין**, where the *ê*, as frequently occurs, is the demonstrative element; hence it is not bad orthography to spell the word **אין**. See **אין**, **אין**.

אין (from **אין**; hence **אין** const. in pp. n.n. The pl. later, and poetically **אין**, commonly **אין**, poetically **אין**, const. **אין** m.; 1) man, entirely nominal, and (a) in reference to strength, courage, and valour, *vir*; (b) in reference to manly age; (c) in reference to the signification of the mas. gender, hence even used of male children, and of husbands; (d) human being, man, as far as according to oriental notions, the same manifests itself in man. Thus, man, an individual; collectively, mankind, in contrast to God, and in contrast to beast; hence also, where no reference is made neither to gender, strength, nor age: for instance, of inhabitants, citizens, warriors, inferiors, associates, relatives, where **אין** also

collectively signifies people, men ;
 לָחֶם אֲנָשִׁים meal of relatives,
 mourning meal ; (e) signifying
 the possessor, the origin, the de-
 scent ; hence, in connection with
 neutral nouns, to replace the
 want of adjectives ; as, הוּאֵר אֵי,
 דְּבָרִים אֵי (*formosus, facundus*),
 אֵי מִפֶּן, תּוֹכָחוֹת, חֶסֶד, אֶן, אֲמָנִים
 תְּבִנּוֹת, שְׂכָל, דַּעַת, אֲמַת, חֶמֶס
 חֵיל, לְשׁוֹן, שְׂפָתַיִם, שִׁיבָה, אֲמִינוּת
 וְתְרוּמוֹת, רִיב, מְדִינָיִם, דְּמִים
 and others ; 2) with gradual dropping
 of its nominal character : (a) in
 contrast to אֶחָד, עֶמֶת, רַע, e. g.
 אֶחָד—אֶיֶשׁ the one, the other. (b)
 any one, some one, LXX. *τις*, sel-
 dom as used in this sense אֶדָם,
 אֲנָשִׁים, אֲנָשִׁים, compare *ἀνθρώπος*
 אֶיֶשׁ אֶיֶשׁ any one, hence also : one,
 i. e. every one, or every body. (c)
 every one, every man, may be con-
 nected with (b). The reciprocal
 form derived from אֶיֶשׁ is אֶיֶשׁ אֶיֶשׁ
 to conduct oneself manly, sensibly,
 valourous.

אֶיֶשׁ-בִּשְׁתִּי p. n. m. (idol champion),
 LXX. *Ἰεσοσθέι*, Joseph. *Ἰεσοσθος*,
 Saul's son, who was also called
 אֶשְׁבַּעֵל.

אֶיֶשׁ-הוֹדֵר p. n. m. (a man of bloom-
 ing appearance.) Also : אֶיֶשׁ הוֹדֵר,
 אֶיֶשׁ-הוֹדֵר.

אֶיֶשׁוֹן (dimin. from אֶיֶשׁ, like אֶרְעוֹן,

אֶרְעוֹן) m. ; 1) the little man, the
 apple of the eye, the pupil, (comp.
κόρη, κοράσιον, κορασίδιον, Latin,
pupa, pupula, pupilla), generally
 in connection with אֶיֶשׁ, or it is fol-
 lowed by אֶיֶשׁ בַּת the daughter of
 the eye ; 2) figure of speech, sig-
 nifying the midst, the deepest, the
 highest point ; as, אֶיֶשׁ חֹשֶׁךְ, לֵילָה,
 pupil of darkness, night = the
 middle, the depth, etc.

אֶיֶשׁ p. n. m. the manly one, the
 valourous), generally אֶיֶשׁ, LXX.
Ἰεσσαί.

אֶיֶת (Aram.) def. אֶיֶתָא (Talmud.)
 pl. אֶיֶתִי (the old form) m. being,
 existence ; hence, possession, *ουσία*
 equivalent to אֶיֶשׁ, but always
 adverb as the copula term 'for
 being,' it is, it was, etc. With
 suff. אֶיֶתִי I am. In biblical Ara-
 maism the pl. is always אֶיֶתִי,
 as אֶיֶתִי אֶיֶתִי לָךְ, אֶיֶתִי בִי
 with suff. אֶיֶתָךְ thou art, אֶיֶתוֹהִי
 he is, אֶיֶתִּנָּא we are, אֶיֶתִּיכֹן you
 are. Before the part. it para-
 phrases the verb, like אֶיֶשׁ. The
 form is like אֶיֶשׁ, as אֶיֶשׁ is after the
 form אֶיֶת ; the root is אֶיֶת, Heb.
 אֶיֶשׁ (אֶיֶשׁ) to be. See אֶיֶשׁ.

אֶיֶתוֹן (Keri, after the form אֶיֶתִּיכֹן,
 אֶיֶתִּיכֹן) adj. m. *ingressus*, apper-
 taining to entrance : hence אֶיֶשׁ
 אֶיֶתוֹן door of entrance, like אֶיֶשׁ

הַרְאִשׁוֹן. The Ketib אִתּוֹן is not clear, perhaps = אִתּוֹן after the form יִשְׁמֹן. The root is אִת.

אִתִּי p. n. m. (adj. from אִת, the being, the living one, the vigorous one). Comp. אִישׁ.

אִתֵּיאל p. n. m. (the possession, property of God), from אִת possession in the genitive form.

אִתְּמַר p. n. m. (not high = small). See אִ.

אִתָּן (from אִתָּן, אִ in אִת contracted, seldom אִתָּן, pl. אִתָּנִים, adj. very extensive, lasting: hence 1) of time, continuous, duration, אִתָּן רִיבֵּי continuous strife; stubborn, uninterrupted, of brooks, streams, i. e. always flowing, (in contrast to אִתָּן) as אִתָּן נַחַל, hence figurat. of flowing brooks, pl. אִתָּנִים יָרַח month of the flowing brooks (perhaps = אִתָּן שֶׁן from אִתָּן flow-ing, rolling), November; 2) strong, firm, durable, hence אִתָּן a strong valourous people, אִתָּנִים (a) the mighty, distinguished ones; (b) the rocks: hence אִתָּן נֶגֶד rocky habitation. The root is אִתָּן to extend, from which forms itself אִתָּן like אִתָּן.

אִתָּן p. n. m. (the persevering one), poet, singer, and sage in the time of David. LXX. Αἰδαμ.

אֵךְ (pronominal root) adv.; 1) properly like אֵ, originally, relative conj. ὅτι, quod, hence preceding sentences which are dependent upon, and governed by others: e. g. 'and I thought that (אֵךְ) he was torn to pieces,' (Gen. 44: 28); 'I thought that (אֵךְ) thou wouldst fear me,' (Zeph. 3: 7); for which reason it remains untranslated, like אֵ preceding a direct speech, or like אֵ stands as an assurance: certainly! yes! indeed! 2) expression of contrast: hence = but, except, however, like אֵ signifying the same, e. g. he said: they are nevertheless (אֵךְ) my people; herewith is connected the idea of restriction, tantum, only, in the largest acceptation of the term: e. g. before the preterite to which it gives the sense of the pluperfect; before nouns and adjectives, where it must be translated according to the context, just as much, scarcely, tantum quod, entirely, as only (אֵךְ) this once; only joyful; only (entire) darkness; before imperatives: only be to me = I beg you be to me; only hearken, etc.; 3) equiv. to אֵ as a sign of conclusion: so, then, as for instance, so shall you on the first day remove the heaven (Exod. 12: 15), (אֵךְ)

אָף) 'only alone;' properly an emphatic 'only.'

אָפּ (not used) equiv. to אָנּד to bind, to entwine one in another; related to אָנּד.

אָפּ p. n. (fortress, from אָפּ = אָנּד a town in Babylon.) LXX. 'Αρχαδ (אָרְכָד) which Bochart compares with the river 'Αρχαδης in the country Sittacene.) Ephraim the Syrian reads אָפּ (Acre) and explains it Nisibis.

אָפּב adj. m. very deceiving, lying, (from אָפּב after the form אָפּב), hence applied to a brook: exhausted, failing, (contrast to אָפּב) where אָפּב stands for 'אָפּב. See אָפּב.

אָפּב p. n.; 1) equiv. to אָפּב a town in the territory of Judah; 2) maritime town in Galilee, Greek "Εσδιππα (אָפּב) Talm. אָפּב, now called Zib. The אָ is preformative.

אָפּב adj. m. strong, אָפּב, = girded: 1) valorous, courageous, bold, and in a bad sense, hard; 2) terrific, destructive, also of poison. The root is אָפּב = אָפּב which see.

אָפּב adj. m. from the preceding אָפּב signifying the same, originally, cruel-like.

אָפּב f. from אָפּב savageness, cruel-like, the abstract termina-

tion אָפּב is generally formed from *adject.* (comp. אָפּב, אָפּב, אָפּב, אָפּב from אָפּב, אָפּב, אָפּב, אָפּב).

אָפּב f. (originally collective) viands.

אָפּב p. n. m. (probably from אָפּב after the form אָפּב) a Philistine king.

אָפּב (fut. אָפּב, אָפּב, once אָפּב = אָפּב originally to annihilate, to devour, destroy; hence, 1) to eat, with אָפּב, אָפּב, אָפּב and accus. of the food, with significations of considerable gradations; part. אָפּב the eater, used of the lion. Figuratively of the sword, fire, famine, plague, all which devour; of idols who devour the sacrifices, etc. Wherewith may be connected the phrases to eat the harvest, i. e. the fruit; to eat bread, i. e. to hold a feast; with a negative, signifies fasting; to eat at somebody's table, i. e. to be maintained by some one; to eat, of God, i. e. to partake of meats of sacrifices; to eat ashes like bread, i. e. to be plunged in grief; to eat his own flesh, i. e. to pine away; to eat the flesh of somebody, i. e. to proceed cruelly against some one, to malign one; to eat words, i. e. eagerly to receive them; to eat the poor, i. e.

to suck them ; to eat the judges, i. e. to kill them ; to eat the people, i. e. to destroy them ; the beams eat (יֹאכְלוּ) used of upper rooms, i. e. they absorb the space ; eating used of love, i. e. to abuse it, to be profligate ; אָנָּה to enjoy the good. הִתְאַבְּלוּ = הִתְאָכְלוּ from תִּאָּכַל Niph. pass. from Kal. Pual to be devoured, by fire, sword. Hiph. הִתְאַבְּלָה, future לִי תִאָּכַל inf. once הִתְאָכַל to cause to be eaten, to cause to be devoured, to give to eat, to enjoy. אָכַל (fut. יֹאכְלֵךְ) Aram. the same.

Respecting אָכַל קָרַן, see קָרַן.

אָכַל (with suff. אֹכְלִי) m. 1) food, especially of fruits, and of grain, figuratively food of the fire (fuel), of animals ; 2) the eating, the action itself : hence לִי אֹכְלִי according to his eating.

אָכַל or אָכַל p. n. m. to pine away, languish, to be eaten up with grief.

אָכַלָּה (as אֹכְלָה) f. equivalent to אָכַל food.

אָכַל (from אָכַל, with the & dem.) adv. equiv. to Aram. הִתְאָכַל so much, so great as, *tantum* ; hence 1) assuring (Targ. אֲכִישְׁכֵּהּ), certainly, only ; 2) restricting or qualifying, as *tantum*, but, indeed, however. See אָכַל.

אָכַל to thrust, to smite ; hence to

drive on, to incite, only Prov. 16 : 26, אָכַל עָלָיו פִּיהוּ, 'for his mouth smites at him,' drives him on.

אָכַל m. a blow, only Job 33 : 7 ; 'my blow (אָכַל) shall not fall heavy upon him.' The LXX. reads אָכַל. The root is אָכַל which see.

אָכַר m. Acre, so Ephraim the Syrian reads for אָכַר. See אָכַר.

אָכַר (pl. אֹכְרִים, const. אֹכְרִי with suff. אֹכְרִיךָ), m. one who occupies himself with the plough, a ploughman. It is a noun of gradation from אָכַר = אָכַר, *ager*, *acre*, (as מִלָּח from מִלָּח sea), and related to אָכַר pasture-ground, grass-plot, אָכַר fruit-land.

אָכַשׁ p. n. m. a town in the territory of Asher.

אָל const. אָל or אָל ; 1) dem. pron. a slow pointing, and giving prominence to a thing, and weaker than אָל, may be translated : that one, equiv. to אָל, hence the gradation to an article in Arab., and in Heb., only exceptional in אֵלֶּיךָ ; אֵלֶּיךָ ; אֵלֶּיךָ ; אֵלֶּיךָ and others ; 2) adv. and conj. of negation, and starting from pointing to a distance (α) of the verb : as μή, *ne*, only negative according to the sense of the speaker ; hence with

the imperfect when it is *jussive* or *cohortative*, (אל however is equiv. to οὐκ, *non*, more an objective command), e. g. אל תִּשְׁלַח, יִפֹּל אל תִּצַּן אל always entreating, not commanding, and negating the whole sentence, (b) not before the verb, but negating an imaginary or demonstrative sentence: e. g. אל־נָּא not, I pray thee (also, comp. μή = μὴ τοῦτο); אל שֵׁם siς μηδὲν τιθεύαι, to make to nothing; אל־בָּנוֹת not so, my daughters. Seldom forming a nominal sentence אל־מָוֶת τὸ μὴ θυγήσκειν; 'neither dew nor rain (be)' (2 Sam. 1: 21), אל־אֵרוֹת not because; 3) equiv. to μή questioning, where a negative answer is expected, only 1 Sam. 27: 10, 'whither have you made a road to-day?'

אל Aram. the same.

אל (const. אל, אֱלִי in p.p. n.n. with suff. אֱלִי, pl. אֱלִים, const. אֱלִי) m.; 1) equiv. to אֱלִי, const. אֱלִי the strong one, the vigorous one, hero, e. g. the hero (אל) of nations, of Nebuchadnezzar; the strongest (אֱלִי) of heroes; comp. the comp. אֱלִיָּא. אל is principally used in the signification: God, synonym. with אֱלֹהִים, יְהוָה, אֱלֹהִים, mostly with epithets: חַי, עֹלָם, נֶשְׁכֵּי, עֲלִיּוֹן the living, the

highest, the Omnipotent, eternal God, but in poetry also without epithets. Of Jehovah, אֱלֹהֵי with the article is used, or אֱלֹהִים, אל אֱלִים, אל אֱלִיָּהוּ יִשְׂרָאֵל, of the deities of other people אל is also used, but generally with the addition of זָר, נֶכֶד, אֲחֵר the strange, or אל־לֹא non-god, etc., herewith are connected the figurative symbols: mountains, cedars of God, for: elevated, high, exalted. The pl. אֱלִים also of Jehovah: hence אֱלִים בְּנֵי אֱלִים sons of gods = angels; 2) abst. strength, originally that which is strong, in the phrase יָשׁ לְאֵל יְיָ, I have (not) the power in the hand; comp. אֱלִיָּא p. n. Etymologically אל is derived from אֵל = אֱלֵה. אל, complete בֵּית־אֵל p. n. of a town, formerly: לֵוִי. (LXX. Βαιθῆλ, Joseph. Βηθῆλα).

אל (const. אל with ם dem. אֱלֵה const. אֱלִי with suff. אֱלִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ, once אֱלִיָּהוּ, poetically אֱלִיָּהוּ dem. pron. equiv. to אל, הָל a widely branched out pronom. root, signifying a slow pointing to a thing, like: 1) אל with the article אֵלֶּה this one, that one, only in the pl. and only in the Pentateuch, from whence it is used in Chron-

ides. The most ancient form appears to be *il* or *ill*, like the plural *il* shows; 2) אֵלָה from אֵל with *éh*, *é* demonstrative, (comp. הַהֵן), only in the pl. these, those, but without a suff. for the gender or number; 3) אֵל prep. originally joined by *makkef* with the following noun; hence its constructive form. It signifies direction, or pointing in a local sense, *ad*, *πρός*, hence used with verbs of motion אֵל שָׁב (to), אֵל בָּ (in), אֵלָה, אֵלָה, הָיָה, שָׁלַח, הָלַךְ, נָהַיָה (accessit), הוֹצִיא and others, where it may be translated, to, upon, towards, on; with other verbs it has a signification of a spiritual motion and turning; as הִרְבָּה תוֹנִית, הִנָּחִים, בָּכָה, דָּרַשׁ, שָׁר, הִשְׁלִים, וְנָה, הִתְפַּלֵּל אֵל, הִתְעַצֵּב, where always the secondary idea of motion, or inclining to a thing can be traced. With verbs expressing speech, it signifies the person to whom the speech is addressed: e. g. אָמַר אֵל, צִוָּה, דִּבֶּר, אֵל besides it expresses: into; thus שָׁלַח אֵלֶיךָ, הִשְׁפֹּךְ נַפְשׁוֹ to recompense into the bosom, to breathe the last breath of life; also with verbs signifying similarity, as דָּמָה, נִמְשַׁל, etc., but before nouns: at, to it, on; on

heavens; at table; after, according, *secundum*, *ad*, according to the mouth, i. e. command; according to the sound of the viol; in: in thy vessel, ship, house; under, among: among the vessels, among thorns, briars, etc., complete אֵלֶיךָ unto: unto heaven, unto his mouth, etc.—Compounds אֵלֶיךָ behind, with the accus. after אֵלֶיךָ, אֵלֶיךָ; אֵלֶיךָ thereto, whereto אֵלֶיךָ under, with the accus. and equiv. to אֵלֶיךָ; אֵלֶיךָ or אֵלֶיךָ *extrinsecus*; אֵלֶיךָ, almost in vain, different from אֵלֶיךָ; אֵלֶיךָ within to, innermost; אֵלֶיךָ towards, thereto, etc.

אֵלָה p. n. m. (the strong one).

אֵלֶיךָ see אֵלֶיךָ.

אֵלֶיךָ see אֵלֶיךָ.

אֵלֶיךָ p. n. m. (Friend of the Lord).

אֵלֶיךָ p. n. m. (one who has knowledge of the Lord), אֵלֶיךָ for אֵלֶיךָ knowing, from אֵלֶיךָ = יָדַע.

אֵלָה only in אֵלֶיךָ which see.

אֵלָה; 1) equiv. to אֵל to be strong, hence אֵלֶיךָ which see; 2) denom. from אֵל God, and (a) to declare, swear by God; (b) to implore God, partly for the destruction of others = curse, partly for mercy = lament. Hiph. fut. apoc. אֵלֶיךָ he caused him to swear, conjured him.

אלה with suff. אלהי, pl. אלות f. the swearing, oath, denunciation, curse, hence; 1) oath, cursing, אלה, אלה, אלה to enter into an oath, i. e. to swear, to administer an oath, to cause to swear; הלה, לה, לה to become a curse, to make a thing a curse: שבעת-אלה: oath of cursing; 2) that which is attested on oath, as covenant, etc.

אלה (rare) f. oak, originally that which is strong, the root is אל, for אלה is a mere modification of אלה.

אלה f. equiv. to אלה but more frequent, and signifying a terebinth, which resembles an oak, like *değiz*.

אלה (def. אלהה, pl. אלהין) Aram. m. God, equiv. to the Hebrew אלה and also of gods: בראלהין son of gods = angel, as in the Hebrew.

אלה (pronominal root) see אל, from which it is elongated.

אלה see אלה.

אלה (pronominal root) Aram. dem. pron. formed from אל, but always interjectional, there! see there! related to אלה, which is also formed from a demonstrative.

אלה (later) conj. if, when; contracted from אל-לה combining a wish and a condition.

אלה (with prefix אלה and אלה) m. God, especially of Jehovah, seldom of other gods; figuratively: he carries God in the hand, i. e. the hand is a god to him; his power is his god; the sing. use of it is only introduced later, or poetically, the ancient and original form is the plural אלהים, because in ancient times the idea of God was a concentration of unlimited powers, like in the same sense אלהים, אלהים, אלהים form themselves. The plural may also be construed with the singular as a *unity* of this idea; with adjectives, however, more frequently with the plural, but in no case can a plural be formed from this form, if gods are to be designated; hence the use of the word for male or female deities. Of representatives of God, such as judges, priests; but with the article (האלהים) only of Jehovah. The most important paraphrases are (a) the constructive form where אלה expresses sometimes possession, e. g. God of Jacob; sometimes the ordaining, e. g. God of heaven. (b) It follows in certain connections where the manifold relations are expressed, such as, sons of God (angels, kings); ser-

vant, spirit of God, man of God (of angels, prophets, saints); prince of God (of Abraham), where, however, in conjunction with מְשִׁיחַ, מָלְאךְ, the tetragramaton יהוה always occurs; (c) Divine, e. g. אֱלֹהֵי מִצְרָיִם = 'אֱלֹהֵי מִצְרָיִם thy throne is a throne of God; glorious, great, e. g. mountain, river, fire of God (lightning); (d) אֱלֹהֵי through God, e. g. a city great through God; the root אֱלֵ is denom.

אָלַי m. properly, gathering, hence time of ingathering, the gathering month, September; from אָלַי to gather in, to reap harvest = עָלַל; Aram. עָלַל corn. The form is passive, like קָצִיר, אָסִיף.

אָלַי equiv. to אָלַל in Ketib.

אָלֹן adj. m. the strong one, hence oak. Also used, as with us, to signify a place, e. g. אֲלֹן קְעוֹנָנִים p. n. oak of sorcerers, אֲלֹן תְּבוֹר, אֲלֹן מָמְרָה p. n. oak of Tabor; אֲלֹנֵי מָמְרָה oaks of Mamreh, etc.

אָלֹן m. 1) the same. It is a secondary form of אֲלֹן like אֱלֹהֵי from אָלַי, without being of the separate root אָלַל. 2) p. n. m. (the strong one).

אֲלֵיךְ (or אֲלֵיךָ) adj. m. properly signifying continual following, attachment, hence; 1) the friend

who attaches himself to one: 2) tame, tender, attaching to, and pending on one, as אֲלֵיךְ שֶׁכֶּשֶׁת very domestic lamb, which is much attached to its master; 3) equiv. to אֲלֵיךְ large cattle, originally the very tame one; 4) den. from אֲלֵיךְ (friendship, family, originally attachment), head of a family, chief of a tribe, to whom the members are bound by allegiance, φύλαρχος. See אֲלֵיךְ.

אֲלֵיךְ p. n. f. (encampment for wild beasts), אֲלֵיךְ equiv. to אֲלֵיךְ lion, אֲלֵיךְ, place of encampment of the Israelites in the desert.

אֲלֵיךְ p. n. m. (gift of God Θεοδωρεος). Comp. אֲלֵיךְ.

אֲלֵיךְ (related with אֲלֵיךְ) originally, to be obscured, to be dirty, but only in Niph. אֲלֵיךְ to become withered, destroyed, dirty, also in a moral sense; see אֲלֵיךְ.

אֲלֵיךְ p. n. m. (bounty of God).

אֲלֵיךְ p. n. m. (God the preserver).

אֲלֵיךְ p. n. m. (God the mighty one).

אֲלֵיךְ p. n. m. (God of consolation), אֲלֵיךְ equiv. to אֲלֵיךְ.

אֲלֵיךְ p. n. m. (equiv. to אֲלֵיךְ).

אֲלֵיךְ p. n. m. (equiv. to אֲלֵיךְ).

For which also אֲלֵיךְ.

אֲלֵיךְ f. fat-tailed, of eastern sheep, where the tail is used as a sacri-

fice. The root is אלה to be stout, fat.

אלה or אלהי p. n. m. (Jehovah is God), a renowned prophet, LXX.

'Ηλίας.

אלהי p. n. m. (the same).

אלהיו p. n. m. (the same).

אלהיועני p. n. m.

אליועני p. n. m.

אלהיחבא p. n. m. (God the protector).

אלהיוחורא p. n. m. (God of the age of manhood).

אליל (once Ketib אליל; pl. אלילים)

adj. m. null and void, formed from

אל 'nothing,' hence subst. אלילים

the void ones, idols; רפא-אליל

the healer of nothing, i. e. unskilful physician.

אלילמלך p. n. m. (God is king).

אלל (pronominal root), Aram.

dem. pron. these, from the un-

usual sing. אל, this one, with the

plural termination אל as in אלל,

אלל, אלל.

אללקא p. n. m. (God is the multiplier).

אלליעזר p. n. m. (God is the help).

אלליעני p. n. m. (equiv. to אלליעני).

אללעם p. n. m. (God of a family union), for which also עמאל.

אללפז p. n. m. (God of gold, riches).

אללפל p. n. m. (God of strength;

פל = פיל, פול, *elephas*, figure of

strength).

אללפל p. n. m. (God distinguishes him. See פל).

אללפל p. n. m. (God of deliverance). For which also אללפל.

אללצור p. n. m. (God the rock).

אללצפן p. n. m. (God the preserver).

אללקא p. n. m. (God is the strength; קא = קו strength).

אללקים p. n. m. (God the raiser up). For which also, ילקים.

אללשבע p. n. f. (God of the covenant). LXX. 'Ελισάβετ, Elisabeth.

אללש (Samar. אלש) p. n. of a western tribe, hence also of a country on the coasts of the Mediterranean Sea, from whence purple was obtained, and which tribe is also mentioned as descendant of Javan ('Ιάονες, 'Ιωνες), in connection with Tarsis, *citium*, and 'Ρόδου, therefore probably Elis, or lengthened Hellas, because the purple shell was very abundant in Laconica and other places.

See יל.

אללשוע p. n. m. (God is the luck).

אללשיב p. n. m. (God is the recom-penser).

אללשמע p. n. m. (God is the hearer).

אללשע p. n. m. (God the noble); a prophet in 896—825 before the Christian era.

אללשפט p. n. m. (God is judge).

אַלְיָה secondary form of אֶלְיָה.

אֶלְיָ (pronom. root) dem. pron. equiv.

to אֶלְיָ from אֵל; the ך is an abbreviation of another pronom. root ך, like in אֵל, etc.

אַלְ double form (from אֶלְ) to lament, bewail, likewise the same root ἀλαλέω (related to יָלַל).

אֶלְ interj. alas! ׀ is a pronominal suffix in many particles.

אַלְ to bind, (see אֶלְ), hence (a) of the binding and arching of a building, (see אֶלְ), like אֶלְ; (b) of the binding, tying of the tongue, (אַלְ, אֶלְ); (c) of the lame, of the dumb, and of all who are deprived of the maintenance requisite for life = to be isolated, unmarried, widowed; only in the derivatives. Niph. אֶלְ to be tongue-tied. (Comp. δεσμός της γλώσσης), hence to be dumb, to be mute, to be silent. Pi. אֶלְ to bind fast, to tie together; graduation of the Kal.

אַלְ (rare) m. 1) to be dumb, to be mute, to be silent; אֶלְ אֶלְ to be silent of, to conceal, righteousness, i. e. the mute righteousness; 2) name of a system of chaunting יוֹנָת אֶלְ (lit. the dove who conceals that which is distant), which method of song is no more traceable.

אַלְ (pl. אֶלְ) to be tongue-tied, dumb, as a bodily incurable effect, hence its intensive form.

אַלְ secondary form of אֶלְ, which see.

אַלְ see אֶלְ.

אַלְ see מוֹנִים, מוֹנִי.

אַלְ see מוֹדֵר (p. n.).

אַלְ (from אֶלְ, pl. יָם, יוֹת f.) that which is bound, hence a bundle of corn, a sheaf, (related to עָמִיד, עָבְתִּים).

אַלְ p. n. f. town in the dominion of Asher, (probably = אֶלְ-מֶלֶךְ, royal oak).

אַלְ adj. m. אֶלְ f. *viduus*, a, lonely, widowed. אֶלְ always concrete; widow, as also an anarchal state is called on account of its being unprotected like an orphan.

אַלְ m. widowed, widowed-state.

אַלְ see אֶלְ.

אַלְ only pl. f. castles, palaces. The root אֶלְ to bind, to arch.

Comp. אֶלְ hall.

אַלְ (with suffix אֶלְ, pl. אֶלְ) f. widowed, symbol. of the exiled Jewish nation, it is formed from אֶלְ.

אַלְ adj. m. to be secluded, estranged, only joined with אֶלְ: yonder distant one, anonymous, concealed one. Hence pronomi-

nally a certain one, *ὁ δεινός*.

אל see אל.

אל p. n. m. (God of grace).

אל equivalent to אל.

אל p. n. m. (God the giver) אל after the form אל.

אל (equiv. to אל) p. n. of an east Asiatic or a Syriac Babylonian country, but which can no more be traced. The Jerusalem Targum paraphrases it אל, אל (which see), an Assyrian province mentioned elsewhere, so that אל (oak), אל (hill), are only additions to the original אל, אל. In endeavouring therefore to trace the country, we have only to look to the last two words.

אל p. n. m. (God the protector). See אל.

אל p. n. m. (diadem of God).

אל p. n. m. (hero of God), אל is the adj. termination of אל.

אל p. n. m. (God the helper), LXX.

Ελεάζαρ, later Λαζαρος.

אל see אל.

אל p. n. m. (God the Creator).

אל fut. אל to spread over, *ἀλίσσω*; hence 1) to slip over a thing, as frequently in Heb. the ideas of slipping, sliding, and spreading, are inseparably connected; from this signification arises 2) to slip, to

glide, to slide, to draw oneself, hence accustoming oneself in learning a thing; learning, in general, attachment to, and of, confidants and friends; of the tame cattle attaching itself to man, etc.—Pi. to teach, with double accus.; to instruct, with accus. of the person; part. אל = אל. Hiph. see אל.

אל 1) only pl. אל epic. the tame, trained (cattle), only of the heifer and cow; 2) *βούρ*, signifying the highest value, hence round, highest, overwhelming number; next 1000, dual אל 2000, pl. אל thousands. The noun follows in sing. number, later, often *vice versa*. Herefrom Hiph. part. אל making thousands, i. e. producing much; 3) a juncture of thousands, i. e. of a large number; hence sometimes equiv. to אל division of family, tribe, nation; 4) p. n. f.; a city in the territory of Benjamin, (perhaps signifying abundance of people = the populous one).

אל Aram. equiv. to אל in Hebrew.

אל see אל and אל.

אל p. n. m. (God the worker), see אל.

אל to press together, only Piel, to press sorely on some one.

אל see אל and אל.

אל see אל.

אל p. n. m. (God the Creator).

אל see אל.

אל see אל.

אל, אל, see אל.

אל see אל.

DN (not used) f. mother, nurse equiv. to DN only in p. n. DN which see.

DN (primitive, with suff. אל, pl. אל) f. is like אל the first articulation of the child : emm ; hence mother. The signification merges into various branches like in אל ; it also signifies stepmother, grandmother, female ancestor, female progenitor ; figur. benefactress, possessor, from thence transferred to mother earth, to people, mother-town, i. e. capital, as a mother, maintaining the inhabitants, hence אל, אל, אל, אל, אל, אל are generally considered feminine. אל parents ; אל mother of the road, i. e. cross road.

DN (pronominal root, properly אל like the Aram. אל equiv. to אל, אל) ; 1) interr. adv. (a) *um? an?* like *hā* in the simple question independent of another sentence ; (b) in the indirect question *et, whether, if, therefore*

dependent on a preceding sentence, generally after verbs of questioning, inquiring, doubting, looking on ; (c) in the disjunctive question, where DN, carries on the point of interrogation. The opposite, double questioning parts are kept together אל, DN, אל, DN, DN (*sive*), DN-DN, DN-אל ; if the interrogation continues, the singleness of the pointings, question, and a variety of subjects, we may also use : אל-DN-אל or joined : אל-DN-אל-אל. Herewith is connected : 2) the expression of negation which is manifested by this word, especially with declarations and oaths, e. g. never (DN) will I do this ! never (DN) will I forsake thee ! comp. אל, אל, אל, אל, etc., which also merge from the interrogative signification into that of negation. This explanation of the negation, arising from the interrogation seems the more probable, since the negation often appears where even no connection or oath exists ; 3) conjunctive, if, in conditional sentences, אל-DN if not, with the future, but also with the prosth. as *future exactum* of the Latin : אל *si fecero*, אל *donec fecero*, or before the part.

as *fut. instans*. To this also belongs אָמָה in describing repeated circumstances where it may be translated, when, as often as when; when—when אָמָה-אָמָה *sive—sive*.

In circumstantial sentences, where the subject precedes the condition; after a negative sentence where it is joined to אָמָה: but if, or without preceding negation: if only, only; in wishes: if only, where it is also joined with אָמָה, etc.; 4) it appears in the most ancient, demonstrative, and original sense, as its whole formation, and relationship of sense (אָמָה, אָמָה) are originally demonstratives and thus it is = אָמָה there! e. g. I hope there for hell as for my house, (Authorised Vers. 'If I wait, the grave is in mine house.' Job 17: 13). Compound: אָמָה אָמָה (a) *nonne?* (b) if not; (c) = *si μή, nisi*, Aram. אָמָה אָמָה if not, that; except it be, that.

אָמָה (with suff. אָמָה pl. אָמָה, construct אָמָה, with suff. אָמָה, f. hand-maid, maid-servant, female-slave, hence אָמָה 'son of a female slave = slave. It is also used of women to express subjection. The root is elongated from אָמָה which see.

אָמָה (from אָמָה) f.; 1) mother. capi-

tal town, *metropolis*, thus in the phrase: 'and David took the edge of the mother town (Metheg-amma) out of the hands of the Philistines,' (2 Sam. 8: 1) i. e. he subjugated the town; 2) mother of a threshold, i. e. foundation basis; 3) mother of the arm, i. e. the lower part of the arm; hence used to designate a measure: ell, cubit; dual אָמָה pl. אָמָה, figurat. אָמָה אָמָה the measure of thy covetousness (Jer. 51: 13); 5) p. n. of a hill (perhaps mother hill, i. e. chief hill).

אָמָה (pl. אָמָה) Aram. the same.

אָמָה equiv. to אָמָה; see אָמָה.

אָמָה (from אָמָה, comp. אָמָה f. people, originally, union, connection. In pl. אָמָה, אָמָה; see אָמָה and אָמָה.

אָמָה Aram. the same.

אָמָה p. n. of an Egyptian deity, Amon, in the ancient Egyptian, *Amn*; complete *Amn-Re*, i. e. the sun of Amon, he was especially worshipped in Thebes, (אָמָה-אָמָה), Greek *Διόσπολις*). Amon also signifies, according to Champollion: eminence, greatness.

אָמָה m.; 1) work-master, work-mistress, hence also used of the wisdom of the creation, as: work-mistress, where it has yet no feminine form; 2) p. n. m.

king of Judea, (641-639 before the Christian era); 3) once only dialect. for **הַמֶּלֶךְ** which see.

אָמֵן (from **אָמַן**, pl. **אָמִינִים**, const. **אָמִינִי**) m. originally supported, confirmed; hence firmness, support, reliance, truth. **לֹא אָמֵן** truthlessness. The plural signifies (a) collectively abst. sureness, truth; b) concrete: that on which you may rely, you may be sure of.

אָמִינָה (from **אָמַן**, pl. **אָמִינֹת**) f. sureness, firmness, truth, security, e. g. his hands were steady, (i. e. sure). Exod. 17 : 12.

אָמִיץ p. n. m. (the courageous, valourous one), father of the prophet Isaiah.

אָמִי p. n. m. for which elsewhere stands **אָמִיץ** which see.

אָמִי stands for **אָמִיץ**. See **אָמִי**, **אָמִי**.

אָמִינִי p. n. m. for **אָמִינִיץ**; the interpolation of **י** is considered a diminutive form, for which, however, there is no example in Hebrew. See **אָמִינִיץ**.

אָמִיץ adj. m. vigorous, strong, **אָמִיץ** strong in power; **אָמִיץ** very firm connection, conspiracy.

אָמִיץ (after the form of **אָמִיץ**) m. that which is prominently shewing itself, or that which is made prominent, *cacumen*, hence (a) summit

of the mountain; (b) top of a tree, **אָמִיץ** above, at the top of the tree. Root **אָמִיץ**.

אָמִיץ to fall together, to wither, to waste, to languish, only particip. **אָמִיץ** **אָמִיץ** **אָמִיץ** how languishing (weak) is thy heart, (Ezek. 16 : 30), from passion. Duplicate form passive, **אָמִיץ**, **אָמִיץ**, **אָמִיץ**, **אָמִיץ**, **אָמִיץ**, withered, (of plants) wasted away, pining away, to be downcast.

אָמִיץ (pl. **אָמִיץ**) adj. m. withering away, weak, duplicate form from **אָמִיץ**; the **י** becomes harder from the original intrans. sense. See **אָמִיץ**.

אָמִיץ (not used) to join, to connect.

This idea of union is evidently impressed by *emm*, mother, origin. she who unites tribes or families; *âma* is a lengthened root, and expresses the state of being connected or united, hence **אָמִיץ**, she who belongs to, or is connected with a family, like **אָמִיץ**, she who is added to a family; hence of the unity of a people, like: **אָמִיץ** people, etc. See **אָמִיץ**, **אָמִיץ** and others.

אָמִיץ p. n. f. (place of assembly), city in the territory of Judah.

See **אָמִיץ**.

אָמִיץ to make firm, to be firm, hence

1) to found, to prop, to build ; or Lat. *sustentare*, to sustain, to nourish, i. e. to support ; מן part. nurser, cherisher, sustainer, maintainer, f. מנתן ; 2) to be founded, confirmed, hence to be sure, true ; מן, the faithful one, which signification may also be conceived transitively, since only the particip. pass. occurs. Niph. (a) to be firm, מנתן מקום firm, sure place, (Isa. 22 : 23 and 25), מנתן לא 'ye shall not be sure, ye shall not be believed,' (Isa. 7 : 9) ; (b) to be durable, firm, constant : מנתן בית an uninterrupted house (generation), 1 Sam. 2 : 35 ; but it is also used of a lasting sickness, also of an uninterrupted flowing of the water, etc. ; (c) to be nursed, to be carried, used of a child ; (d) to be reliable, sure, unfailing, applied to God, a servant, a messenger, a witness, an artificer, etc. Hiph. to maintain firmly, with א to keep to any thing steadily, hence to trust upon something, to believe in something, ('א, in God) ; but also to cause anything to stand still, used of the horse.

מן Aram. Af. מנח the same as Hiphil.

מן (= מנתן) m. properly, to be

exercised, skilful, expert, hence work-master, artificer.

מן adj. m. sure, true, firm ; hence (a) n. truth, faithfulness ; (b) adv. surely, truly, certainly, especially occurs as a confirmation, either once or repeated twice at the conclusion of sentences.

מן m. surety, truth, faithfulness.

מן f. 1) (from מן) that which is fixed (of reward, wages), firmness (of a covenant) ; 2) p. n. of the back of the mountain of Anti-Lebanon (Talm. מנן) ; hence the name of a river now called Baradi (Gr. Chrysorrhoas), because it flows down from Amana. The Ketib is מנתן (by interchanging *m* and *b*) ; the signification is firm ground, strength.

מן (only pl.) f. pillar, post, column, originally part. f. Kal, that which supports, the column which props.

מן (from מן) f. 1) sustenance, nourishment ; 2) = מנתן as adv. indeed, in truth, from which it appears in a mutilated form.

מן p. n. m. (the sure one, one on whom you may rely, from מן) ; a secondary form is מנתן derived from מן, מנן.

מן, מנתן (from מן) adv. truly, certainly.

אָמץ fut. אָמץ imp. אָמץ; 1) to be sharp, especially of the sharp, light dazzling colour of the deep scarlet, as *όξύς* is also used, hence אָמץ scarlet; 2) the idea of sharpness transferred and applied to the mind, to be sharp, vehement, bold, strong, with אָ to overwhelm somebody. Pi.: 1) to make hard, i. e. stubborn, inflexible, e. g. *בֶּלֶת* the heart; to make hard or firm, applied to a body, e. g. house, heaven; to make courageous, bold, by affording succour; 2) to make firm, select, distinguished, e. g. *בֶּן־אָדָם* the son of man, with אָ, selecting from among others. Hiph. to act courageously, bravely, to exercise strength. Hithph. to shew oneself bold, strong, hence of the rash act, of the firm resolution, of encouraging oneself.

אָמץ (pl. אָמָצִים) adj. m. deep red, as the colour of horses: hence LXX. *πυρρόι*. Respecting this form comp. the usual distinction of colours אָדָם, אָדָם, אָדָם.

אָמץ (poet.) valour, strength.

אָמָצָה (from אָמָץ) f. the same, (poet.) The masc. אָמָץ occurs in modern Hebrew.

אָמָץ p. n. m. (the valorous one, formed from אָמָץ).

אָמָץ p. n. m. (God is the strength), a king of Judea (840—11 before the Christian era), LXX. *Ἀμασσίας*, *Ἀμασσίας*.

אָמָץ fut. אָמָץ, pause אָמָץ inf. cons. אָמָץ, אָמָץ, אָמָץ (= אָמָץ); 1) physically, to stare, to shew forth prominently, to extend, only used in the word אָמָץ that which shews forth prominently, top of a tree, summit. Hith. אָמָץ to make oneself prominent, great, to boast, with which may be compared אָמָץ, אָמָץ, אָמָץ; 2) spiritually, to say, originally to raise the voice, to produce tones, to sound forth from within; it is therefore used of the non-regulated sounds of the horse, Job 39 : 15. Different from אָמָץ, to join words together, pre-supposing a combination; hence אָמָץ as insufficient in itself, is always succeeded by what is said, which אָמָץ does not require, e. g. speak to Israel, and tell them (the following). Thus אָמָץ to say = 'namely,' or viz. is used as the form for quoting, where the very words spoken must follow; or the accus. of what is said follows, which, however, often appears to be omitted: e. g. 'Cain said (it),' Gen. 4 : 8. The signification

merges into four branches : (a) to say, plainly with ל; אל to say to, or of some one ; (b) to name, with ל, hence אמר named ; (c) to think, properly elliptical for אמר בלב to say in the heart, (comp. *φημι* in Homer), which often follows it ; (d) various changes in the signification according to the context ; to exhort, to predict, to praise, to point out, to command, which, however, all meet in the primary sense. Niph. to be said, ל, אל to somebody ; with ל to be called ; קדוש יאמר 'holy he shall be called.' יאמר (impersonal) it is said, it is understood, especially before a quotation.—Hiph. to cause to say, with the accus. e. g. 'thou hast caused it to be said to Jehovah,' i. e. thou hast solemnly dedicated thyself, etc. (Auth. Vers. avouched), Deut. 26 : 17, 18.

אמר fut. אמר inf. מאמר, מאמר. Aram. 1) to say, verbally or in writing ; part. pl. אמרין one says, people say ; 2) to command. The root is like in Hebrew.

אמר (with suff. אמרי, pl. אמרים const. אמרי) m. equiv. to אמר, (poet.) 1) speech, word, sentence, אל אמרי the divine sentences ; נתן אמרי נשפר 'goodly speech,'

(words), Gen. 49 : 21; poetical effusions, i. e. to make a speech, thus : אמרי נשפר, נעם, אמרת, 2) sentence = decision, lot, fate : אמרו מאל, the lot appointed him by God.

אמר pl. אמרין) Aram. m. lamb, properly for עמר laniger, from עמר wool.

אמר p. n. m. (high of stature). See אמר.

אמר (poet.) m. 1) speech, poetical address, song ; 2) prediction ; 3) equiv. to דבר matter, res, hence for : something.

אמרה (const. דר, pl. אמרות) f. speech, poetical address, sentence.

אמרה f. the same.

אמרי p. n. m. (properly the one who inhabits the summit, the top), a Canaanite tribe on that which was subsequently a mountain of Judah. LXX. 'Αμορῆαι; their land, according to Joseph. 'Αμωρίτης, 'Αμορία (var. 'Αμορῆα, 'Αμωρῆα). Perhaps from אמר No. 1, the gigantic, high-stature people. Comp. אמרים.

אמרי p. n. m. (from אמר eloquent.)

אמריה p. n. m. (the boon of God.)

אמריה p. n. m. the same.

אמרפל p. n. m. (equiv. to אפל, probably ל is the diminutive termination, and אמרף equiv. to

אֲנִי with ח interpolated; comp. 'Αρραπαχίτης, territory of the northren Assyrian, and אֲרַם-בְּשָׁר as a p. n. of a Semitic), king of Shinear.

אָמֵן m. originally that which is departed, passed; 1) the night before (Arab yesterday), shortly, but only as an adverb: yesterday, contrast to מָחָר = מֶמָּחָר, that which is later, that which follows, i. e. to-morrow; 2) night in general, only Job 30: 3. אֲמֵשׁ שׁוֹמֵר night, (grey of night), of the wilderness = nightly desert, as Kimchi, Rashi, and Rabb explain this passage. The root is אָמַשׁ = אָמַשׁ to depart, to vanish.

אֲמֵת (with suff. אֲמֵתוֹ, for אֲמֵתָהּ) contrac. from אֲמִינָה f. firmness, constancy, from אָמַן to make firm; hence 1) durability, surety, certainty; 2) faithfulness, truth, especially of religious truth; honest, true mind, generally connected with אָמַן, אֲמֵת. See אָמַן.

אֲמִתָּה (only const., and with suff. אֲמִתָּהוּ), pl. const. אֲמִתָּהוֹת f. only in Gen., prob. cloth, from אָמַת to extend, like מִטְפָּחַת kerchief, from אָמַת, but generally sack, joined to אָמַת.

אֲמִתָּה p. n. m. (the honest-minded one).

אֲמִתָּה adj. m. אֲמִתָּה const. אֲמִתָּה f. (Aram.) strong, robust, originally, well or strongly loined, from אָמַת, the loins, because in them was the seat of strength according to the Semitic doctrines.

אֲמִתָּה interrog. adv. where? in Targ. for אֲמִתָּה contracted from אֲמִתָּה; (comp. אֲמִתָּה and אֲמִתָּה), hence אֲמִתָּה wherefrom? אֲמִתָּה אֲמִתָּה whereto? till when? till where? how long? seldom for אֲמִתָּה.

אֲמִתָּה. See אֲמִתָּה.

אֲמִתָּה or אֲמִתָּה (pronom. root) Aram. equiv. to the Hebrew אֲמִתָּה I. In this word like אֲמִתָּה, an is additional to אֲמִתָּה; אֲמִתָּה (I) I, an addition like most other personal pronouns have.

אֲמִתָּה (pronom. root = אֲמִתָּה) a word signifying prayer, imploring: O that! in the beginning where the merely enclitic אֲמִתָּה (only, however,) cannot stand. In very pressing requests the syllable אֲמִתָּה may follow.

אֲמִתָּה interrog. adv. whereto? (formed from אֲמִתָּה with אֲמִתָּה of motion), in double questions, אֲמִתָּה אֲמִתָּה, wherefrom and whereto? אֲמִתָּה אֲמִתָּה whereto and wherefrom? אֲמִתָּה till when, how long? Sekdom

נָאָה for נִאָּה, without being an interrogative, נָאָה נָאָה, hereto and thereto, (rare).

נָאָה equiv. to נָאָה from נָאָה with ׀ of motion at end.

נָאָה ; 1) originally *respirare*, next, to moan, to wail ; 2) probably to turn, only Pi. נָאָה to turn, to occasion, originally to give a particular turn to an event ; to cause something by chance or Divine Providence.—Pu. pass. Hith. to give opportunity, circumstances, occasion, (for a certain action) ; with לְ against somebody. The difference from No. 1. lies in the syllabic root, which there is נָאָה, and here נָאָה, to which is related נָאָה of the turning, tottering motion.

נָאָה (pronom. root) pers. pron. we, but where נָאָה is only preformative, and נָאָה the root, only Jer. 42 : 6, Ketib, else generally נָאָה, which see.

נָאָה m. נָאָה f. Aram. pers. pron. they, from נָאָה, נָאָה, and the demons. syllable ân.

נָאָה (Aram. נָאָה, pl. נָאָה, from נָאָה, const. נָאָה), m. man ; in prose generally collect. of mankind, poetically נָאָה. Sometimes in poetry with the secondary signification of (a) great multitude, נָאָה popular,

legible writing ; (b) low, base man ; (a) and (b) do not belong, however, necessarily to the principal idea : man. The pl. is also used for נָאָה, which see.

נָאָה p. n. m. (the manly one).

נָאָה only Niph. נָאָה to sigh, to complain, *ὀδυρεσθαι*, with נָאָה, כֵּן of something.

נָאָה (with suff. נָאָה, pl. נָאָה) f. sighing, complaining.

נָאָה or נָאָה, Aram. the same, like נָאָה, which see.

נָאָה (pronom. root) pers. pron. we, equiv. to נָאָה ; like in all person. pronouns נָאָה is also here preformative, and נָאָה = נָאָה with the hardened prosth. letter like Aram. נָאָה = נָאָה ; from which נָאָה is abbreviated.

נָאָה p. n. f. a town in the territory of Issachar.

נָאָה (pronominal root), pause נָאָה, pers. pron. I, from נָאָה (a form yet remaining as a suff. for : I), with נָאָה preformative ; see נָאָה.

נָאָה ship, as a n. of multitude : hence, fleet, and without pl. ; very seldom a single ship, נָאָה an oar-ship, but otherwise always used in its stead :—

נָאָה (pl. נָאָה, once Ketib נָאָה) f. ship, as a sing. noun : hence the pl. :—

אָנאַ f. moaning, wailing, Greek *ἀνῆ*. Root אנא.

אָנאַ p. n. m.

אָנאַ (not used), to be pointed, to be sharp, or whatever else is connected with this idea, related to אָנַף, from which אָנַף hook, harpoon.

אָנאַ m. properly, the being pointed, point; as a tool for building: pointed-hook, (measure-hook, square-rule), thorn, nail, used for tearing things asunder, (related to אָנַף); hence the LXX. and Symmach. correctly render it *ἀδάμας*; (pointed iron), for the use of engraving. Comp. Aram. אָנַף *ānā*.—Only in Amos (four times)

‘I will set a plumb-line (of devastation) in the midst of my people Israel,’ Amos, 7: 8. ‘The Lord stood upon a wall made by a plumb-line with a plumb-line in his hand,’ Amos, 7: 7.

אָנאַ pause אָנַף, (pronominal root) pers. pron. equiv. to אָנַף I, but only belongs to the ancient period of the language; hence in Ezek. Eccl., and Chron. אָנַף. According to the etymology it is composed from the usual *an*, demonstr. syllable, and the general form *ôchi*, I, also like the Coptic *anok*, is composed.

אָנַף (אָנַף) equiv. to אָנַף; 1) only Hith. to complain, (related to אָנַף.)

אָנַף (Aram. אָנַף) properly to make anything compressed, or to press; only in Esther.

אָנַף fut. אָנַף, originally, panting, gasping for something, *inhiale*; gasping, snorting with passion; hence to be wroth, with אָנַף against somebody. Hith. to put oneself in a passion. The original idea of breathing; whence the secondary one of snorting with passion and lust is developed, lies in אָנַף, where the א is interpolated.

אָנַף (def. אָנַף pl. אָנַף) Aram. m. equiv. to the Hebrew אָנַף.

אָנַף f. parrot, (after the Arabic translation), so called from its irritability, the LXX. strand-snipe, (*χαραπίος*). Others class this bird with the eagle-kind, identical with *ἀνοπία* in Homer.

אָנַף to groan, to complain, to wail, of the wounded; comp. Scandiv. *anken*. Niph. to complain, to sigh.

אָנַף (const. אָנַף) f. 1) groaning, complaint, (related to אָנַף); 2) a sound like that of a lizard, of a moaning nature.

אָנַף (only part. pass. אָנַף), to be mortal, malignant, injurious, dangerous, of incurable wounds,

of dangerous pain ; figuratively of a day of grief. Niph. to become dangerously, fatally ill.

אָנָשׁ Aram. equiv. to אָנָשׁ.

אָנָשׁ see אָנָשׁ, אָנָשׁ.

אָנָשׁ properly אָנָשׁ (pronominal root), Aram. thou, (from אָנָשׁ and אָנָשׁ, see אָנָשׁ) from which is abbreviated אָנָשׁ.

אָנָשׁ p. n. m. a king of Judah, 955-914 before the Christian era. LXX. 'Ασά.

אָנָשׁ m. anointing vessel, אָנָשׁ is here of the same use as the אָנָשׁ in אָנָשׁ from אָנָשׁ ; if אָנָשׁ is the root ; probably it is related to אָנָשׁ ; אָנָשׁ, אָנָשׁ is here to be taken as the root.

אָנָשׁ m. hurt, disaster, from אָנָשׁ = אָנָשׁ *laedere*.

אָנָשׁ = אָנָשׁ, (pl. אָנָשׁים) m. incarceration, fetter ; אָנָשׁ, אָנָשׁ, house of fetters, prison. See אָנָשׁ.

אָנָשׁ Aram. m. the same.

אָנָשׁ m. equiv. to אָנָשׁ, the being gathered (of fruit), gathering time of fruit = harvest, from אָנָשׁ. Comp. אָנָשׁ, אָנָשׁ, אָנָשׁ.

אָנָשׁ (and אָנָשׁ) m. prisoner, one that is fettered ; אָנָשׁ, however more as a participle.

אָנָשׁ (not used) equiv. to אָנָשׁ, to put, to lay down ; אָנָשׁ is here preformative, like in many verbs.

אָנָשׁ m. place where something is laid down, warehouse, store ; (comp. אָנָשׁ, אָנָשׁ).

אָנָשׁ p. n. m. (hating very much), after the form אָנָשׁ, if the etymology is the Hebrew form.

אָנָשׁ p. n. m. Assy. satrap. The Assyrian appel. signification is not clear.

אָנָשׁ p. n. f. daughter of the Egyptian priest, Pôt-i-Fera, Joseph's wife ; LXX. 'Ασενέθ, 'Ασενέθ. In the extraction אָנָשׁ (= אָנָשׁ) Neit,—(Pallas) is the only one to be ascribed.

אָנָשׁ fut. אָנָשׁ (אָנָשׁ, אָנָשׁ, אָנָשׁ, with אָנָשׁ); to take, draw, join together, hence : 1) to gather (fruit), equiv. to gather in, to lay in store ; the people, equiv. assemble ; אָנָשׁ, אָנָשׁ to gather, or to put in some place, (e. g. in prison) ; 2) to draw together, or to draw back, e. g. to draw the feet back on the couch ; to withdraw the hand ; the stars withdraw their brilliancy ; 3) to gather in, to receive, e. g. in the town. Hence of leprosy, to take it away, i. e. by which the one cured is received into society. To close a procession ; 4) to gather in, of God, i. e. to take away, e. g. 'thou gatherest their

life in,' i. e. they die; 'God gathers my shame,' i. e. he takes it away. Niph. inf. **הִתְקַבְּלָה**; 1) to gather themselves, with **לָא**, **לְ** to assemble at, or to repair to some place; with **עַל** to assemble against somebody; 2) to be gathered = to die, in figurative speech; to be gathered to (**לָא**) his people; to be gathered to his ancestors, i. e. in the region of death; hence also to cease, to vanish, to perish; 3) to be received, of the leprous; 4) to withdraw oneself, to draw out, of the sword.—Pi. to gather with zeal, to receive (to oneself), to keep the procession together.—Pu. to be gathered, to be taken together.—Hith. to gather themselves together.

הַקָּבֵל p. n. m. (gatherer) a bard and poet in the time of David, whose descendants were yet singers in the time of Nehemiah.

הַקָּבֵל (only pl. **הַקָּבֵלִים** const. **הַקָּבֵלִים**) m. **הַקָּבֵל** (pl. **הַקָּבֵלִים**) f. to be gathered, **הַקָּבֵלִים** **הַיִּת** or **הַקָּבֵלִים** 'בֵּית' house of provisions gathered; **הַקָּבֵל** assembly (of wisdom); **הַקָּבֵלִים** **הַעֲלִי** members of assemblies.

הַקָּבֵל m. gathering, gathering of fruit. Comp. **הַקָּבֵלִים**.

הַקָּבֵל (from **הַקָּבֵל**) f. gathering. A very rare form.

הַקָּבֵלִים m. multitude of people gathered here and there, with the article, the rabble, mob. It is a doubled form, and **הַקָּבֵלִים** like **הַקָּבֵלִים**, **הַקָּבֵלִים**, **הַקָּבֵלִים**.

הַקָּבֵלִים Aram. adv. zealous, careful, LXX. *ἐτοιμῶς, ἐπιμελῶς, ἐπιδέξιον*. The derivation is uncertain.

הַקָּבֵלִים (Persian) p. n. m. (comp. *Ἀσπαδάτας, Ασπάδας*, as a Persian name, Diod. S. II. 33.) i. e. of the horse, an appellation for the heathen deity Behram, in the figure of a horse, from the Persian *esp, equis*, and the usual *dât*, there.

הַקָּבֵל (fut. **הַקָּבֵלִים**, **הַקָּבֵלִים** inf. with **לְ**; **הַקָּבֵלִים**, **הַקָּבֵלִים** participle pass. **הַקָּבֵלִים** = **הַקָּבֵלִים**); 1) to bind together, to fetter, and imprisoning generally; even without fetters; fig. of the fetters of love; **הַקָּבֵלִים** prisoner; 2) to tie on; e.g. the fold, the vine; to harness, e.g. calves to the waggon, hence generally: harnessing (a waggon); fig. **הַקָּבֵלִים** **הַקָּבֵלִים**, to entangle in dispute, i. e. to commence it; 3) to bind, to impose a bond upon oneself, to make a vow, in the emphatic form, **הַקָּבֵלִים** **הַקָּבֵלִים** **הַקָּבֵלִים**, to impose a fetter on the soul, i. e. to

enter into an obligation of a vow of abstemiousness, (contrast נָנָה, to vow) ; comp. Aram. דָּנָה, (to bind), prohibit, נָנָה (to solve), to permit.—Niph. pass.—Pual to be taken prisoner.

דָּנָה, נָנָה m. vowing to abstain, a vow of abstemiousness, from דָּנָה.

דָּנָה Aram. m. commandment of prohibition or denial.

דָּנָה־חֶרֶן p. n. m. (LXX. Eus. 'Ἀσπερδάν, Tob. 1: 21, Σαχεδονός, Alex. Σαχεδών, Joseph. 'Ἀσσαρχαδὸνδας, Ναχορδάζ), a king of Assyria after Senacherib.

דָּנָה (Persian) p. n. f. (= דָּנָה, Persian, *sitareh*, Greek ἀστήρ, star, asterisk ; comp. נָנָה־חֶרֶן), consort of Xerxes (Ahasuerus), who was formerly called הָדַר־מִרְיָם, (myrtle). LXX. 'Εσθήρ.

נָא Aram. m. equiv. to Heb. עֵץ, wood, since often in the Aramaic that נ = ע and נ = ע.

נָא (pronom. root) prepos. at, on, and the prepos. expression of approximation, either stable or moving ; to, thereto, before, hither, since both ideas are interwoven in all languages ; hence conjunctive when it signifies the moving to a place or near it, as 1) likewise, also, e. g. נָא־אַחֲרָיו, also after him, i. e. near, close to him,

differs from נָא, which has only a tendency of augmenting ; 2) besides, e. g. ' besides God will not do wickedly,' (Job 34: 12) ; 3) to, (being a prepos.) ' I have let the matter known to thee,' (נָא־לְךָ) ; 4) and, indeed, expressed with or without gradation, e. g. ' to thee, O Lord, belongs the day, and even the night.' (Ps. 74: 16). ' Thou art beautiful, my beloved, and even (yea) pleasant.' (Song of Sol. 1: 16) ; ' even (yea) thou castest off fear,' etc. (Job, 15: 4). Compounds : נָא־נָא, even, truly ; in the first part of the sentence : even indeed, נָא־נָא, besides also, נָא־נָא besides that, according to the context ; how much more, how much less ; נָא־נָא is it now also (true) ? נָא־כִּי־נָא has he said indeed ? = נָא־נָא is it even that ?

נָא Aram. the same as in the Hebrew.

נָא (= *anf.* with suff. נָא ; dual נָא־נָא) m. a snorter, hence nose, anger. The dual נָא־נָא ; 1) properly nostrils, but transferred to snorting with anger ; hence the form, long or short suffering, i. e. enduring ; 2) the whole face, e. g. נָא־נָא־פָּנָיו, the face to the ground, (ellipsis) turned ; נָא־נָא

וְדָוִד before the face of David ;
(comp. כְּלָפִי = כְּלִפְּי, Aram. as
before the face); 3) like פְּנִים,
πρόσωπον, for person ; אָפִים, also
two persons, מְנָה אֶחָד אָפִים one
gift for two persons, i. e. double ;
4) p. n. m. The root is אָפָה,
which see.

אָפָה (fut. יִאָפֶה) to bind, to bind
round, to gird round.

אָפָה (adj. m. only f. אָפָה const.
אָפָה); 1) to be bound round,
to be girded round ; hence, חֲשִׁבָה
אָפָה, the girdle bound, or
girded on ; 2) the tying round
the garment thrown over a person.
The root is אָפָה, which see.

אָפָה see אָפָה.

אָפָה (later with suff. אָפָה), m.
castle, palace, burgh. The root
is probably אָפָה, to bind, to
make fast, to arch ; (compare
אָפָה, אָפָה), and formed after
the method of אָפָה, from אָפָה.

אָפָה (fut. יִאָפֶה; once אָפָה), to
bake, with two accus. ; אָפָה,
אָפָה m. and f. baker ; שֹׂרֵי אָפָה
chief of the bakers.—Niph. Pass.

אָפָה (pronom. root) demonstr.
adv. ; 1) properly here there, but
always in reference to time : now
then, τότε, then, in the emphatic
speech, e. g. ' then do this (אָפָה)
my son,' (Gen. 27 : 8), now then,

(אָפָה), ' who is he ?' (Gen. 27 :
33), what then ? (אָפָה) ; 2)
in the original signification simi-
lar to כִּי, e. g. if not, then (אָפָה),
strengthened by כִּי : as אָפָה
אָפָה if it be thus then. It is
composed from a dem. and כִּי=כִּי.

אָפָה (אָפָה c. אָפָה), m. 1) to wrap
round, dressing, especially of the
high priest, or royal garments,
ephod, ἐπαυρίς, made from purple,
blue, or purple, scarlet, and gold
fringes, and made like the gar-
ments now used by the Catholic
Priests at the Mass, chasuble ;
2) that which is wrapped up,
heathen idols.

אָפָה p. n. m. from אָפָה = אָפָה (the
oppressed one, the one who is
snubbed at).

אָפָה adj. m. אָפָה, f. weak in the
stem, drooping in the stem, un-
ripe, tender in the stem ; derived
from אָפָה, which see.

אָפָה p. n. m. (double person,
double pieced). See אָפָה.

אָפָה adj. m. 1) strong, vigorous,
originally to set in motion, to
press, to conquer ; hence subst.
אָפָה, the strong ones ; 2) to
move, to flow ; hence subst.
brook, a vale with a brook ; next,
water-tube, spout, the bed of a
river, etc., always derived from

running, flowing The root is דָּנָה, which see.

דָּנָה see דָּנָה.

דָּנָה to fall; hence, 1) to descend, to sink, to set, of the sun, to become dark; 2) to fall, to sink oneself, to sink the stem; hence to be tender, weak in the stem, to be pliable, always proceeding from its original signification.

דָּנָה adj. m. dark, without sun, of days, (related to דָּנָה).

דָּנָה m. setting of the sun, sun-set, darkness; fig. of misfortunes, reverse.

דָּנָה (from דָּנָה) f. the same, however more collective.

דָּנָה p. n. m. (very tender, weak, redoubled form from דָּנָה).

דָּנָה (not used) to turn in a circuit, to twist.

דָּנָה (pl. דָּנָה and דָּנָה, const. דָּנָה, pl. דָּנָה) m. circumference; hence a wheel; דָּנָה מְרִבְּתָיו, 'wheel of his chariots'; דָּנָה הָאֵפֶיִם, axle of the wheels; fig. of a speech moving in its own sphere, דָּנָה דָּנָה דָּנָה אֶל-דָּנָה a speech spoken in its sphere, i. e. measured.

דָּנָה see דָּנָה.

דָּנָה equiv. to דָּנָה, vanish, cease; (comp. דָּנָה).

דָּנָה (dual דָּנָה; const. דָּנָה) m.

the vanishing; hence: end, דָּנָה אֶרֶץ i. e. remote lands; דָּנָה, the two ends of the feet, pair of soles, דָּנָה מֵי water that reaches up to the soles, i. e. shallow; (comp. דָּנָה, דָּנָה); 2) adv. and conj. not, besides, except, originally nothing, e. g. all their princes are nothing (דָּנָה); 'is any one else, or besides, with thee? and he said, no one (דָּנָה) none;' not, e. g. not (דָּנָה); from me, except: nothing further except (דָּנָה) God; hence דָּנָה=אֵל without; דָּנָה, an non? דָּנָה from nothing = like a nothing, next to דָּנָה; דָּנָה עַד till then, that not; דָּנָה, except that; hence also, only that, but, however; דָּנָה = דָּנָה, formed like דָּנָה, דָּנָה.

דָּנָה דָּנָה see דָּנָה.

דָּנָה (not used) to breathe, to blow, related to דָּנָה, דָּנָה. From which דָּנָה, דָּנָה.

דָּנָה (pause דָּנָה) m. equiv. to דָּנָה, a breath; hence דָּנָה = מֵאֵן, from a breath, from nothing. The root is דָּנָה, which see.

דָּנָה generally f., originally the breathing one, the hissing one; hence, venomous serpent, from דָּנָה, to breathe, to hiss. The termination ê is shortened from â.

Comp. אָפּרָה, אָפּרָה and others.

אָפּ (poetically) to circumferate, to turn, to twist, related to אָפּ; hence to surround, to encompass, with acc. Ps. 18 : 14, and with אָל Ps. 40 : 13.

אָפּ (not used); 1) to move, to flow, hence אָפּיק brook. The root is אָפּ related to אָפּ, אָפּ to weigh; 2) trans. to set in motion, to push, to press, to conquer, hence אָפּיק strong, powerful. Only Hith. 1) to force oneself, to make oneself courageous, daring, אָפּיק אָפּיק 'I forced myself, therefore, and offered a burnt-offering,' (1 Sam. 13 : 12); 2) to force oneself to take courage, to refrain from something, to curb oneself, e. g. 'the sounding of thy bowels and of thy mercies, are they restrained?' (Isa. 63 : 15).

אָפּ and אָפּיק p. n. f. (city of a canal) name of a town. See אָפּיק.

אָפּיק p. n. f. (the same) name of a town. See אָפּיק.

אָפּ (not used); 1) equiv. to אָפּ, אָפּ, crumbled, to be broken in pieces; 2) equiv. to אָפּ to cover, where אָ is softened into אָ.

אָפּ m. 1) dust, originally, to scatter into dust. Comp. אָפּ dust, from אָפּ to be beaten small, to

pulverise; hence אָפּיק 'proverbs or songs like dust,' i. e. vain songs (Job 13 : 12); אָפּיק 'he who feedeth on ashes,' i. e. 'who hunts after vanity,' (Isa. 44 : 20); אָפּיק אָפּיק 'earth and dust,' figure of transiency (Gen. 18 : 27); 2) ashes from wood, different from אָפּיק ashes of the sacrifices.

אָפּ m. covering, especially covering of the head; (comp. Aram. אָפּ the same; אָפּיק turban).

The root is אָפּ = אָפּ which see. אָפּיק (pl. אָפּיק) m. a young brood, from אָפּיק which see. The אָ is preformative.

אָפּיק (only Canticles) m. equiv. to אָפּיק, sedan, *φορτίον*, *ferculum*, chariot, from אָפּיק = אָפּ which see. The termination אָפּ, is only to be met with in roots ending with vowels (אָפּ), like אָפּיק, אָפּיק hence the root of this word is אָפּיק.

אָפּיק 1) p. n. m. (from a noun in the sing. אָפּיק or אָפּיק from אָפּיק with אָ preformative) name of the second son of Joseph, Ephraim, and subsequently head of a tribe. After the division of the empire, there was for a long time an Ephramitic dynasty at the head of the Israelitish portion: hence Ephraim = Israel; 2) p. n. f.

name of the territory of Ephraim called so after the head of the tribe; 3) mountain of Ephraim, extending from the plain of Jesrael to the mountain of Judah; 4) Forest of Ephraim, the correct etymology is from **פָּרָה**, and therefore there is no dual form.

אַפְרִיָּס (Aram.; pl. **אַפְרִיָּסִין**) m. an inhabitant of a town in Syria, perhaps from Prusias (Cellar. ad Plin. ep. 10, 85), or Pyrisa bora (Amm. I, 23, p. 286). Uncertain because the extension of the Syrian dynasty is not clearly ascertained, the terminating **ס** is contracted from **סִי** which is common in Syriac.

אַפְרִיָּסִי and **אַפְרִיָּסִיָּה** (Aram. pl. **אַפְרִיָּסִיָּה**) p. n. of a people of whom no particulars are ascertained.

אַפְרָתָה with the **ה** indicating motion **אַפְרָתָהָ**; 1) p. n. m. equiv. to **אַפְרָתָה**; 1) p. n. m. equiv. to **אַפְרָתָה** (**פָּרָת** a sprout, a sproutling), hence **אַפְרָתָה** Ephratite, from Ephraim; 2) p. n. f. a name for Bethlehem, (i. e. a fruit territory).

אַפְתָּה (Aram.) adv. finally, perhaps equiv. to **אַפְתָּה** from **אַפְתָּה** = **אַפְתָּה** with the adverbial termination **ם** like **הַלֵּם** (**הָלָם**), **שְׁלֵשָׁם** (**שְׁלֵשָׁה**), **פְּתָמָם** (**פְּתָמָה**). Others derive it from Persian *fdam*, which is not

unlikely in the Aram. biblical passages. See **אַפְתָּה**.

אַפְצָבָה p. n. m. (from **אַפְצָבָה** = **אַפְצָבָה** beautifully formed) once in its stead **אַפְצָבָהָ** (ornamentally formed).

אַפְצָבָה (with suff. **אַפְצָבָהָ**, pl. **אַפְצָבָהִים**) f. finger, forefinger, transferred to measure, the breadth of a finger. The finger of God: a token or sign that God is the director: with **אַפְצָבָהָ** toe. The **א** is preformative, and the root is **אַפְצָבָה** which see.

אַפְצָבָה (Aram.) the same, but elsewhere **אַפְצָבָה**, in the Talmud we find the denominative **אַפְצָבָה** derived from it, signifying to stretch out the fingers for giving a sign.

אַפְצָלָה m. properly to lean on, to be joined to, connected with; hence 1) the noble (joining to his ancestors) descending from the ancient stem; 2) support to lean upon; **אַפְצָלָהִים** the (supports of the earth), utmost points of support. 'Thou whom I have taken from the ends of the earth' (Isa. 41:9), similar to **אַפְצָלָה**.

אַפְצָלָה (pl. **אַפְצָלָהִים**, const. **אַפְצָלָהִי**), m. properly to lean firmly, to be closely joined; hence, joint, shoulder, elbow, from **אַפְצָלָה** in the intensive form.

אַפְצָלָה (not used) to lean, to bend, to-

wards, from which אָצִיל, אָצֵל, אָצִיל. The root is אָצַל, related to אָצַל.

אָצֵל (with suff. אָצִיל), m. support, to lean upon, aside, only prepos. leaning upon, near, close by, אָצֵל, from near by; French *de chez*. (Comp. אָצֵל), from which denom. אָצַל, to put aside, to separate, to select, to distinguish, with מִן and לְ, to select for somebody.—Niph. pass.—Hiph. fut. אָצִיל, to separate, to distinguish, perhaps אָצַל is in this sense primitive, and related to אָצַל.

אָצֵל 1) p. n. m. (nobly, of noble extraction), in pause אָצֵל; 2) p. n. of a place, a cliff, from which must be distinguished אָצֵל, p. n. of a place.

אָצִיל p. n. m. (distinguished, or selected by God).

אָצֵם p. n. m. (equiv. to אָצֵם, strength.)

אָצֵר (equiv. to אָצֵר), f. 1) ornament of the feet, or of the instep, a small chain round the instep, from אָצַר; compare Lat. *pedica*, ornament of the foot; *manica*, ornament of the hand; *tunica*, ornament of the waist; 2) bracelet, from its similarity with the ornament of the instep.

אָצַר to keep together, to accumulate.—Niph. pass.—Hiph. fut.—first pers. אָצִיר denom. from אָצַר, to appoint somebody over the treasury, with עַל.

אָצֵר p. n. m. (accumulation, heaping up).

אָצִיר (rare) originally adj. m. very glowing, sparkling, dazzling colour; hence subst. אָצִיר, high-coloured stones, (Authorised Version: 'pleasant stones'), Isa. 54:12. The root is אָצַר, to burn, to glow.

אָקֵר (rare) epic. roe, *caprea*, others *capra*; at all events the root is אָקַר, to which וֹ = וְ is added as a suffix, and here like in אָקֵר later, *n* is interpolated.

אָר see אָר.

אָרָא (not used) to be strong, vigorous, courageous, related to אָרָא, overwhelm; comp. Greek *ἀρᾶ*, to make strong; *Ἀρης*, the powerful one, Mars; *ἀρῖος*, brave, valourous; from which is אָרָא p. n. אָרָאלי p. n. אָרָא, אָרָא, אָרָא.

אָרָא p. n. m. (from אָרָא, properly strength; next, the strong one).

אָרָא (only with suff. אָרָא) m. the strong one, the powerful one, hero, collectively, heroism, heroes, from אָרָא (אָרָא) and the termi-

nation formed therefore after אָל, also אָרָאָל, (after the form אָרָאָל) which is indicated by the doubling of the ל. According to others it is a compound of אָל אָרָא lion of God, but in that case would be inexplicable, (a) the abbreviation of אָרָא into אָר; (b) the doubling of the ל in אָל for אָל, only once אָרָאָל for אָרָאָל occurs, for as it appears from a false signification by the punctuators, unless a noun formed from אָרָא is the foundation. The root is אָרָא.

אָרָאָל p. n. m. (the heroic-minded) formed from אָרָאָל.

אָרָב (fut. יִאָרָב) to bind up, to tie, to twine, to knot; here only figuratively *κατα δάπτειν*, to weave or to spin deceit, to lie in wait with ל, עַל, and accus.; part. אָרָב also collective, the plotting one, i. e. the ambush, if not אָרָב = אָרָב, like אָרָב = אָרָב.—Pi. part. only מִאָרָבִים, those lying in wait, or ambush, with עַל.—Hiph. fut. only וַיִּאָרָב = וַיִּאָרָב, to cause laying in ambush.

אָרָב p. n. f. (joining of houses, n. gent. אָרָבִי) name of a town.

אָרָב m. 1) ambush; 2) place of ambush where beasts are encamped; (comp. מִאָרָב, מִאָרָב).

אָרָב (with suff. אָרָבִי, אָרָבִי) m.

to concoct, to spin cunning, lying in wait.

אָרָבָל (complete אָרָבָל p. n. of a town, probably Arbêla in Galilee.

אָרָבָה m. locust, especially those that appear in swarms, (*gryllus gregarius*) from אָרָב, properly therefore, band, troop, swarm. See נָזִם.

אָרָבָה (from אָרָב, only pl. const. אָרָבָה) f. properly snare; hence concoction of deceit, e. g. 'and he shall bring down their pride together with the spoils (אָרָבָה) of his hands,' i. e. that which his hands have woven or concocted, (Isa. 25: 11).

אָרָבָה (from אָרָב; pl. אָרָבָה), f. properly that which is railed in, hence generally, rail, window, e. g. window of Heaven, from whence the rain comes, dove-cot, smoke-hole, or chimney, etc. R. אָרָב.

אָרָבָה p. n. f. a place in the territory of Judah. See אָרָב.

אָרָבָה m. (for אָרָבָה, f. אָרָבָה, const. אָרָבָה); 1) four; also the fourth, in regulation of time; with suffix אָרָבָהָם, four of them; dual אָרָבָהִים, fourfold; pl. אָרָבָהִים, forty, often for a round number. See אָרָבָה, אָרָבָה. 2) p. n. See אָרָבָה.

אַרְבֵּי Aram. the same.

אַרְבֵּי (fut. יֵאָרְבֵּי; 2 pers. תֵּאָרְבֵּי); 1) to plait, e. g. the hair in curls; 2) to weave, part. אֲרֹב, אֲרֹבָה weaver, masc. and fem.

אַרְבֵּי m. 1) tress, plait (of the hair); 2) the weaver's shuttle, originally the motion to and fro.

אַרְבֵּי p. n. f. name of a territory of Bashan, the other side of Jordan, with sixty towns. אֲרָב in the Mishna, and אֲרֹבָה in the Samaritan translation is generally assimilated to it. The signification is (from אֲרָב): that which is cloddy, i. e. fruitful, (ἐξειστικός).

אַרְבֵּי (Aram.) equiv. to אֲרֹבָמֵן, which see. Probably from אֲרֹב, to weave, with the termination vān; (comp. מִרְחֶשֶׁן), therefore originally that which is woven.

אַרְבֵּי m. box, chest, derivation obscure. Probably *arg-as* is from

אַרְבֵּי, i. e. אֲרֹב, Lat. *arc-a*, with the termination *as*. See the letter שׁ.

אַרְבֵּי m. originally, stuff of various tints, from אֲרָב = אֲרָבָה, chequered colouring; hence generally that which is dyed purple,—purple. The form אֲרֹבָנֵן may be softened from the above word.

אַרְבֵּי (not used) probably equiv. to

אַרְבֵּי to descend, to come down, to be afflicted, אֲרֹב p. n., אֲרֹבָה p. n., אֲרֹב, p. n.

אַרְבֵּי p. n. m. equiv. to אֲרֹב, misery (the unhappy one), patr. n. אֲרֹבִי.

אַרְבֵּי p. n. m. (*afflictus*).

אַרְבֵּי divides into three entirely unconnected significations; 1) not used = to אֲרֹב, to be strong, vigorous, from which אֲרֹב, אֲרֹבָה; 2) poetically, to pluck, to pluck out, to gather, also to gather the grapes (from the vine). From which אֲרֹב, אֲרֹבָה; 3) (not used) equiv. to אֲרֹב, to burn; (comp. אֲרֹב, אֲרֹבָה, Lat. *are-o*, *ar-d-eo*; *uro*, etc., from which אֲרֹבָה; all the three significations exist therefore only in the non-primitive words, but have throughout a grammatical analogy.

אַרְבֵּי (pronom. root) Aram. behold! see! there! but also conjunctive in אֲרֹבִים.

אַרְבֵּי p. n. m. (sadness, affliction), also אֲרֹבִי.

אַרְבֵּי p. n. f. a Phoenician insular town on the Phoenician coast, north of Tripoli, now called Ruad, hence gent. n. אֲרֹבִי.

אַרְבֵּי (pl. אֲרֹבִים, const. אֲרֹבִים), f. a stable; hence generally the rack of a horse in the stable. From אֲרֹב to lug, to pluck.

אָרו (only pl. אָרוֹת), adj. m. to be made firm like a cedar, from אָרו.

אָרוֹת see אָרוֹת.

אָרוֹת p. n. f. (a rising ground), town in the territory of Shechem, according to Eus., later it was called Remphin, not far from Diospolis.

אָרוֹת Ketib, once for the Keri אָרוֹת.

אָרוֹן (const. אָרוֹן) m. f. 1) ark, chest, a box, specially the holy ark of the tablets of the law, called 'אָלֹהִים, 'אָ, הָעֲדוּת, 'אָ; 2) case for mummies, coffin. The etymology is uncertain.

אָרו (not used) originally to be compressed, firm.

אָרו m. cedar, (originally firm-rooted), cedar of Lebanon, in the Arab. several of the *genus pinus*.

אָרוֹת (from אָרוֹן), f. cedar-work, wainscoating; (compare עֲצָה). The root is אָרו.

אָרו (without fut.); 1) to go, to wander. The root is אָרוֹ, related to the Greek ἄρχομαι, to go.—Part. אָרוֹ, wanderer, derivat. אָרוֹת, אָרוֹת; 2) (not used) to fix, to appoint, originally to direct, (*tendere*), to aim at.

אָרו p. n. m. (equiv. to אָרוֹת, wanderer).

אָרו (pl. אָרוֹת, const. אָרוֹת,

with suff. אָרוֹתָם, but also אָרוֹתָי, אָרוֹתָי; com. 1) way, equiv. to אָרוֹת, but in this sense only poetical; figuratively walk of life, conduct, manner: as way of Jehovah, i. e. to walk with God, etc.; poetical, for wanderer, equiv. to אָרוֹת; 2) certain (i. e. always returning) time, e. g. אָרוֹת הַיָּמִים the certain (monthly) time of women. See אָרוֹת, אָרוֹת.

אָרו (pl. אָרוֹת), Aram. the same.

In Targum אָרוֹת.

אָרוֹת (from אָרוֹת), f. originally wandering, pilgrimage, but also troop of persons, caravan.

אָרוֹת (אָרוֹת), f. that which is fixed, measured, (of viands) portion, dish, from אָרוֹת. 2.

אָרוֹת (pl. אָרוֹת), epic. lion, originally the courageous, mighty one, ἄρσιος, from אָרוֹת = אָרוֹת, after the form לֵישׁ, לֵישׁ; (comp. לֵישׁ, לֵישׁ).

אָרוֹת m. (the altar of God), fire-shrine of God, a poetical signification of the altar for burningsacrifices, from אָרוֹת, fire-hearth, and אָל; hence also of Jerusalem, being the city of this sacred fire-hearth.

אָרוֹת (Persian) p. n. m. yielding something worthy.

אָרוֹת (Persian) p. n. m. the same.

אַרְיָה (from אַרִי ; for אַרְיָה, pl. אַרְיָוֹת), epic. lion. The fem. form has no influence on the genus. The root is אַרָה 1.

אַרְיָה (pl. אַרְיָוֹת) equiv. to אַרְנָה.

אַרְיָן (Assyr.) p. n. m. the Arian or that which is Ariac, which name has been extended to the Persians, Medes, and Assyrians, אַרִי is the known syllable, "Ario", in Persian names ok is the adj. termination. See the letter כ.

אַרְיָס (Persian) p. n. m.

אַרְךָ 1) (not used) to be equalised, appropriate, suitable, from which אַרְכָה ; 2) אַרְךָ, fut. יִאָרְךָ to extend, *tendere*, to be long, where the root is אַרְרָךְ, related to אַרְרַח, to reach, to extend.—Hiph. to extend forward (the tongue), to make long, to lengthen (the days), also without יָכִים; hence to make the days long, to live long, to endure; to postpone, to delay (the anger, the wrath), i. e. to be long-suffering; to extend, i. e. stay.

אַרְךָ Aram. (like אַרְךָ 1), part. pass. אַרְרִי, *conveniens*, suitable.

אַרְךָ m. 1) length, extension, e. g. אַרְךָ רוּחַ, length of spirit, i. e. long-suffering, אַרְךָ הַנֶּאֱבָר, length of the covering of the wing, i. e. long-winged; 2) delay, e. g.

אַרְךָ אַפִּים, delaying the wrath, i. e. long-suffering, 'take me not away (do not destroy me) in thy long-suffering,' (Jer. 15 : 15), i. e. by delaying thy wrath against the enemies; 3) p. n. of a town, Areca, Arecca, (according to Ptolm.) on the Tiger, on the border between Suzana and Babylon, from which n. gent. אַרְכִּינִי ; 4) p. n. of a city in Palestine, from which n. g. אַרְכִּי.

אַרְךָ m. אַרְכָה, f. adj. long, lasting, enduring, the usual adj. form.

אַרְךָ m. length, with יָכִים: length of life, with אַפִּים, patience. See אַרְךָ.

אַרְכָה (from אַרְךָ), Aram. f. length of time, length.

אַרְכָה and אַרְוִיכָה, f. suitableness, equalisation; hence healing, amendment, salvation, generally joined to עֲלָה, צָמַח. See אַרְךָ.

אַרְכָבָא (with suff. אַרְכָבְתָה) Aram. f. equiv. to רַכְבָא, knee.

אַרְכִּנִי gent. n. from אַרְךָ 3.

אַרְכִּי gent. n. from אַרְךָ 4.

אַרְם (not used) equiv. to אַרְם, to be high, from which אַרְמִי, אַרְמִי.

אַרְם const. אַרְם, p. n. (high land) Aramia in the farthest extension of the term, but especially Syria; as a national name Aram is mentioned for the son of Shem, Gen.

10 : 22 ; according to the Greeks it is situated in *Ἀριμμοί*, *Ἀραμμοῖς*, according to the Hebrews it is only applied to Syrians, constructed with sing. pl. m. and f. The several territories of Aramea bear the names of : **אָרָם** *צוֹבָה* ; **אָרָם** *נְהָרִים* ; **אָרָם** *מַעֲכָה* ; **אָרָם** *בֵּית רְחוֹב* ; **אָרָם** *בֵּית רְחוֹב* .

אָרָם p. n. m. (the high one).

אָרָם (pl. const. **אָרָמֹת**, the *ô* is dropped), m. palace, castle, citadel, generally comprising several buildings ; hence next to **בֵּית**, palace. The derivation is obscure, if not, **אָרָם** is taken for the root.

אָרָם m. gent. **אָרָמִי** and **אָרָמִית**, f. (also as an adv.) **אָרָמִים**, pl. Aramites, Syrians, Mesopotamians. **אָרָמִית** in Aramaic, i. e. in Aramaic language.

אָרָם p. n. m. (probably = **עֶרְבָנִי**, the plane-tree, slender).

אָרָם p. n. m. (the slender one ; **אָרָם**, according to the Arab. to be slender, slim, related to **אָרָם**).

אָרָם m. 1) kind of cedar, (originally the slender one), from which masts are made. See **אָרָם**, **אָרָם**. 2) p. n. m.

אָרָם epic. hare, originally plucking, used of the plucking, mowing of grass. The root is **רָגַב**, which see.

אָרָם p. n. m. (the murmuring, rushing one, from **רָגַב**), name of a river and valley (**נְחָל**) between the countries of Albelka and Kar-rak, the present Mug'eb.

אָרָם p. n. m. (the slender one).

אָרָם p. n. m. (the same), Ketib **אָרָם**, Keri **אָרָם**, and **אָרָם**, the same.

אָרָם (def. **אָרָם** Aram.) m. the earth, equiv. to **אָרָם** ; as an adv. below, beneath.

אָרָם (Aram.) adj. m. the lower one ; formed from **אָרָם**.

אָרָם (const. **אָרָם**, Aram.) f. soil, floor ; this termination is an abstract form.

אָרָם (Syr. **רָפָד**) p. n. f. (couch, from **רָפָד**, Syr. a town not far from Epiphania, (**רָפָד**), on the Orontes.

אָרָם p. n. of Semitic tribe, whose territory bore the same name ; hence the province *Ἀρραπαχίτις* in northern Assyria is taken for it. It is said that the Chaldees descend from this Semitic tribe, which, however, the syllable **פִּשָּׁר** does not indicate (they are called **פִּשָּׁר**).

אָרָם (with the article **הָאָרָם**, with *â* of motion, **אָרָם**, pl. **אָרָם**), f. (rarely m.) 1) the earth as a continent in contrast to sea ; circle of the earth in contrast to Heaven ;

next, land generally (אֶרֶץ, תְּהוֹמָה), fatherland, especially with the Hebrews, Jewish land; earth for soil, *humus*; אֶרֶץ, unto earth, *humi*; earth as an element, clod of earth; 2) inhabitants of the earth, signifying everything that moves or creeps on the earth. The pl. signifies countries, especially heathen countries. The word is primitive.

אֶרֶץ p. n. m.

אֶרֶץ (Aram.) equiv. to אֶרֶץ ($v=gh$, changed into $q=q$).

אֶרֶץ (1 pers. pret. אֶרֶץ, fut. אֶרֶץ), to execrate, with the *accus.* אֶרֶץ, those that curse the day, sorcerers; imperat. אֶרֶץ and אֶרֶץ, (*ôra*) before Makkaf, cursers; (comp. קֶבֶל, נֶקֶב, קֶבֶל).—Niph. only part. pl. גִּזְרִים, pass.—Pi. denouncing vehemently; הַמִּים הַמְּאֲרִים the curse-causing waters.—Hoph. pass.

אֶרֶץ p. n. of a country in Armenia, which is called so to this day, between the Araxes and Ormia, then also for Armenia in general; comp. מִנִּי, תְּהוֹמָה. The Targ. renders קֶרְדִּין, קֶרְדִּי, i. e. the mountain Gudi, south-west of the sea Van, in the Pashalic Seherezu, which belongs to the Kurdish mountain.

אֶרֶץ p. n. m. (equiv. to תְּהוֹמָה).

אֶרֶץ (not used) originally to seize, (אֶרֶץ), to take, (אֶרֶץ) to take something up, to raise something; only Pi. אֶרֶץ, generally with *accus.* אֶרֶץ, to betroth, properly to take a wife for oneself, (לִ), quite like אֶרֶץ in use and signification. The price for which she was betrothed, with קֶ.—Pu. 3 pers. f. אֶרֶץ, part. מְאֲרֶה, pass. (of the girl to be betrothed. See יֶרֶשׁ).

אֶרֶץ (not used) to seek after something, to desire, to request. The root is אֶרֶץ, related to יֶרֶשׁ, from which אֶרֶץ.

אֶרֶץ f. the seeking, desiring, requesting.

אֶרֶץ, אֶרֶץ, אֶרֶץ, (Persian) p. n. m. Arterxerses, a Persian king, which name Pseudo-Smerds and Arterxerses Longimamus bore; the orthography appears to be similar to that found in an inscription by Nakshi, Rustum, and on several Pellevie medals: *Artha-shedz*; if not another derivation is to be adopted, viz. from *Arta*—(אֶרֶץ) *K'sha*—(אֶרֶץ) *Sadeh*—(אֶרֶץ) i. e. son of the great king, on account of the Heb. orthog.

אֶרֶץ p. n. m.

אֲשֶׁר־אֵל p. n. m. patron. אֲשֶׁר־אֵל. (with suff. אֲשֶׁר, אֲשֶׁר־אֵל), f. (rare, m.) fire in manifold applications; fire of God, for lighting; of the heat of the sun, of brightness, shining, glimmering, of the flame or wrath of war, etc. The root is אֲשֶׁר 1.

אֲשֶׁר (equiv. to אֲשֶׁר = אֲשֶׁר) he is, it is there; (comp. Aram. אֲשֶׁר), originally part. from אֲשֶׁר, Aram. אֲשֶׁר to be. See אֲשֶׁר.

אֲשֶׁר (pl. אֲשֶׁר־אֵל, Aram.) m. foundation-ground, from אֲשֶׁר; see אֲשֶׁר. II.

אֲשֶׁר־אֵל p. n. m. (equiv. to אֲשֶׁר־אֵל), patron. אֲשֶׁר־אֵל. The component parts are אֵל, *belus*, and אֲשֶׁר, man, since the form אֲשֶׁר־אֵל; (comp. אֵל, אֵל in אֵל) is abbrev. to אֲשֶׁר, אֲשֶׁר in p. n. m. Compare in a Phoenecian inscription, אֲשֶׁר־אֵל = אֲשֶׁר־אֵל man of Kition, Cyprian.

אֲשֶׁר־אֵל p. n. m. the man of under-standing; אֲשֶׁר־אֵל, see אֲשֶׁר־אֵל.

אֲשֶׁר־אֵל p. n. m. (the passionate, violent one; אֵל, part. form from אֵל = אֵל, which see. See אֲשֶׁר־אֵל).

אֲשֶׁר־אֵל p. n. m. otherwise אֲשֶׁר־אֵל אֲשֶׁר־אֵל and אֲשֶׁר־אֵל are equal.

אֲשֶׁר (not used) to pour out, to

moisten, to irrigate. The root is אֲשֶׁר; (comp. אֲשֶׁר breast, with the original idea to moisten.) Herefrom אֲשֶׁר־אֵל.

אֲשֶׁר־אֵל m. pouring out, emptying (of rivers and brooks); hence the place into which the rivers or brooks empty themselves.

אֲשֶׁר־אֵל (pl. אֲשֶׁר־אֵל), f. the same; hence foot of a mountain where such discharge takes place.

אֲשֶׁר־אֵל p. n. (fortress, from אֲשֶׁר־אֵל), a town of a Philistine principality, ("Aζωτος) now called Ashdod.— Patron. אֲשֶׁר, f. אֲשֶׁר.

אֲשֶׁר (not used) equiv. to אֲשֶׁר, to be encamped, spread out easy, to be firm in foundation.

אֲשֶׁר־אֵל f. fire, only Ketib אֲשֶׁר־אֵל, their fire, Keri אֲשֶׁר־אֵל; from which אֲשֶׁר־אֵל p. n.

אֲשֶׁר־אֵל (with suff. אֲשֶׁר־אֵל, אֲשֶׁר־אֵל, once אֲשֶׁר־אֵל, pl. אֲשֶׁר־אֵל, const. אֲשֶׁר־אֵל rare אֲשֶׁר־אֵל), f. woman, married or single; hence of a bride, a concubine; next, generally signifying the fem. gender (of animals), also an epithet of reproach for cowards; with emphasis, a woman as she ought to be, i. e. virtuous; with אֲשֶׁר־אֵל, אֲשֶׁר־אֵל in two opposite sentences, the one—the other. The form is derived from the ancient אֲשֶׁר, from which even

אִשָּׁה is elongated. (See אִשָּׁה), the pl. somewhat changed from the complete form אִשָּׁה, (See אִשָּׁה, אִשָּׁה.)

אִשָּׁה (const. אִשָּׁה, pl. const. אִשָּׁה) m. fire of sacrifices, flame on the altar; hence generally sacrifice, offering, even that which is not to be burnt. See אִשָּׁה. The termination is for א, but the fem. gender is here suppressed.

אִשָּׁה (only אִשָּׁה in the Keri), f. pillar, from אִשָּׁה, for which the Ketib אִשָּׁה, which see.

אִשָּׁה m. only Keri, from אִשָּׁה, c. from אִשָּׁה, formed with the diminutive termination ון; that אִשָּׁה may be thus abridged, is proved from the pp. nn. composed therefrom. (See אִשָּׁה). The signification does not vary from אִשָּׁה, as the Ketib has really אִשָּׁה.

אִשָּׁה (not אִשָּׁה, pl. אִשָּׁה) f. 1) step, walk, *gressus*, hence fig. 'my foot hath held his (God's) steps' (Job. 23 : 11) i. e. I have followed his steps. The root is אִשָּׁה, equiv. to אִשָּׁה, which see); 2) only pl. אִשָּׁה, from אִשָּׁה = אִשָּׁה a kind of cedar; hence אִשָּׁה בַּת-אִשָּׁה, ivory, daughter of the cedar of Sherbin, i. e. set in such kind of wood; comp.

אִשָּׁה, from which אִשָּׁה is a pass. form.

אִשָּׁה f. 1) equiv. to אִשָּׁה, which form need not be considered as a fault in the punctuation; 2) p. n. Assyria, complete אִשָּׁה, (rare אִשָּׁה) origin. only a small province in the capital of Nineveh, (Kurdistan), where the cities אִשָּׁה, אִשָּׁה, אִשָּׁה are separately named, later, however, signifying Assyria in its largest extension, so that even the ruins thereof (Babylonia and Persia) were called so. Ptolemy, 'Assyria', Strabo, 'Ασυρία' (Aram.) The appell. signification is obscure.

אִשָּׁה p. n. m. Arabian national tribe.

אִשָּׁה p. n. m. (אִשָּׁה equiv. to אִשָּׁה, a free man). Root אִשָּׁה.

אִשָּׁה f. support, foundation, fortress, only Keri; in Ketib, however, אִשָּׁה both forms of אִשָּׁה.

אִשָּׁה p. n. of a deity in Syria; comp. Zendic Eshem; Adêw, or Persian *Eshmeni*, (devil) the special signification is obscure.

אִשָּׁה see אִשָּׁה.

אִשָּׁה (only pl. const. אִשָּׁה), m. founding, fortress, foundation-pillars; next, ruin, originally a piece of the foundation of the for-

tress. The root is אִשַּׁשׁ II.

comp. also אִשַּׁשׁ.

אִשַּׁשׁ (pl. אִשַּׁשׁ, f. cake, originally stretched out, spread out, like אִשַּׁשׁ, *πλακούς*, from stretching out, spreading out; hence raisin-cake: אִשַּׁשׁ אֶנְבִּים; cake of sacrifice, etc. The root is אִשַּׁשׁ II.

אִשַּׁשׁ (not used) probably to bind, to bind together, to tie up. The root is אִשַּׁשׁ Rab. Pu. אִשַּׁשׁ with the original idea of tying, from which אִשַּׁשׁ, אִשַּׁשׁ.

אִשַּׁשׁ m. that which is tied together, cord; only: cord of the testicles, regularly formed from אִשַּׁשׁ, to tie up, to bind up.

אִשַּׁשׁ (pl. with suff. אִשַּׁשׁ, 'אִשַּׁשׁ, from אִשַּׁשׁ, with ל as a diminutive termination), m. tender binding, joining; of grapes, berries: cluster of grapes, (Aram. קִנֹּל) from קִנֹּל in the same sense; next, generally grape, of the date and vine; of the cyprus flower; comp. Talm. אִשַּׁשׁ-לִּבְיָצִים, a string of eggs.

אִשַּׁשׁ p. n. of a people of Japheth, which is connected with the Crimeans (אִשַּׁשׁ), and with the Armenians, it signifies Askania in Phrygia, the Arabs use it to signify slaves, the Jews to signify

Germania, Germans, all resting on the hypothesis as to the descent of these people.

אִשַּׁשׁ (with suff. אִשַּׁשׁ), m. originally greatly rewarding, making presents; hence donation, present, from אִשַּׁשׁ.

אִשַּׁשׁ m. tamaric, according to others for אִשַּׁשׁ, Greek, *αλσος*, grove; the etymology is obscure.

אִשַּׁשׁ, אִשַּׁשׁ fut. אִשַּׁשׁ, pl. אִשַּׁשׁ; 1) to be desolate, waste, lonely, e. g. אִשַּׁשׁ of the altar, related to אִשַּׁשׁ, אִשַּׁשׁ; 2) figur. to be desolate, i. e. to be damned, to be mentally destroyed, e. g. 'Samarria shall be desolate (damned), for she has rebelled against her God,' (Hos. 13: 16); 3) to be guilty, to commit a trespass, with ל of the person, and ל, א of the subject, by which one becomes guilty, inasmuch as guilt, destruction, desolation, and isolation are associated in the same idea.

אִשַּׁשׁ (pl. אִשַּׁשׁ) m. 1) guilt, guiltiness; 2) the subject of guiltiness, that which a person appropriates unjustly to himself; 3) the sacrifice for atoning such guilt, trespass-offering, (different from אִשַּׁשׁ).

אִשַּׁשׁ adj. m. guilty, i. e. either

loaded with the guilt, or bound to atone for the guilt.

אָשָׁם (const. תַּ), m. originally inf. Kal; hence **לְאָשָׁמָה** לָ, to commit trespass therein, but generally a subst. : 1) trespass-offering, atoning by the trespass-offering; 2) damnation, 'for whereas the damnation of the Lord is already upon us,' (Auth. Version, 'we have offended against the Lord already,'); 2 Chron. 28 : 13; 3) idol, e. g. **הַנִּשְׁבָּעִים**, **בְּאִשְׁמַת שְׁמִרֹן** they that swear by the godhead (perhaps **אִשְׁמַת** is the reading) of Samaria.

אִשְׁמֹן (from **אָשָׁם**, only pl. **אִשְׁמֹנִים**) m. a desert, solitude, wilderness, equiv. to **צִלְמֹת**, (**צִלְמוֹת**) region of shadows; hence **בְּאִשְׁמֹנִים** **בְּמִתִּים**, 'we are in desolate places as dead men,' (Isa. 59 : 10) the tradition renders it correctly, darkness. Root **אָשָׁם**, to be desolate; the termination **ן** doubles the nasal sound.

אִשְׁמֶרֶת (pl. **אִשְׁמֶרוֹת**), f. night-watch, the third division of the night, *vigilia*, *φύλαξη*; the second is called : **אִשְׁמֶרֶת הַתִּיכְנָה**; the first : **רִאשׁ אִשְׁמֶרוֹת**; the last : **אִשְׁמֶרֶת הַפֶּקֶר**. Root **שָׁמַר**.
אִשְׁמֶרֶת f. the same, formed from **אִשְׁמֶרֶת**.

אִשְׁנָה (with suff. **אִשְׁנִי**), m. trel-lia, originally the fitting of one thing into another, = **אִשְׁלַב**; (see **שָׁלַב**; comp. **אֶרְבָּה**, **שָׁבַר**, **הָרַר**). Root **שָׁנַב**, equiv. to **שָׁלַב**.

אִשְׁנָה p. n. m. shining brightly ! The root is **שָׁנַב**.

אִשְׁנָה p. n. of a town, (to lean strongly), from **שָׁנַב**.

אִשְׁנָה (not used) probably only branched out from **שָׁנַב**, the root of which is **שָׁנַב**, moving of the lips, murmuring, and generally seems to have signified secret movement.

אִשְׁפָּה (from **שָׁפַח**, pl. **אִשְׁפָּחִים**), m. magician, but different from **שָׁפַח**, others connect it with *σοφός*.

אִשְׁפָּה Aram. the same, but the pl. **אִשְׁפָּחִין**, def. **אִשְׁפָּחִין**.

אִשְׁפָּה f. quiver, originally sack, from **שָׁפַח**, related to **שָׁפַח**, to spread out; compare **אִשְׁפָּחִין**; **בְּנֵי אִשְׁפָּה**, sons of the quiver, arrows.

אִשְׁפָּה (Aram.) p. n. m. perhaps equivalent to **אִשְׁפָּחִין**.

אִשְׁפָּה m. measure, portion, from **שָׁפַח**; the ancients translate it a piece, from **שָׁפַח** = **שָׁפַר**.

אִשְׁפָּה (only pl. **אִשְׁפָּחוֹת**), f. heap, dung-hill, originally that which is heaped together, piled up, from **שָׁפַח** = **קָפַה**, to heap up.

תש (from **תש**), pl. manure-hill, heap of dirt, (from **תש** = **תש**), rubbish; hence **תש** **תש** (abbreviated **תש**), the gate of rubbish.

תש p. n. a Philistine princetown between Gaza and Jamnia, (LXX. 'Ασκάλων, 1 Macc. 'Ασκαλώνιον); hence also the appellation *Ascalonica*. *Escalotes*, *Shallotts*. Gent. n. **תש**, the deriv. is obscure.

תש (not used); 1) equiv. to **תש** to walk; hence **תש**, walk, step; 2) equiv. to **תש**, to be straight, rising above; hence of the straight and erect position; (compare **תש** **תש**), figurat. of the straightforward right conduct in undertakings; hence to walk successfully.—Pi. (from 2) to make straight, aright, to conduct (the steps), e. g. 'Enter not into the path (do not conduct your steps) of the wicked,' etc. (Prov. 4: 14); figuratively to call one blessed, happy, from **תש**, to be happy.—Pu. to be conducted, to be led straightforward, made happy.

תש 1) relat. pron. demonstr. without reference to gender or number, explaining a preceding noun: he, who, etc. As the most important particle, however, in compound

sentences, it stands: 1) where it signifies in the power of a noun at the beginning of a sentence the relation thereof, and being a kind of particle is completed by the pronoun or suffix according to its connection with the subject or object, e. g. 'every moving thing (**תש**) which liveth,' (Gen. 9: 3), where **תש** gives to the relative **תש** the signification of the subject: which (m. f. and neuter) **תש** **תש**, 'whom he had shut up,' (Jer 32: 3), where **תש** gives to **תש** the signification of object. This completion is necessary when **תש** relates to a subordinate idea, e. g. **תש**—**תש**, whose (son spoke); **תש** **תש**, to whom (he said), where **תש** expresses neither the idea of subject or object; otherwise the completion may be omitted, as it is omitted with **תש** when it relates to nouns that express place, time, manner, and mode. Since **תש** without completion has merely a relative signification, different, therefore, from the relat. prons. of other languages which are of a pure pronominal character, it may be connected in various manners, e. g. **תש** **תש** where, **תש** **תש** wherefrom, or from whence,

whereto or whither; or with the pronoun of the 1st and 2d person, (אֲשֶׁר הוּא אֲנִי, (אֲשֶׁר בְּרִיטִי); in other languages, however, it is only possible with the 3d person. The absence of the pronominal completion often makes אֲשֶׁר an independent relative word, and as such it stands: (a) to describe minutely a noun named, e. g. man that (אֲשֶׁר) (were) with him, but as such a descriptive sentence may be easily replaced by a fit adjective apposition, the relative particle is often omitted, e. g. in a land, (that) not theirs, a land (that) he knew, etc., by which an abbreviation of the sentence occurs; (b) introducing a new noun not yet mentioned in the preceding sentence, e. g. 'he who (אֲשֶׁר) was over the household,' (2 Kings 18: 18); know what (אֲתֵּן-אֲשֶׁר) will occur, etc., which, however, is omitted by poets; (c) if it gives a general idea of cause and effect, e. g. כָּל-הַיָּמִים אֲשֶׁר הָיָה הוּא לִּי 'as long as he liveth (all the days) he shall be lent to the Lord,' (1 Sam. 1: 28); 2) as relative conjunction, *quod*, like וְ, בִּי, but not so distinct and frequent e. g. עוֹד אֲשֶׁר, yet is it

that; בְּאֲשֶׁר, inasmuch, where; אֶל-אֲשֶׁר, as much, like as; אַחֲרֵי אֲשֶׁר, therefore that; אַחֲרֵי אֲשֶׁר, after that, or after intrans. verbs where אֲשֶׁר points out the object, e. g. he shewed that (אֲשֶׁר) he was a Jew; more frequently instead of it אֶת-אֲשֶׁר, or after the const. state of a noun, or after prepositions, e. g. day that, i. e. which day, *quando*.

אֲשֶׁר p. n. m. happy one.

אֲשֶׁר (with suff. אֲשֶׁרִי) m. happiness, from אֲשֶׁר, 2.

אֲשֶׁר־אֱלֹהִים p. n. m. equiv. to אֲשֶׁר־אֱלֹהִים, happiness from God.

אֲשֶׁרָה (rare אֲשֶׁרָה, pl. זֵית, זֵיתִים), f. originally luck or star of fortune (Venus), herefrom is the name of the Syrian divinity, (otherwise עֲשִׂתְרֶת), connected with בַּעַל; the pl. however, signifies images, statues of this goddess, (connected with קַסִּילִים). The root is אֲשֶׁר.

אֲשֶׁרִים (only const. אֲשֶׁרִי, with suff. אֲשֶׁרִי, אֲשֶׁרִי, אֲשֶׁרִי, m. happiness, salvation; interj. hail! happy he! the form of the const. state remains even before the short suff. because the word only occurs in the pl.

אֲשֶׁר־נָא (Aram.) m. wall, of uncertain derivation.

I. שש (not used) equiv. to תא, תא, to burn, to glow.

II. שש (Aram. שש,) equiv. to שש, which see.

תא f. wife, secondary form of שש, but not a const. of the same; hence also absolute, formed from the ancient form שש, man; (hence lengthened שש), const. שש (in pp. nn.)

לשש p. n. a town (LXX. 'Εσθαώλ Ασθαώλ, Eus. 'Εσθαούλ) in the territory of Dan, 10 miles from Eleutheropolis; gent. n. לשש.

שש (Aram.) m. sedition, meeting, from שש.

שש p. n. m. (the fiery one).

שש and שש, p. n. of a town of priests.

תא (Aram.) m. equiv. to Heb. תא. The root is תא, as in the Hebrew.

תא equiv. to Heb. תא, m. thou, which see.

תא pause תא, person. pron. f. thou, equiv. to תא; the latter form is contracted, and abbreviated from תא, like תא from תא, and seldom תא is contracted from the masc. תא.

תא (with suff. תא, pl. תאים), m. hatchet, ploughshare, hoe, originally the instrument which cuts through and digs in, from תא,

to make incisions, to engrave. See תא, תא. Irregularly also occurs the form תא, תא.

תא (before Makkeph תא, alone תא), refl. pron. the same, *ipse*, formed from a demonstr. pron. (comp. αὐτός). The pronom. root is used: 1) joined with suff. in order to replace the omitted accus. of the pers. pron.; since the suffix cannot stand alone, hence always תא occurs, e. g. 'I had slain thee,' (תא) Numb. 22: 33; where the emphasis requires the accus. of the person. pron. Likewise when the verb in the person. pronoun has two objects, whilst the suffix of the verb can only express one, where it is with the suff. is expressed by תא him; תא her; תא thee; תא irregular; תא (rare תא), (תא), (תא) 2) before nouns, generally when they occur at the beginning or are fixed, or personal, e. g. whom? (תא); that which (תא); this (תא); all this (תא), etc., but it always expresses the accus. which the active connection generally calls forth; hence the necessity of translating the verbs carefully, e. g. 'let this land be given,' (Numb.

32: 5) (יָתִן). 'Let not this thing displease thee,' (2 Sam. 11: 25) (אֶל יָרֵעַ), etc., where traces of the old demonst. signification are yet found dispersed here and there, like as in the Bulgaro Aramaic.

אָת, אָת (sign of the accus.) see under where it belongs.

אָת, אָת (pronom. root, with suff. אָת) prep. with, generally expressing association and accompaniment; hence also, by, at, with, e. g. שָׁכַב אָת, to lie with; עָמַד אָת, to stand by; לֵין אָת, to tarry over night with, יָשַׁר אָת, to sit with, עָבַד מִלְחָמָה אָת, רִיב, הִשְׁלִים, פָּרַת בְּרִית, הִתְחַסֵּן, to make war, to combat, to make peace, to enter into a covenant, to intermarry with, etc. Otherwise it has the quality of עָם, a possession in the soul or mind, to will, or physically to appoint, and all similar secondary significations may be traced back to the original with, by, at, even where it seems to signify near, next to. מֵאָת from by, from with, i. e. away from that with whom it was (like מֵעֵם) *de chez quelqu'un*, after verbs signifying going away, sending, receiving, buying, requesting, etc., etc.

אָתָּבַעַל p. n. m. (possession of Baal) אָת const. from אָת = יָשׁ possession, Joseph. 'Ἰθόβαλος, *Elthobalos*, (אָתָּבַעַל).

אָתָּ (Aram.) the same as the Heb. אָתָּ, (3 pers. pl. אָתָּו, inf. אָתָּה, imp. pl. אָתָּ. Af. הָיָתִי, inf. הָיָתִיה. Pass. perf. third pers. f. הָיָתִית, pl. הָיָתִי).

אָתָּה, אָתָּה (pl. אָתָּה, fut. אָתָּה, אָתָּה, pl. אָתָּה, with suff. אָתָּה, part. pl. f. אָתָּה, imper. אָתָּה); 1) to come, with לְ, עָר of the person to which one comes; 2) like אָתָּ, to occur, to befall, with the accus.; 3) to pass by.—Hiph. הָיָתִי imperat. bring. This root is secondary from אָת, hence i. e. אָת, which see.

אָתָּה (אָתָּה from אָתָּה, as the Aram. and Arab. have it), p. אָתָּה, pers. pron. m. thou, also written אָתָּ, seldom entirely abbreviated אָת, the essential root-syllable is אָת, next to an ancient form אָת, (analogous to הָי, like fem. תָּ tē, next to the ancient form תָּ, (analogous to הָי), אָת is a preformative demonst. syllable, like in אָתָּ, אָתָּ, etc.

אָתָּה (pl. אָתָּה), f. she-ass; the Arab. root *atana* is a deriv., for in אָתָּה the אָ is suff. and אָת the root.

אָרָו (Aram.) m. oven, chimney, origin. fire, from אָר = שָׂר, to burn, Gr. *αἶθ-σις*, with the suff. ון.

אָרָו (in the Ketib for אָרָו, which see), m. settle, applied to galleries and buildings.—Targ. ון, *περί-στολον*. Root אָרָו.

אָרָו (only in Ketib); i. e. אָרָו from אָרָו pers. pron. f. thou, like אָרָו which is abbrev. from it.

אָרָו, אָרָו p. n. m. the possessor. See אָרָו.

אָרָו (Aram. עָרָו. The root is אָרָו, which see), m. settle, of buildings and galleries, equiv. to אָרָו.

אָרָו (abbreviated from אָרָו), pers. pron. 2 pers. pl. m. ye. The old form אָרָו, (*an* is added) is yet found in ון of suffix.

אָרָו p. n. m. an Egyptian place, LXX. Ὀδαμ.

אָרָו (= אָרָו, like אָרָו), אָרָו, אָרָו adv. yesterday, long since. See אָרָו and אָרָו, abbrev. from אָרָו.

אָרָו bad orthography for אָרָו, which see.

אָרָו, אָרָו or אָרָו, pers. pron. 2 pers. pl. fem. ye, the reading אָרָו might perhaps be derived therefrom.

אָרָו m. present, reward wages of

a prostitute, from אָרָו, originally an adj.

אָרָו p. n. m. (equiv. to אָרָו, to be generous, liberal in giving.

אָרָו (pl. אָרָו), m. gift, present, generally a present to a prostitute. The ground form אָרָו is for אָרָו, from אָרָו.

אָרָו (not used) to move away, to make a settle, used of the building of a terrace, to move forward, to move away, to move aside, related to אָרָו, אָרָו which in their original signification meet together.

אָרָו (Aram.) def. אָרָו, m. place; hence אָרָו, equiv. to Heb. מָקוֹם אָרָו, to the place where = where; hence אָרָו, i. e. אָרָו, after; אָרָו (Talmud.) equiv. to אָרָו, on the spot, soon. The signification of the root is obscure.

אָרָו p. n. m. (places, neighbourhood, countries).

אָרָו (Aram.) equiv. to אָרָו, to burn, to glow, from which אָרָו, which see.

ב

ב called *bet*, beth, בֵּית (= בֵּית pl. בֵּיתִין and בֵּיתוֹת), signifies house, like א taken from the ancient form of letters, when hard, ב, when soft, v, and as a numerical 2.

stands after verbs, which, by the assistance of the **בְּ**, express the idea of accompaniment: e. g. **בְּהִתְנַחֵם** (through) **הִתְנַחֵם**, **בְּיָד**, etc.; hence **בְּעָבַר**, to serve with somebody; **בְּנִשְׂאָה**, to take usury through somebody, i. e. to lend; **בְּנִשְׁבַּע**, to swear by somebody; (c) by, at, in reference to objects where it may be translated either within, e. g. of walls, of gates; or upon, if we speak of tall subjects; 2) the moving approximation, signifying as it were a continuous touching; hence (a) towards, thereon, thereto, but distinct from **אֶל** where moving is expressed without approximation. In this sense many verbs of motion are construed with **בְּ**, when the motion connected with aiming remains within the limits of the movement, e. g. **בְּנָתַן**, to give—in; **בְּדָרְוֹ**, to tread—in; also the verbs of ruling and prevailing: **בְּעָצַר**, to stop, to impede; **בְּמִנְשֵׁל**, verbs signifying a hostile attack directed against the mind: as **בְּמִנְשֵׁל**, **בְּמִנְשֵׁל**, **בְּמִנְשֵׁל**, where in Latin *in* is used in this sense; (b) *in* (with accus. or abl.) since approximation is not only expressed

by penetrating into a thing, but also by prevailing on space: e. g. **בבית** in the house; **בארץ**, in the town, in the land; thus, **בבני**, **באנני**, **בעני** for certain forms. Figuratively to signify the mode and manner, e. g. **בדרך**, in or after the manner; **בדבר**, according to the command; **בעצה**, according to the counsel; (c) in, equiv. to within, among, amongst, thus only a part of the whole; e. g. **במשגיחים**, among the conspirators = a conspirator; **בכל**, among all; God is (**בעל**) 'among my helpers = my helper,' (Ps. 118: 7); and in this sense also verbs the action of which refers only to a part of the whole, as **כה**, to smite (many); **כח**, to smite (entirely); thus also **הנה**, **שנה**, **אבל**; (d) in, at, on, as shortly comprehending the whole according to its contents: **בעוף**, **בהמה**, (in) of fowl and cattle; figuratively to express the essence of which a thing consists, i. e. the existence of the subject comprehended in one quality, e. g. God is (**באחד**) in the unity, i. e. he is comprehended in the unity, is not conceivable without it, though the subordinate idea is only an adopted one.

Respecting the etymology of this prepos. it is neither abbreviated from **בֵּית** (house), nor from **בֵּין** (between), nor to be derived from any noun, but it is, in its short form **בְּ** universally grammatical, as confirmed by analogy. With suff. **בִּי**, (which see); **בָּךְ**, **בְּכָה**, pause **בָּךְ**, **בְּךָ**, **בּוֹ**, **בָּהּ**, **בְּנִי**, **בְּהֶם**, **בְּהֶן**, **בְּהֶן**, **בְּהֶן**, and **בְּהֶן**, compounds, **בְּעֹד**, **בְּעֹד**, etc.—B.) It appears 1) as an abbrev. from **בֶּן** (son), in some pp. nn.: as, **בְּמֶלֶךְ**, **בְּשָׁלֹם**, equiv. to **בְּרִמְהָלָם**, **בְּרִשָׁלָם**, still more frequent in Arab.; 2) as an abbrev. from **בֵּית** in names of places, e. g. **בְּעֶשְׂתָּרָה** = **בֵּית עַ**, but in both cases this abbreviation must not be extended too far.

בְּעַד see **בְּ**.

בֵּא see **בֵּא**.

בֵּאָה (for **בֵּיָאָה**), f. (rare) entrance; (comp. **אֵיתוֹן**), after the form **קִימָה**. Root **בֵּאָה**.

בֵּאִישָׁה (Aram.) f. wickedness, from **בֵּאִישׁ**. This form is made from the intensive conj.

בָּא (not used) equiv. to **בִּיר**, or-are, to bore, to dig, (related to **פָּאָר**), as generally with many verbs with the second radical **א**, are identical with verbs having the second radical **ו** (**ע"ו**); from

which Piel **בָּאָר**; 1) to bore in, to dig in, to engrave (on tablets); 2) to dig out (the sense), to explain, (related to **פָּתַר**).

בְּאֵר with **א** of motion **בְּאֵרָה**, with suff. **בְּאֵרָךְ** pl. **בְּאֵרֹת**, const. **בְּאֵרֹת**, f.; 1) pit, equiv. to **בּוֹר**; 2) well, complete **בְּאֵר מַיִם חַיִּים**, 'fountain of living waters'; 3) p. n. an encampment of the Israelites in the desert, complete **בְּאֵר אֱלִים**, (well of heroes); 4) p. n. of a place in the territory of Judah; 5) **בְּעֵלֶת בְּאֵר**, also **בְּעֵל** only, p. n. a place in the territory of Simeon.

בְּאֵר אֱלִים see **בְּאֵר**.

בְּאֵר לְחֵי רֵאִי p. n. of the well of Agar, (well of beholding the living God), if not to read **לְחֵי בְּאֵר** a well of the rock of beholding; (see **לְחֵי**), since **ל** may thus be better explained.

בְּאֵר שְׁבַע p. n. of a place in the territory of Simeon, (well of oath, well of covenant), *Βησσαβέι* (*Βησσαυβεί*).

בְּאֵר (originally **בְּאֵר** Ketib for **בּוֹר**) f. water-pit, cistern, pl. **בְּאֵרוֹת**, several instances **בְּרֹת**; see **בִּיר**, **בְּאֵר**.

בְּאֵרָא p. n. m. (the explainer); see **בְּאֵר**.

בְּאֵרָה p. n. f.

בְּאֵרוֹת p. n. a town in the territory of Benjamin, Eus. Βηρώθ, gent. n. בְּרֵתִי and בְּאֵרוֹתֵי.

בְּאֵרֶת בְּנֵי־יִצְחָק p. n. of an encampment of the Israelites in the desert, also בְּנֵי יִצְחָק alone, which see.

בְּאֵרִי p. n. m. the illustrator.

בָּאֵשׁ (only fut. יִבְאֵשׁ) originally bad, odious, (בּוֹשׁ) to be odious, to be bad, (see Hiph.) Aram. בְּאֵשׁ; hence to smell bad, odious, as bad quality is commonly expressed in the East by bad odour.—Niph. נִבְאֵשׁ to shew oneself, bad or base, to make oneself hateful with somebody, with אֶת, i. e. to stand in bad odour with somebody.—Hiph. הִבְאֵשׁ; 1) originally to make base, to act basely; hence to cast odium; hence to bring in evil repute, to make hateful, generally carrying out this figure אֶת־רִיחֵי, to make the savour to be abhorred, (Exod. 5: 21); 2) to excite, to spread bad odour, (i. e. to become hateful, odious).—Hith. to make oneself hateful, only הִתְבְּאֵשׁ, with עִם with, etc.

בָּאֵשׁ (Aram.) the same, with עַל, (in contrast to בָּקָם); see בָּאֵשׁ.

בָּאֵשׁ (with suff. בְּאֵשׁוֹ), m. bad odour, stink; (comp. אֶחָדָה). The

form is for בְּאֵשׁ, after the ancient and Aram. manner.

בָּאֵשׁ (only pl. בְּאֵשִׁים), originally adj. bad, evil, unripe, of עֲנָבִים, but also as a noun, bad, wild grapes.

בְּאֵשָׁה (rare) f. bad, thorny growth, weed; f. form from בָּאֵשׁ.

בְּאֵתֶר (Aram.) see בְּתֵר and אֵתֶר. בָּב see בָּב.

בְּבֵה (only const. בְּבֵהַ), f. originally hollowness, cavity, opening, gate, only עֵין בְּבֵהַ, gate of the eye, i. e. pupil of the eye, from בָּיִת; (comp. בָּיִת, Talm. cave, pit; בְּבֵהַ Aram. gate). According to others, the little man; (comp. אִישׁוֹן בֵּית עֵין, *xéon*, a figure to represent the pupil of the eye; comp. בְּבִיאוֹהַ, Talm. little image).

בְּבִי p. n. m. (comp. Talmud, בְּבִי p. n. probably fatherly, from *bab* father).

בְּבֵל (with ה of motion, בְּבֵלָה), p. n. the principal tribe of Babylonia; next, also the empire of that name, next to אֶרֶץ כְּשִׂימִים, אֶרֶץ שִׁנְעָר, which at the time of the Persian dynasty also signified Persia. Scripture also furnishes grammatical explanation for בְּבֵל, division of language, originally confusion; without regard

to tradition, it might be equiv. to **בַּל**, **בַּב**, gate of Balus, or **בִּרְבֵּל**, castle of Balus; (comp. **בַּל**).

בַּבְלִי, (pl. def. **בַּבְלִיִּם**), Aram. adj.

Babylonian, from **בַּבְל**.

בָּב (only Ketib) m. food, it must, however, be read **בִּב**; (comp. **בִּבְבָּ**), if the Keri reading **בָּב** is not correct. The root is **בִּבֵּ**.

בָּנָה (fut. **יִבְנֶה**, **יִבְנֶה**); 1) (not used) to cover, to cover up, from which **בִּנְיָה**, clothing; 2) figur. to cover, to conceal, to hide; hence to act clandestinely, to deceive, (comp. **לְבָשׁ**, **מַעַל**), either absolute or with **בָּ**, rarely with **בִּי**, or accus. of the person which one deceives or treacherously abandons, e. g. wife, friend, God, **בִּנְיָהִים**, the faithless, the treacherous; **בִּיַּיִן**, the wine (drunkard) is treacherous.

בָּנָה (with suff. **בִּנְיָהִי**, pl. **בִּנְיָהִים**, **בִּנְיָהוֹת**, const. **בִּנְיָהוֹת**), m. (once f.) covering, clothing; hence, 1) especially over-covering, (related to **מַעַל**), next, cover, sheet; 2) wrapping, deceit, treachery, injustice. The root is **בָּנָה**, which see.

בִּנְיָהוֹת pl. clandestineness, deceit, as to the pl. termination, compare **עֲשָׂקִים**, oppression, always with the sing. signification.

בָּנוּי adj. m. only **בִּנְיָה** adj. f. female hypocrite, traitor, the first vowel **י** is retained, like in **בְּרוּן**, **עִשְׂוִן**. The root is **בָּנָה**.

בִּנְיָ p. n. m. (the fortunate one, *felix*); comp. *Baryaios*, Her.; *Baryas*, Ael. It might also be formed from the Persian *bâgh*, *hortus*, *paradiseus*.

בִּנְיָל see **בִּנְיָל**.

בִּנְיָנָה (Pers.) p. n. m. (probably equiv. to **בִּנְיָנָה**), which see.

בִּנְיָנָה (Pers.) p. n. m. beautifully formed, Persian *beh*, **בֵּה**, good, handsome, and *ten* person, body.

בָּרָה (pl. **בָּרִים**) m, isolation, separation, from **בָּרַר**, to be secluded, lonely; hence, 1) separate part; **בָּרַר בָּרַר**, part by part, which also may be rendered everything by itself; (compare the adv. **לְבָד**, formed therefrom; alone, separately); **בָּרִי שְׂאֵל תִּרְדָּה**, 'they (the hopes) shall go down into the loneliness of the pit,' (Auth. Vers. 'to the bars of the pit,' Job 17:16); where **בָּרִים** loneliness, is used in the singular signification; 2) originally string, thread, cord, from **בָּרַר**, to bind; hence (a) collectively thread, linen, e. g. **מִכְנָסֵי בָר**, breeches of white linen, pl. **בָּרִים**, absolute, linen garments; (b) branches

boughs, so called on account of their being entwined or connected; hence only plural בָּרִים; next, bars, poles for carrying or for lifting, distinct, therefore, from מָטָה; (c) pl. בָּרִים, joints of the body, originally branches of the body; complete, בָּרֵי עוֹר, branches of the body; hence figurat. the nobles of the people, as the moving members of the body of the nation; 3) pl. בָּרִים, talk, gossip; next personally, gossip, talker, from בָּרַר 3, related to בָּרָא, בָּרָא, which see.

בָּרָא originally to form; hence to invent, to imagine; part. with suff. בּוֹרֵאם, for אָמַר בְּרָאם 'thou feignest them (out of thine own heart,') Neh. 6:8. Comp. בָּרָא.

בָּרַד 1) to be separated, forsaken, isolated, lonely. The root is בָּרַד, to be separated, estranged - בּוֹרֵד, lonely; 2) to bind, related to בָּרַד, from which בָּרִים; 3) (not used) to talk, (related to בָּרָא).

בָּרָד m. loneliness, separation, solitude; hence also as an adv. lonely, alone; next to לְבָד.

בָּרַד p. n. m.

בָּרַד see בָּרַד.

בָּרַד p. n. m.

בָּרִיל pl. (בָּרִילִים) m. name of a metal that is mentioned in connection with gold, silver, iron, lead, brass, and by which is understood a kind of tin, (χαλκοίτερος; Aram. בְּרִסְרִי) the pl. בָּרִילִים, (Is. 1:25) signifies several mixtures of tin which are separated as dross from the pure metal. The root is בָּרַל.

בָּרַל 1) (not used) to flow along. The root is בָּרַל, Bδᾶλλω, from which בָּרַל, which see; 2) only Niph. נִבְרַל, to separate oneself, to make oneself lonely, to make oneself solitary, with מִן from something; hence figuratively to depart, or altogether to be separated or excluded. With לָ, לְ it denotes to be selected, instead of for or to something; hence to be counted with, or selected for something.—Hiph. (caus.) to make something solitary, i. e. to separate, to divide, to partition off; (comp. הִפְרִיד, הִפְרִיחַ, הִפְרִיחַ) figuratively to divide, to distinguish, generally connected with בִּירָל, בִּירָלִין, בִּירָלִין, but in the signification of connecting joined with מִן, to exclude, with מִן; to select for something, with לָ, and like in Niph. without case.

בָּרַל (only const. בָּרַל), m. part,

division, **בְּרִלְאֵן**, lap of the ear, (see **בְּרִנָּה**). The root is **בְּרַל**.

בְּרִלְלִת m. **Βδέλλ-χρυσ**, **Βδέλλ-ισ**, originally fragrant resin, or the gum-drops of an Indian tree; hence afterwards used of the form of a drop, pearl, whose whiteness is compared to the grains of manna, and figures in connection with the ruby (**בְּרִלְלִת**) and the gold as an important and valuable product of India, (**בְּרִילִית**, Targum) 1 Chron. 1 : 22, **בְּרִילְלִית** **מִפְּקִנִּית** **אֶתְרָא** **מִבְּרִילְלִיתָא**. The etymology is very appropriate from **בְּרַל**, like the Greek form from **Βδέλλω**. The original form is here like there, **בְּרַל**, **Βδέλλ**, **Βδέλλ**, the termination **לִת** appears to be the well-known Semitic adj. termination *ak*.

בְּרִי p. n. m. (= **בְּרִיָּה** Danite; hence Targ. Samson), name of a judge of Israel.

בְּרִק (not used) to be out of repair, decaying.

בְּרִקָּה (with suff. **בְּרִיקָה**), m. that which is out of repair, delapidated, crazy (of a building), from which denom. **בְּרִיק**, (only in Chron). to be occupied with something out of repair, to repair the same; perhaps **בְּרִיקָה** signifies there like in Aram. to investigate, to examine.

בְּרִיקָר p. n. m. (equiv. to **בְּרִיקָר**, lancer).

בְּרִיר (Aram.) equiv. to Heb. **בְּרִיר**.

בְּרִיה (not used) equiv. to **בְּרִיה**, which is formed therefrom, to be dumb, mute, to be amazed, to be benumbed.

בְּרִיה (for **בְּרִיה** like **בְּרִי**), m. desolation, voidness, terror, related to **בְּרִיה**; see **בְּרִי**; the root is **בְּרִיה**.

בְּרִית m. (only Esther) a kind of marble, LXX. *μαρμαριτης*, of uncertain derivation.

בְּרִילִית (Aram. const. **בְּרִילִית**), f. eagerness, hurriedness, from **בְּרִיל**.

בְּרִיר adj. m. bright, shining, from **בְּרִיר**.

בְּרִיל only Niph.; 1) originally to thrust oneself, to press oneself, to rage against oneself; hence generally to be frightened, terrified, to lose courage; 2) figuratively, to be frightened, to do something timidly, e. g. to fly, to flee, to hasten away, to imagine something, always with **ל** the secondary sense of suddenness; hence also suddenly to perish.—Pi. **בְּרִיל** fut. **בְּרִיל**, to rage against something, to frighten, alarm somebody, figuratively, to accelerate, to hasten.—Pu. pass. e. g. 'an inheritance gotten hastily,' (**נָחֳלָה מְבִרְלָה**, Prov. 20 : 21).—

Hiph. similar to Pi. but also to frighten away.

בָּהֵל (Aram.) the same.—Pa. like Pi. Heb.—Ithpa. pass.—Ithpe. inf. הִתְבַּהֵּל, rashness, haste.

בְּהֵלָה f. terror, destruction; from בָּהֵל; see בִּלְהָה.

בָּהֵם (not used) is only the lengthened form from בָּהֵה, to be dumb, applied to beast, which lack speech; hence אֱלֵם in modern Heb. signifies the animal kingdom, as מְדַבֵּר signifies mankind, the human kingdom.

בְּהֵמָה (c. בְּהֵמַת, like שְׂאֵלַת, from שְׂאֵלָה, with suffix, בְּהֵמָהּ, pl. בְּהֵמוֹת, const. בְּהֵמוֹת, f. cattle, as a collective noun, especially domestic animals, (in contrast to חַיָּה, wild beast); it is, therefore, used of sheep, goats, bullocks, beasts of burden, never of wild beasts; poetically with the addition of שְׂרִי, יַעַר, הַשָּׂרָה, it is also used of tame cattle. The root is בָּהֵם, lengthened from בָּהֵה.

בְּהֵמָה (sing.) m. the Nile-horse; only Job 40 : 15; origin. water-horse, (Coptic *p-ehe-moot*, comp. Italian *bomarino*), a name adopted from a foreign language.

בֶּהֱן (pl. בְּהֵנוֹת), f. the thumb, (with יָד); the large toe, (with

רֶגֶל), probably equiv. to בְּהֵנוֹת, like in Arab.

בְּהֵן p. n. m. (dwarf, a little man), from which the name of a place, אֶבְהֵן.

בָּהֵק (not used) to shine, to brighten; next, to be white.

בָּהֵק m. an eruption of the skin not of a dangerous tendency, and of a white, pale appearance, (Auth. Vers. 'freckled spot.' Lev. 13 : 49). LXX. ἀλφός, (white).

בָּהֵק (not used) equiv. to בְּהֵק, where ה, like the ה in the latter word, is additional.

בְּהֵרַת (pl. בְּהֵרֹת), f. white freckle in the skin, from בָּהֵר.

בָּא (fut. יָבֹא); 1) to enter, (in contrast to יָצָא) with אֵל, לְ of the place which one enters, or with הָ of motion; poet. with the accus. (comp. *ingredi urbem, intrare domum*), also with אֵל of the person; with בָּ it expresses penetrating. In this most extensive sense it is applied in manifold relations, like בָּא אֶל (עַל) 'go in unto a woman.' (Deut. 23 : 18); (comp. *Baivis, inire*, used of the coupling of animals) first, joining the husband, (of a virgin); to go in and out (יָצָא וּבָא), i. e. to conduct oneself; with לִפְנֵי הָעָם (before the

people), to lead the people, to be at their head, which addition is sometimes dropped; to enter, i. e. to engage in a covenant, (בְּרִית), in an oath (אֵלֶּה); to be involved, e.g. in dispute, debt; to enter into office; to obtain admission; to enter into the days, i. e. to get old; to go in (of the sun), i. e. to return to his home, to set, (contrast יָצָא); to enter with the ancestors, i. e. to die, (related to נָפַח); to be gathered in, of the corn; to come in, of revenues, etc. but the original and ancient signification is: to go, in cases where the goal of arrival is added, and the goer is considered at the starting-point of the road: אֵיךְ אֶהְיֶה אֵיךְ אֶהְיֶה whither shall I go; figur. to live, to walk; with אֶת, עִם to associate with somebody, (like הִלַּךְ); 2) to come, i. e. to meet at some place, (contrast to הִלַּךְ), with אֵל, עַל, לְ, and accus. of the pers. or of the place; (comp. אָתָּה, Gr. *ερχομαι*, to go and to come); hence with בָּ to come with something, i. e. to bring; figuratively to mention, to quote; originally to come forward with something, e. g. 'I will mention (בָּ אֶבְיֶא) (go in) the strength of the Lord,' (Ps.

71 : 16) (related to אָבִיר); i. e. I will praise them; with עַל, אֵל to equal some one; of inanimate things: to arrive at something, (also with לְפָנַי)—בָּא עַל, to come over some one, to attack, to make desolate, of enemies, also of poverty which overtakes one, in this sense poet. with the accus. and לְ to befall, (related to יָצָא, which see); to occur, to realise a wish, a request, to be fulfilled, (something in the future). The forms which especially should be noticed are: 3 pers. f. with suff. בָּאָהּ 2 pers. f. בָּאתָ and בָּאתִי, 3 pers. pl. בָּאוּ, once בָּאוּ, 1 pers. pl. בָּאוּ, בָּאוּ inf. בָּא, with suff. בָּאָהּ, בָּאוּ, pl. בָּאוּ, בָּאוּ, imp. בָּא, בָּאוּ; imperf. יָבִא, יָבִאוּ, with suff. יָבִיאוּ, יָבִיאוּ and others.—Hiph. הִבִּיא fut. יָבִיא, apoc. יָבִי; generally causative; hence: 1) to carry in, (the thrashing-floor), to bear, to put the hand in the bosom, to enter in the grave, to introduce the bride (into the house), etc.; 2) to lead to, with לְ, אֵל, to bring, to bring away, to offer (presents); to bring about (misfortune), with אֵל, לְ to cause to come, (things which have been predicted or desired); 3) to carry,

e. g. he who carries God in his hand, (Auth. Ver. 'whose hand God bringeth abundantly,' Job 12 : 6) ; to carry back, to carry away, to obtain. The forms are : **הַבִּיאֲתִי**, **הַבִּיאֲתִי**, with suff. **הַבִּיאֲתִי**, 2 pers. pl. **הַבִּיאֲתִי** ; part. **מְבִיא** and **מְבִי**, inf. with prep. **לְבִיא**, (for **לְהִבִּיא**), imp. **הִבֵּא**, **הִבֵּא**, fut. 1 pers. sing. **אֶבִּיא**.—Hoph. pass. 3 pers. fut. **הִבְיֵא**.

בִּב (not used) to excavate, *cavare*, (related to **אֶבֶב** ; hence Aram. **אֶבְבִּי**, flute ; Lat. *ambubaja*, female player of the flute, the *m* in this word is interpolated, like the *n* in Arab).

בִּי (not used, see **בָּן**, **בֵּן** in **בְּנֵי**) to eat, to cook.

בִּז (fut. **יִבֵּז**) ; 1) to trample upon, with the feet ; hence to despise, with the accus. ; but with **לְ** to manifest contempt towards somebody ; 2) to treat with indifference, pass with impunity, with **לְ**. **בִּז** m. ; 1) contempt ; 2) p. n. m. 3) p. n. of an Arabian tribe ; gent. n. **בִּזִּי**.

בִּזָּה f. object of contempt.

בִּזְיָ p. n. m.

בִּזְיָה see **בִּזְיָה**.

בִּזְיָ p. n. m.

בִּזְיָ not used, equiv. to **אֶבֶב**, related

to **אֶבֶב**, **אֶבֶב**, only Hiph. **אֶבֶב**, to be entangled, confused, to confound oneself. From which **מְבִיבָה**.

בִּיל (not used) ; 1) to flow, to bubble. From which **מְבִיל**, **בִּיל** ; 2) to flow in, to gather in, to cause to enter in, from which **בִּיל**, 2.—3.) to flow down, of branches, the idea of which is borrowed from the flowing of waves ; (comp. **יָל**, **יָל**, **יָל**), hence **בִּיל**. 3.

בִּיל m. ; 1) streaming, flowing ; hence the name of the rainy month in the East, (November) ; comp. Aram. **מְרִחֲשֹׁן**, from **רִחַשׁ**, to overflow ; 2) that which is gathered in, harvesting product, (related to **הַבְּיָאָה**) ; 3) bough, branch, properly that which hangs down ; hence **בִּיל עֵץ**, branch of a tree ; next, log of wood generally. See **בִּיל**.

בִּים (not used) to be high, probably **בִּיָּה** is the root, equiv. to **בָּנָה**, to raise up, build. From which **בִּיָּה**.

בִּין (2 pers. sing. **בִּינָה** part. pl. **בִּינִים**), without inf. and fut. ; 1) to be distinct, clear, (Arab. *bân*), hence to observe, with **אֶ**, **לְ**, and accus. ; to perceive by the senses, also by a motion ; 2) to guard,

to take notice of something, with **בָּן**, **לְ**, **עַל**, **בְּ**, and the accus. ; 3) to perceive mentally, as a relative verb **בִּי** following it ; to know, to recognise, with the accus. and **לְ** : 'thou knowest my thoughts,' (**לִרְעִי**), Ps. 119 : 2 ; without case, to have insight, consideration.—Niph. (1 sing. **נִבְּנֹתִי**, part. **נִבְּנֹן**), to shew oneself sensible, knowing, to understand ; **נִבְּנֹן** of speech.—Piel **בִּנְנֵה**, fut. 3 pers. sing. with suff. **יִבְּנִנֶּהוּ**, closely to watch something.—Hith. **הִתְבִּינֵנִי**, originally to be attentive within himself ; hence to direct attention to something, with **בָּן**, **עַל**, **בְּ**, and accus. ; next, generally to conceive, to comprehend, to understand properly, to shew oneself of understanding.—Hiph. **הִבִּינֵנִי**, (2 pers. pl. **הִבְּיִינוּ** ; part. **מִבִּינִי** ; fut. **יִבְּיִנֶּה** ; apoc. **יִבְּנֵה** ; inf. **הִבְּיִנִי** ; with suff. **הִבְּיִנֶּה** ; imp. **הִבְּיִנִי**) ; 1) caus. of Kal : to make one understand, to teach, to interpret, to instruct (the people), with 1 and 2 accus. or **לְ** of the pers. and accus. of the object, generally blended with the signification of Kal ; 2) intrans. to take notice, etc., with **בְּ** of something ; hence participle **מִבִּינִי**, experienced, con-

versant, learned in writing : from the Hiph. form a new Kal form ensues by dropping the **ה** caus. as is common in verbs having a vowel for the second radical, the signification remaining the same as in Hiph. thus : **בִּינְתִּי**, (equiv. to **הִבְּיִנֶּה**) ; inf. **הִבְּיִנִי**, imp. **בִּינֵה** ; but no quiescent ' in the middle of a verb must be taken as a radical on account of this word having one.

בִּינֵה p. n. m. (insight, knowledge, the man of knowledge).

בִּינֵה see **בִּינֵה**.

בִּינֵה (fut. **יִבְּיִנֶּה**), to tread (with feet), equiv. to **בָּן** ; hence also figuratively ; 1) to tread to the ground, to trample upon (enemies) ; 2) to despise, (equiv. to **בָּן**) : e. g. food ; part. **בִּינֵה**, (for **בִּינֵה**).—Pi. **בִּינֵה**, once **בִּינֵה**, to tread violently, used of the hostile treading on holy ground.—Hoph. pass. participle **מִבִּינֵה**.—Hith. **הִתְבִּינֵה**, only Ezek. 16 : 6, 22. **מִתְבִּינֵה בְּדָם**, 'polluted in thy blood,' from **בִּינֵה**, to defile, (by treading down).

בִּינֵה (not used) to swell up, to spout, related to **בִּינֵה**, compare Aram. **בִּינֵה**, to spout forth ; from which **בִּינֵה**.

בִּינֵה (not used) to be white, bright,

related to אֲרָם, Aram. אֲרָם, אֲרָם.
אֲרָם.

בִּיץ (later) m. fine, white cotton,
Bússos, sometimes also for linen,
 (somewhat different from שֵׁשׁ,
 חֵיר), so called on account of its
 whiteness; comp. Aram. בִּוּצִין,
 lamp, from בִּיץ.

בֹּצֵץ p. n. m. of a rock, (shining).

בִּיק (not used) emptying, pouring
out, related to בָּק, which subse-
quently seems to have merged
into the idea of moving, tottering.
From which מְבִיקָה, בִּיקָה.

בוֹקָה (rare) f. waste, voidness, from
בוֹק.

בֹּקֵר m. a shepherd (רֹעֶה), originally formed from בָּקָר, herd.

בּוֹר (only inf. בּוֹר), equiv. to בָּאָר ;
1) to bore, *for-are* to dig, (see
בּוֹר) ; 2) to dig out, to explore,
to explain, Ecc. 9 : 1.

בֹּרַי (with ה of motion **בָּרַח**, pl. **בֹּרוֹת**, **בִּארוֹת** m. 1) a pit, a hole; hence prison, complete **בֵּית הַבּוֹר**; next, grave; e. g. **עַד-בּוֹר** even to the grave; **יֹרְדֵי-בּוֹר** they that go down into the pit, the dead; **אֲבָנֵי-בּוֹר** stones of the grave, i. e. graves built of stone; **יַרְבְּתֵי-בּוֹר** the hindmost sides of the grave, the depths; 2) cisterns, wells.

בִּשְׁחִי, בִּשְׁחָ, בִּשְׁחָה, בִּשְׁחָ (בִּשְׁ) בִּשְׁחָם
 בִּשְׁחָ, בִּשְׁחָ, fat. (בִּשְׁחָ) : 1) to

shine, equiv. to **בָּרַךְ**, of the sun ; 2) to discolour, to blush, (with shame), to be ashamed ; turning pale, or blushing, as an indication of shame (comp. **בָּרַךְ**, **תָּרַךְ**, Talm. **הִלְכִין**), generally with **עַן** of the cause of shame. This verb is applied (a) to the being deceived, being disappointed, (fading) of hopes, or in the result of an undertaking to become ashamed, to become embarrassed, disappointed, with **עַן** : hence **עָרַבְנִי** until being disappointed, i. e. long ; (b) of inanimate things, e. g. his source will be ashamed, i. e. dried up. Pi. **בִּזְיוֹן** to cause embarrassment, to keep one waiting, to linger, (comp. **עָרַבְנִי**). Hiph. **הִבְזִין** and **הִזְבִּין**, exchanging the forms with **בִּזְיוֹן**, fut. **יִבְזִין** ; 1) to make ashamed, to deceive (hopes), or to cause embarrassment or shame to some one ; 2) to disappoint, put to the blush, to put to shame, to act basely, hence **הִבְזִין** acting basely (contrast to **מִשְׁקִיל**). Hith. **הִתְבַּזֵּן** to feel oneself ashamed.

בוֹשָׁה f. shame, making ashamed,
from בּוֹשָׁה.

בַּיִת (Aram.) to house (dwell, to make a dwelling, to move into a house, a verb derived from **בָּן**).

בָּזָה (with suff. בָּזָהּ) m. spoil, booty, generally with לְהַיָּהּ, הָיָה. The root is בָּזָה.

בָּזָה (only 3 pers. pl. בָּזָהּ): to trample down, to destroy, e. g. 'whose lands the rivers (swarms of enemies) have spoiled,' or rather, 'trodden down,' (Isa. 18 : 3).

בָּזָה (part. בָּזָה; fut. apoc. בָּזָה) equiv. to בָּזָה to tread with the feet, hence to despise, with the accus. לְ, עַל; וַיִּבֹז בְּעֵינָיו; 'and he thought scorn,' (and he despised in his eyes, literally) Esth. 3 : 6; also to be indifferent, e. g. בָּזָה לְדַרְכֵּי to his walk in life. Niph. only participle, נִבְזָה, pl. נִבְזָהִים despised. Hiph. only inf. הַבְּזִית to cause to be despised, in the eyes of somebody, etc.

בָּזָה (const. בָּזָה) adj. m. despised; בָּזָה־נַּפֶּשׁ of (all) persons despised.

בָּזָה f. equiv. to בָּזָה, booty, often next to שָׁלַל, נָשַׁב.

בָּזָה (pl. בָּזָהּ, or בָּזָהּ, fut. יִבֹּז, inf. בֹּז, imp. pl. בֹּזִי); 1) to despise (Zac. 4 : 10) equiv. to בָּזָה; 2) בָּזָה equiv. to בָּזָה, origin. to withdraw, to take away, to deprive, to cut off, hence to plunder, to despoil. (Aram. and Arab. to rob) with the accus. of the person, or place which is plundered. Niph.

בָּזָה (pl. בָּזָהּ, inf. הַבְּזִית, fut. יִבֹּז) pass. Pu. the same.

בָּזָה (later) m. contempt, from בָּזָה. בָּזָהּ p. n. a place in the territory of Judah.

בָּזָה (not used) probably to be hard, firm, comp βασάλτης iron-marble, of which Pliny says: invenit Aegyptus in Aethiopia, quem vocant basalten, ferrei coloris atque duritici, unde et nomen ei dedit. From which בָּזָה.

בָּזָה (not used) to shine upon, to be lustrous, bright.

בָּזָה (only Ezek.) m. splendour, ray, of light, from בָּזָה.

בָּזָה p. n. of a town (LXX. Βεζύα) not far from Scythopolis, from בָּזָה.

בָּזָה (fut. יִבֹּז) to strew. Pi. to disperse. The root בָּזָה is related to בָּזָה Aram. retained in בָּזָה seed = זָרַע.

בָּזָה (Persian) p. n.

בָּזָה m. proverb (of metal); from בָּזָה.

בָּזָה (rare) m. watch-tower, originally a watch-state, only Keri, from בָּזָה.

בָּזָה (for בָּזָה, hence pl. בָּזָהִים, const. בָּזָהִי) m. originally, the mature one, hence youth, applied to a young man, in the state of manhood (but unmarried) able to serve in war. The root is בָּזָה, II: בָּזָהּ f. pl. the same as בָּזָהִים.

בְּחִירִים m. pl. youth, youthful age ;
from בָּחַר, II.

בָּחִין equiv. to בָּחִין only Ketib.

בָּחִיר (const. בְּחִיר) adj. m. chosen,
selected, subst. the chosen one,
from בָּחַר I., which see.

בָּחַל (rare); 1) equiv. to בָּעַל to look
down upon something, with בָּ to
despise; 2) only Pual part. מְבַחֵלָת
in Ketib, either from מְבַחֵלָת
Keri, or בָּחַל = בָּהַל as hastily,
quickly joined together.

בָּחַן (fut. יִבְחֵן) equiv. to בָּחַר; 1)
to prove (metal in fire), originally
to make glow, (related to צָרַף :
hence purifying (by fire) : e. g.
'when he hath tried me (purified
me from the dross), I shall come
forth as gold,' (Job 23 : 10); 2)
proving, generally, e. g. the hearts
and the loins; 3) not used, to
spy; originally to prove, to
search.—Niph. pass.—Pu. only
בִּחֵן it is proved.

בִּיחַ m. watch-tower, spy tower ;
from בָּחַן.

בִּיחַ m. trial, proof, e. g. אֶבֶן בִּיחַ
corner stone of trial.

I. בָּחַר (fut. יִבְחֵר) equiv. to בָּחַן ;
1) originally to make low, e. g.
metal by fire; hence figuratively,
'I have proved בָּחַרְתִּיךָ בְּכִיור עֲנִי
(chosen) thee in the furnace of
affliction,' Isa. 48 : 10. The root

is בָּחַר related to חָר to glow,
הָרַח to burn; 2) to prove, inves-
tigate; hence 2 Ch. 34 : 6 (Ketib)
בָּחַר בְּתֵיבָהֶם he searched there
(the idolators' houses); 3) to se-
lect, to choose, with accus. עַל, לְ.
—בָּחַר לוֹ to choose unto himself;
with מִן to choose rather than;
part. בָּחוּר (pl. const. בְּחוּרִי) se-
lect, distinguished; 4) to take
pleasure in, to be pleased with
(comp. *diligere, delectari*), origi.
to select, with accus. עַל, לְ, בָּ.
—Niph. נִבְחַר to be chosen, with
מִן to be preferable to: pass. נִבְחָר,
with מִן excellent, eminent, with
לְ of the person to be pleasing to
some one.—Pu. only once Ketib
יִבְחֵר to be selected, to be chosen.

II. בָּחַר (not used) equiv. to בָּכַר
Talm. בָּנַר to mature, ripen; from
which probably בָּחוּר = בָּחוּר.

בְּחִירִים p. n. a town in the territory
of Benjamin, hence n. genti.

בְּחִירָמִי, once בְּחִירָמִי.

בָּטָא, בָּטָא (not used) to speak
(comp. *βαττολογειν*, related to
בָּרָא, בָּרָא) hence Pi. בָּטָא to make
speech, to speak without thought,
to gossip, origin. to speak much.

בָּטָה (only *plene* בּוֹטָה) m. speech,
talk, in contrast to חֲכָמִים לְשׁוֹן
moderation in speaking.

I. בָּטָח (fut. יִבְטֹחַ); 1) originally

to lean upon something (like אָל), hence to depend upon; figur. to trust upon, with אָל, אָל, אָ and sometimes also with לְ *sibi*; part. בְּטוּחַ dependent upon (אָ), i. e. to be trusted; 2) to live peaceably, quietly (comp. מְשַׁקֵּט) e. g. 'the fool rageth and is confident,' (בְּטוּחַ); also of carelessness, and indifference, considering himself secure either in a good or in a bad sense. Hiph. הִבְטִיחַ to cause one to be sure, quiet, to inspire with trust, confidence, with אָל, אָל.

II. בְּטָח (not used) from which אֶבְטִיחַ; but the derivation is uncertain.

בְּטָח m. 1) confidence, safety: בְּטָחָא adv. trustful, sorrowless, safe, sure, for which also בְּטָח stands especially with the verbs שָׁכַן, יָשַׁב; 2) p. n. a Syrian city (LXX. Μετεβάκ, Ματαβίθ) which the chronicler renders, תְּבַחְתָּ (Thapsacus?)

בְּטָחָה f. safety; from בְּטָח 1.

בְּטָחוֹן m. great confidence, hopes, from בְּטָח I.

בְּטָחוֹת pl. f. quiet life, happiness, duration. The pl. signifies here the collective.

בָּטַל (only יִבְטְלוּ, later) to rest, to cease from work, to be unfettered,

unbound, to cease.

בָּטַל (Aram.) the same. Pa. בָּטַל (pl. יִבְטְלוּ, inf. יִבְטְלוּ) to separate somebody from something, to divide, to prevent, to hinder.

בָּטַל (not used) 1) probably to extend, stretch out. Even the sense to keep (*ten-ere*) proceeds from stretching, extending; comp. *per-tinere*; from which בָּטַל; 2) to extend, to rise, and generally of extension, either in length or breadth. From which בָּטָנִים, בְּטָנִים.

בָּטָן (with suff. בְּטָנִי) f. belly, body, generally; 1) of the external part, womb; generally followed by אִמִּי, e. g. מִבְּטָן אִמִּי, from the womb of my mother, from infancy בְּטָן בְּרִי, the fruit of the body, children; בְּטָן אִמִּי = בְּטָנִי, בְּטָנִי בְּנֵי בְטָנִי, sons of my mother's body (brothers), but בְּרֵי בְטָנִי, son of my body; 2) figur. the innermost heart; e. g. חֲרֵי בְטָן chambers of the heart; בְּטָן יְשָׁאוּל the innermost (κοιλία) of the grave; comp. קֶרֶב; 3) a technical term in architecture: belly of the pillars, a kind of raising; 4) p. n. of a city in the territory of Asher, (Eues. and Hier. אִשֵּׁר בְּטָן).

בְּטָנִים m. pl. (Tal. sing בְּטָנָה) *pistacchio*, so called on account of

its resemblance to the form of the belly, from 107.

בְּנֵי גָד p. n. a town in the territory
of Gad.

'ב particle, upon me (hear) ! pray !
always with 'בך, my Lord ! ac-
cording to others = 'פך ; (comp.
Aram. 'פך), pray ! from 'פך.
Perhaps 'ב is originally a prep. =
by ; therefore 'בך, form of a
request, prayer ; compare Tal-
mudical 'ב, on, in, by, at ; 'בך,
in, at, by.

בין see בין

יָדָה (const. from יָדָה); 1) m. origin.

division, separation ; hence **בְּיָנֵינוּ**,
space intervening between two
armies (*τα μεταίχμια*), **אֵין**
בְּיָנֵינוּ middle-man, (single-handed
combatants between two armies) ;

2) **בֵּין** (pl. **בֵּינוֹת**, const. **בֵּינִי**, with suff. **בֵּינֶךָ**, pause **בֵּינָה**, **בֵּינֵנוּ** ; **בֵּינֵיהֶם**, **בֵּינֵינוּ**, **בֵּינֵיכֶם**, **בֵּינֵינוּ**, suff. of the pl. **בֵּינוֹת**, **בֵּינוֹתָם** (prep. between, under ; e. g. **שִׁוְרֹת יָדַיִם**, **בֵּין אֲחֵיהֶם**, between brothers, between trees, the eyes, i. e. on the forehead ; beneath the walls, etc., for between the one thing and the other stands **בֵּין**, **בֵּין בֵּין** ; hence the verbs that express such separation (e. g. **יָרַע**, **הִעָרַךְ**, **שָׁפַט** ;

עַר, גֵּחַן גָּבֵל, הַפֶּלֶה, הַבְּדִיל ;
 (רָאָה ; הִבִּין ; הִהָרָה) generally
 make use of the repetition, and it
 is but seldom it has the signifi-
 cation of *sive—sive* which is
 only a modification of between—
 between. The pl. מִבֵּינֹת, const.
 מִבֵּינֵי, only occur when the suff.
 has a plural sense. Compounds
 מֵאֶל-מִבֵּין, מֵאֶל-מִבֵּינֹת between—there,
 מֵעַל-מִבֵּין, on between, to between,
 מִמֶּבֶן, from between (something) ;
 hence מִיָּגֵלִים originally for where
ex utero ; מִיָּגֵלִים (= מַעֲיָם) ex-
 presses gender and root ; מִמֵּינֶה,
 מִמֵּין from between—between,
 מִמֵּינֹת from between—away ;
 (comp. מֵעַל לֵּ ; מִתַּת לֵּ ; מִבֵּין
 מִתַּת לֵּ) Isa. 44 : 4) meanwhile, equiv. to
 מִבֵּין. See מִבֵּין.

אֲרָם (Aram). the same.

בִּינָה f. understanding, knowledge, wisdom, הִתְבּוֹנֵן, יָרַע בִּינָה, to obtain understanding, לְעֵתִים, knowledge of times, a chronologist, equiv. to יָרַע עֵתִים, the Rabbis distinguish it from חֲכָמָה, by בֶּן מִתּוֹךְ דְּבָרַי to conclude, to infer, to deduce. See בִּין.

בִּינָה (Aram. the same).

בַּיֵּצָה (only pl. בַּיֵּצִים), f. egg, so called on account of its whiteness :
(בּוֹיָן) 'עֲקוּבוֹת ג' 'eggs that are left,' (Isa. 10 : 14).

בֵּית (only Jer. 6 : 7 Keri) m. well, from בָּר.

בֵּיתָה (later) f. ; 1) castle, fort, e. g. the fort Shushan, (שֹׁשַׁן), castle of the Lord, i. e. the temple ; 2) capital, metropolis, e. g. of Shushan. Comp. בֵּיתָנִית.

בֵּיתָה (Aram.) f. the same, (def. בֵּיתָה), the residence Eekbathana. בֵּיתָנִית (only pl. בֵּיתָנִית) f. burgh, castle, בֵּיתָנִית is the termination : it is also formed from בֵּיתָה.

בֵּית (with ה mobile : בֵּיתָה const. בֵּית, with ה mobile : בֵּיתָה, with suff. בֵּיתוֹ, בֵּיתָה, pl. בֵּיתִים for בֵּיתוֹת, const. בֵּיתִי, m. ; 1) house, in the widest sense, as, pavilion, hut, burgh, palace, temple, for all these things were plainly called house. So also בֵּית, בֵּית, יְלִיד בֵּית, a slave born in the house, (verna) בֵּית עוֹלָם, the house of eternity, i. e. the grave. Later בֵּית was also taken for part of the house or palace, like בֵּית מִשְׁתָּה, בֵּית הַנְּשִׁים, drinkin'-hall, haram : 2) in the remotest extension : (a) place of staying, dwelling, e. g. for man, animals, or a recluse ; hence for the lower regions, cave, nest, cobweb ; (b) a place where a thing is found : a room, cover, case, בֵּיתִי נֶפֶשׁ, scent-boxes, בֵּיתִים לְבָרִים ' the

places for the staves,' (Exod. 37 : 14) ; (c) of the space in which anything is found, e. g. בֵּית קִדְמוֹת a space containing two measures (seah) of seed ; בֵּיתִים אֲבָנִים a place containing stones ; בֵּית־קְבָרוֹת place of graves, burial-ground ; בֵּית־צִלְעוֹת ' place of the side chambers,' (Ezek. 41 : 9) : בֵּיתֵי נְתִיבוֹת ' places of the paths,' (Prov. 8 : 2) ; (d) expressing generally the innermost, enclosed in a circle, (in contrast to חוּץ), and used as an adv. : e. g. בֵּיתָה within ; מִבֵּיתָה, from within ; מִבֵּית, inward of ; אֶל מִבֵּית, towards the inward of ; 3) house in the ideal sense, that which morally belongs to a house : as a wife, children, people, servants, who collectively constitute a tribe, family, people, etc. e. g. house (people) of Israel ; house (family) of David ; house, (tribe) of Levi ; בֵּית אָב, father of a family, of a house, ancestry, division of a tribe, (distinct from מִשְׁפָּחָה, pl. אֲבוֹת, ancestral houses, where, however, 'בֵּית' is often omitted, when נֶשֶׁא, שֵׁר, (head or chief) preceeds it : hence figuratively בֵּית עֲשָׂה, to make, to produce progeny. בֵּית is also used,

though rarely for household property, possession ; 4) characteristic of many cities and places : as **בֵּית-אֱלֹהִים**, (house of idols), town in the territory of Benjamin ; **בֵּית-אֵל**, (house of God), formerly **לִז**, a town on a hill between Sechem and Jerusalem ; gent. n. **בֵּית-אֶזֶל**, (house of Ezel), city in Samaria ; **בֵּית-אַרְבֵּל** (house of Arbel) Arbela in Galilee ; **בֵּית-רְעֻבֵן** town in the territory of Reuben ; **בֵּית-שִׁמְעוֹן** town in the territory of Simeon ; **בֵּית-יַרְדֵּן** (house of transition), town of the Jordan ; **בֵּית-נֶגֶד**, (house of wall) protected place, town in the territory of Judah ; **בֵּית-נֶגֶל** (district-house) town between Jericho and the Jordan ; **בֵּית-נֶמֶל** (camel-house) town in Moab ; **בֵּית-רֶגֶל** (place of fig-cakes), town in Moab ; **בֵּית-דָּגוֹן** (the temple of Dagon), town in the territory of Judah and Asher ; **בֵּית-הַשְׁמָד** (place of desolation), town in the territory of Reuben ; **בֵּית-הַעֲקֵד** (house of union), town near Samaria ; **בֵּית-הָרָם** (house of pyramids) town in the territory of Gad, (Livias) ; **בֵּית-הָרִן** (house of mountains) in the same territory ; **בֵּית-חֲנָנִיָּה** town in territory of Benjamin ; **בֵּית-חֲנֻן** (house of grace)

town in the territory of Judah and Dan ; **בֵּית-חֲרוֹן** (house of caves), name of two towns in the territory of Ephraim ; **בֵּית-כֶּרֶם** (house of meadows) a Philistine town in the territory of Judah ; **בֵּית-כַּרְמֵל** (house of vineyards) town in the territory of Judah ; **בֵּית-לִבְיֹאֹת** (house of lions) town in the territory of Simeon ; **בֵּית-לֶחֶם** (house of bread or contention) town in the territory of Judah ; **בֵּית-לִעְזָרָה** (house of Gazelles) town in the territory of Benjamin ; **בֵּית-מְלוּאָה** (house of rampart) name of a castle in Sechem ; **בֵּית-מִעוֹן** (place of sojourning) town in Moab ; **בֵּית-מַעְבָּה** (lower house) a town at the foot of Hermon ; **בֵּית-מִרְכָּבוֹת** (house of chariots) town in the territory of Simeon ; **בֵּית-נִמְרֹת** (house of panthers) a town in Moab ; **בֵּית-עֵדֶן** (house of delight) royal residence of Syrian kings on the Lebanon ; **בֵּית-עֲמֹת** town in the territory of Judah ; **בֵּית-עֲמֶק** (house of the vale) town in the territory of Asher ; **בֵּית-עֲנוֹת** (house of furrows) town in the territory of Judah ; **בֵּית-עַנְתִּי** (the same) town in the territory of Naphtali ; **בֵּית-עֲפָרָה** (house of roes) town in the territory of Menasseh ; **בֵּית-עֲקֵד** (meeting-house of the

shepherds) like **בֵּית הַטֶּקֶל** (house of deserts) a border town between Judah and Benjamin; **בֵּית פִּלְטָם** (house of escape) town in the southern vale of Judea; **בֵּית פְּעוֹר** (house of Peor) a town in Moab; **בֵּית פִּצְצוֹ** (house of destruction) town in the territory of Issachar; **בֵּית צוּר** (house of cliffs) town on the mountain of Judah: **בֵּית רְחוּב** (house of streets) town in the territory of Asher; **בֵּית שָׁאֵן** (house of fortune) also **בֵּית שָׁן**, town in the territory of Manasseh; **בֵּית שִׁטָּה** (house of accacias) town on the Jordan; **בֵּית שֶׁמֶשׁ** (house of the sun) town in the territory of Judah, (gent. **הַשֶּׁמֶשִּׁי**), **בֵּית תְּפוחִי** (house of fruit-trees) town in the territory of Judah. In reference to the derivations **בֵּית** and **בְּתִים**, abbreviated from **בֵּיתִים** indicate a root, the second radical of which is a vowel, the nominal root **בִּית**, however, appears originally to have signified room, like in 2.

בֵּית (def. **בֵּיתָא**, **בֵּיתָא**) Aram. m. the same, from which **בֵּית הַנֶּזֶן** treasury-house, **בֵּית הַסֵּפֶר** manuscript-vault, archive.

בֵּיתָן (const. **בֵּיתָן** rare) m. palace, formed from **בֵּית** = **בֵּית**; it is improbable to be derived from the

Persian *Bâtân*, though it only appears in Esther, and only joined to **נִינְה** whose name it appears to be. **בֵּיתָא** (not used) equiv. to **בֵּיתָה**.

From which:—

בֵּיתָא and **בֵּיתָה** m. 1) the weeping (originally, flowing); hence probably **בֵּיתָא הַטֶּקֶל** valley of weeping; 2) p. n. of a tree, similar to the balm tree (originally dropping of gum), pl. **בֵּיתָיִם**.

בָּכָה (fut. **יִבְכֶּה**, apoc. **יִבְךְ**) originally, to flow; next, to weep, to wail; in cases of disaster, or in penitence, with accus. to weep for, to bewep; with **לְ**, **עָל**, **עַל** to weep over something; where, however, **עָל** over, is also taken in the sense of against, on account of, or locally over some one. Pi. with accus. to bewep; see **בָּכִיתָ**, **בָּכִים**.

בָּכוֹר (pl. **בְּכוֹרוֹת**) m. originally the maturing, ripening: hence first-birth (abstract) of man and beast, (hence **בְּכוֹרוֹת** pl.) from which: the first-born; figuratively precursor, the first, as **בָּכוֹר מָוֶת** precursor of death, i. e. sickness; **בָּכוֹרֵי דָלִים** the first of the poor, i. e. the poorest. From which verb denom. Pi. **בָּכַר** to make one a **בָּכוֹר**, to invest with the right of a first-born.

בְּכֹרֶה (pl. בְּכֹרוֹת) f. early fig (Spanish *albacora*) originally an adj. to complete בְּכֹרֶה, as is proved in בְּכֹרֶה בְּכֹרֶה; see בְּכֹר.

בְּכֹרִים pl. m. the firstlings (of fruit, corn), בְּכֹרִי עֲנָבִים firstlings of grapes, early grapes; לֶחֶם בְּכֹרִים firstling of bread, used of fresh corn; יוֹם הַבְּכֹרִים festival of the first fruits, otherwise, feast of weeks. The sing. בְּכוֹר appears only in the Masoretic reading Isa. 28 : 4. Root בְּכֹר.

בְּכוֹרֶת p. n. m. (first-birth).

בְּכוֹת f. weeping, mourning, from בָּכָה.

בָּכָה (paus. בָּכִי, with suff. בָּכִי) m. originally to drop : hence 1) of the water-drops in the shafts, pits (thus δάκρυον); 2) to weep, בָּכָה בָּכִי *fletum flere*, where, however בָּדֹל (violent) and תִּמְרוֹרִים bitterness, (i. e. bitterly), is added. Root בָּכָה.

בְּכִים p. n. of a place.

בְּכִיר (from בָּכִיר) adj. first-born, subst. eldest. The root is בָּכִר.

בְּכִית f. equiv. to בְּכוֹת.

בָּכִר (Kal not used) to break forth, to press forward : hence ripening, maturing. Pi. to make ripe, to mature, לְחַדְשִׁים the new fruit. Pu. to be born first. Hiph. to bear the first. But Pu. and Hiph.

may also be denominative.

בָּכִר (only const. pl. בְּכֹרִי) m. a young camel, therefore different from בָּכֵל.

בָּכִר p. n. m. (youth), gent. n. בְּכֹרִי.

בְּכֹרָה (from בָּכִר) f. a young she-camel.

בְּכֹרֶה f. first-birth, from בָּכִר.

בְּכֹרֶת p. n. m. (first-birth, or youth).

בָּכִרִי p. n. m. (adj. from בָּכִר, young).

בֹּל (in compounds בָּל) adv. negative, not (only poetical), especially before verbs generally = לֹא and interchanging with the same.

Before the future it often signifies :

that not, sometimes, scarcely, i. e.

not yet, but the primitive signi-

fication does not differ from בָּלָא

(e. g. בָּלָא יִבְלֵה) with which it appears to be related, and hence

often for לֹא. No derivation from

a verb is necessary if בָּלָא, בָּל,

בָּלָא, בָּלָא, בָּלָא, בָּלָא,

בָּלָא are taken as a group. With

other prepositions בָּל, בָּל, בָּל,

בָּל, בָּל.

בָּל (Aram.) m. heart, originally, courage, strength.

בָּל (from בָּעַל = בָּעַל, also בָּל from בָּעַל), m. Bel, Belus, a Babylonian deity, (answering to the planet Jupiter, hence Jupiter Belus, with the Sabians בֵּיל, the planet

Jupiter, to whom the Babylonian tower was dedicated). See **בָּלַל**, **מָנִי**, **נָר**. The signification is the strong, mighty one. Compare Phryg. *Baλλν*, mighty one. Compounds with **בָּל**, **בַּל** are found in pp. nn.

בָּלַל (Pael, fut. **יָבִילַל**), Aram. with **ל** to speak against somebody, (= **לָלַל** with which it is parallel) originally to bully, bluster, at some one, according to others equiv. to Heb. **בָּלַל**, which, however, is not at all appropriate.

בָּלַלְתָּ p. n. m. (ruler of Belus), from **בָּל**, eq. to **בָּעַל** and **בָּלַל** ruler, father of King Merodak, Bal-adan.

בָּלַל (not used) to glimmer, to throw light on something, in Arab. used of the shining, of the brightness of the morning-dawn, only Hiph. **יָבִילַל**, fut. **יָבִילַל**, part. **מִבְּלִיל**, to shine, to lighten, i. e. to throw out light, to remain serene, cheerful, as (Job 9 : 27) 'I will leave off my heaviness and comfort myself,' (look cheerful), so also in (Ps. 39 : 13), 'O spare me that I may recover strength,' (look cheerful); figur. with **עַל**, to cause to shine upon, or illumine something, as Amos 5 : 9, 'That strengtheneth the spoiler,' (that causeth destruction to pour forth

over the strong one, i. e. misfortune overwhelms him). From which **בָּלַלְתָּ**, p. n. **בָּלַלְתָּה**, p. n. **מִבְּלִילִית**.

בָּלַלְתָּ (from **בָּלַל**) p. n. (cheering, strengthening, illumining). See **בָּלַל**.

בָּלַלְתָּ (from **בָּלַל**) p. n. m. (the shining one, the beautiful one), it stands once for **בָּלַלְתָּה**

בָּלַלְתָּ p. n. m.

בָּלַלְתָּ (fut. **יָבִילַלְתָּ**), 1) to be decaying, to be withered, worn out, used of garments, (related to *παλαι-ός*), with **בָּעַל**, to be worn out in something, i. e. on the body (of raiments), figur. of the wearing out or decaying of heaven and earth, which are to fall to pieces like the worn-out clothing ; 2) of the human body, to fall off, to decay, through care or disease.—Pi. to wear out, i. e. to use up, enjoy, figur. to reduce (a people), only 1 Chron. **לְבַלְתָּו**, if not to read **לְבַלְתָּו**. From which **בָּלַלְתָּ**, **בָּלַלְתָּה**, **בָּלַלְתָּ**, **בָּלַלְתָּה**.

בָּלַלְתָּ adj. m. **בָּלַלְתָּה**, f. worn out (of garments), from **בָּלַלְתָּ**, an old part. form.

בָּלַלְתָּ see **בָּעַלְתָּה** and **בָּלַלְתָּה**.

בָּלַלְתָּ (only once Ketib) equiv. to **בָּלַלְתָּה**, from which it is transposed. Herefrom.—

בְּלָהָה (sing. rare pl. **בְּלָהוֹת**, const. **בְּלָהוֹת**), f. equiv. to **בְּהָלָה**, terror, destruction, as terror of darkness: thus, Job 18:14, 'and it shall bring him to the king of terrors,' i. e. it drives him on like a king of terrors, 'they are utterly consumed with terrors.' (**מֶרְבְּלָהוֹת**), Ps. 78:19; also Ezek. 26:21, 'I will make thee a terror (I will deliver thee up to terror), and thou shalt be no more.' Root **בָּלַה**.

בְּלָהָה 1) p. n. f. (equiv. to **בְּלָנָה**, beauty) mother of Dan and Naph-tali; 2) a place in the territory of Simeon, also **בְּעֵלָה** and **בָּלָה**.
בְּלָהָן p. n. m. (equiv. to **בְּלָנָן**, the beautiful one).

בָּלָה (Aram. for **בָּלִי**), f. tax, perquisites, contribution, from **בָּלָה** in the sense of that which falls off.

בָּלִי (only pl. const. **בָּלִי** and **בָּלִי**) m. the being decayed, worn out; concrete: worn-out garments, rags, generally connected with **מְלָחִים**, **קִטְבוֹת**, from **בָּלָה**. The form is rare.

בְּלִיְשָׁאֲצַר p. n. m. applied to Daniel at the Babylonian Court. See **בְּלִיְשָׁאֲצַר**.

בָּלִי m. corruption, from **בָּלָה**, only Isa. 38:17; **חֲשִׁקְתָּ נַפְשִׁי מִשְׁחָת** חֲשִׁקְתָּ

בָּלִי, 'but thou hast in love to my soul delivered it from the pit of corruption,' i. e. thou guardest, protectest it, if not **מִשְׁחָת בָּלִי** is only to be taken as a poetical transposition for **מִבָּלִי שְׁחָת**, i. e. so that there was no grave.

בָּלִי (pronom. root) adv. equiv. to **בְּלֹא**; 1) without, un—, —less: as, **בְּלִי־שֵׁם** fameless, without calling; **בְּלִי־מַיִם** (**בְּלֹא** in the first sentence), without water, waterless; **בְּלִי־מָקוֹם**, without (empty) place, roomless; **בְּלִי־מִשְׁחָת**, unanointed; **בְּלִי־הַפְּנָה**, unturned, and thus frequently before a noun; 2) like **בְּלֹא** also before the verb, before the preterite and fut. e. g. **בָּלִי חִשַּׁבְתָּ**, where it signifies: without, not. In compounds the same, as **בְּבִלְי־דַעַת**, unawares, unintentional; **בָּלִי** after verbs of motion or purpose; as, **לְבָלִי־חֹק**; **לְבָלִי־רַחַת**, etc.; **מִבָּלִי** from—without = because not, since not (is); see **בָּל**, **לֹא**; compounds **בְּלִי־מָה** **בְּלִי־עַל**.

בָּלִיל m. provender, grass for fodder, (*farrago*), fodder of mangel wurzel, (related to **מִסְפּוֹאֵה**), from **בָּלַל** mixing; from which denom. **Kal**, fut. only **וַיִּבֵּל**, to provide with provender.

בְּלִימָה (for **בְּלִימָה**), subst. origi-

nally, not=what, i.e. nothing, a noun created in poetry.

בְּלִיעַל (from בְּלִי-יַעַל m. 1) not high, hence, depths: בְּלִיעַל נַחְלֵי floods of the depths (Auth. Vers. "floods of ungodly men." 2 Sa. 22:5), i.e. deep floods (יַעַל subst. m. יַעַל = עֲלָה); 2) figuratively, spoiling, corruption; as, matter, (רֵבֶר) of corruption; man (אִישׁ); woman (בַּת); a witness (עֵד) of corruption, i.e. corruptible. See יַעַל.

בָּלַל (fut. יְבַל) 1) to flow, to stream (comp. בּוּל, רֵבֶל, אֶ-בֵּל, שֶׁ-בֵּל), to overflow, poet. pass. בָּלוּל overflowed, i.e. poured over.—2) figur. to pour together, i.e. to mix (comp. *confundo*, συγχέω), to confound (the language), i.e. to split them into various families, נִבְלָה (1 pers. plur. fut. Kal, from נָבַל, like יִזְנוּ from יָזַם), let us divide (the languages); from which later, to speak confusedly (unjustly), to stammer.—Hith. הִתְבַּלַּל to mix oneself up, to enter into connexion with some body. From which בָּלִיר, בָּבֵל, p.n. בָּבֶל.

בָּלַם (only inf. בָּלוֹם) to tie up, to fasten, (a bit) to bridle, to curb. The root is בָּלַם, related to אָלַם to bind, where לֵם is the chief syllable.

בָּלֵם m. (denom. from בָּלַם a fig, which

is yet found in the Arabic, comp. בָּקַר from בָּקַר in the same verse) with שֹׁקְמִים "a gatherer of sycamore fruit," or one that nips them in order to assist them in ripening (Hos. 7:14); probably the subordinate occupation of a shepherd (בָּקַר).

בָּלַע (fut. יִבְלַע)—1) to swallow, to swallow up, to swallow down eagerly (for man, beast, hell, earth); figur. to annihilate altogether. Proverbially: עַד-בָּלְעִי רִקִּי till I swallow down my spittle (Job 7:19), i.e. in a moment; inf. Pi. בִּבְלַע (where spittle is omitted) like the swallowing down of spittle, i.e. in a moment.—Niph. נִבְלַע to be swallowed up (of enemies), i.e. to be conquered; of the wine (מִן-יַיִן), to be swallowed up, i.e. to become intoxicated (comp. הִלְוִינִי—Pi. יִבְלַע (inf. בִּבְלַע, see Kal) fut. יִבְלַע; pause, בָּלַע, בָּלְעָה.—1) to swallow entirely, but only figuratively; to swallow injustice, i.e. to exercise it in abundance; 2) like Kal, to destroy, to annihilate.—Pu. pass. to be brought into destruction, to be carried to destruction, e.g. "lest the king be swallowed up, and all the people that are with him" (2 Sa. 17:16) יִבְלַע.—Hith. to destroy oneself.

בִּלְעַ (with suffix בִּלְעִי, בִּלְעִי m. 1) originally the state of being swallowed up, but as concrete, that which is swallowed up; 2) destruction; 3) p.n. m. of persons (patron. בִּלְעִי) and places.

בִּלְעַ (בִּלְעִי with ׀) from ׀ and בִּלְעַ, בִּלְעַ (compounded from a pron. root), prep. originally, not till then, not till, only with suff. pl. בִּלְעֵרִי, pause ׀—not to me, i.e. besides me, nothing (come) to me, it concerns not me; thus, בִּלְעֵרִי without thee; and in the sense of except, without, is suitable to most passages. בִּלְעֵרִי without me. More frequent, however, is the pl. const. occurring in many prepositions; בִּלְעֵרִי, בִּלְעֵרִי except, without being accompanied by a noun or verb. See ׀.

בִּלְעַ 1) p.n. m. (from בִּלְעַ, formed with the termination ׀—a curser, a denouncer), a heathen prophet (LXX. Βαλαάμ, Josh. Βελαάμ); 2) p.n. of a place, otherwise בִּלְעַ. בִּלְעַ (Kal only part. with suff. בִּלְעֵרִי equiv. to בִּלְעַ to empty (a country), to devastate.—Pu. (only part. f. בִּלְעֵרִי) pass.

בִּלְעַ p.n. m. (desolator, conqueror), from בִּלְעַ, which see.

בִּלְעֵרִי, once בִּלְעֵרִי (Babylon.), p.n. masc. of the last king of the

Chaldeans. The derivation is obscure.

בִּלְעַ p.n. m. (enquirer), from בִּלְעַ, Aram. to enquire. ׀ is the suffix.

בִּלְעַ (only before suff. בִּלְעִי, בִּלְעִי), prep. equiv. to בִּלְעַ, בִּלְעַ, בִּלְעַ, not, without; בִּלְעִי without me; hence also, except; the form is derived from בִּלְעַ, by adding the termination ׀.

בִּלְעִי adv. not=בִּלְעִי; next prep. without, except; it becomes conjunctive when it stands as an abbreviation for בִּלְעִי אֲנִי, בִּלְעִי אֲנִי. It is distinguished from בִּלְעִי, which generally occurs before a single word, and also for בִּלְעִי, בִּלְעִי, which occurs in parenthetical sentences, by its position before a complete sentence, and there it may be translated "except," but also except that, if; in that case it expresses next to the negation, the condition. Before nouns: not, without, un—, like בִּלְעִי, בִּלְעִי, closely connected with the nouns: as, בִּלְעִי טָהוֹר unclean; בִּלְעִי סָרָד without ceasing, unremitting; and before inf. with ׀ (where לֹא never stands), לֹא עֲשׂוֹת, פֶּה לֹא עֲשׂוֹת, not to—act,—come,—drink,—turn away, etc.; but more rarely before the finite verb: as,

לֹא "without his own reproach he shall cause it to turn upon him" (Dan. 11:17); בִּלְעֵד־חַיִּים אִמִּיר "not to be bowed down among prisoners, but they will fall among the slain" (Isa. 10:4; Auth. Vers. "Without me they shall bow down under the prisoners, and they shall fall under the slain," which rendering is very obscure). בִּלְעֵד־חַיִּים is like בִּלְעֵד־חַיִּים one idea; likewise, לְבִלְעֵד; compounds are לְבִלְעֵד (once לְבִלְעֵד) before the inf. not to; before the finite verb, so that not, without that; מִבִּלְעֵד from that not, because not; עַד־בִּלְעֵד till not (before verbs and nouns); בִּלְעֵד not if= nisi, it be then, etc.—The form בִּלְעֵד is from בִּלְעֵד, through the old gen. form בִּלְעֵד; like בִּלְעֵד, בִּלְעֵד, and בִּלְעֵד is lengthened from בִּלְעֵד, בִּלְעֵד.

בִּלְעֵד (with ה of motion בִּלְעֵד; pl. בִּלְעֵד; const. בִּלְעֵד and בִּלְעֵד, from the Ketib בִּלְעֵד; comp. בִּלְעֵד for בִּלְעֵד; with suff. בִּלְעֵד, בִּלְעֵד f. originally, equiv. to *Bey-de*, elevated place, in Heb. signifying: 1) high place, especially sacred heights, high places for altars; the holy chapels there were called בִּלְעֵד הַבִּלְעֵד; the priest בִּלְעֵד; sometimes בִּלְעֵד for

בִּלְעֵד, to denote the unlawful worship in the cities, on the mountains of Judah, and in the valley of Hinnom. Many of these sacred places were made like tents of canvas, which were called בִּלְעֵד; 2) castle, fortress: hence figuratively, to place on castles, i.e. to secure; to ride on the high places of the earth, i.e. to possess them; of God, to tread on the high places of the earth, i.e. to rule them; also, of the high places of the sea, of the clouds, which God rules. The root is בִּלְעֵד, which see.

בִּלְעֵד is not the basis of this word.

בִּלְעֵד p. n. m. (= בִּלְעֵד a circumcised one, a Hebrew).

בִּלְעֵד see בִּלְעֵד.

בִּלְעֵד p. n. of a place; complete,

בִּלְעֵד heights of Baal.

בִּלְעֵד (const. בִּלְעֵד, rare בִּלְעֵד; with suff. בִּלְעֵד, בִּלְעֵד; plur. בִּלְעֵד, const. בִּלְעֵד) m. son (a male child in contrast to בִּלְעֵד); complete בִּלְעֵד; also, a king's son, prince; complete בִּלְעֵד; pl. generally, children. Figuratively, sons of my father, or of my mother, i.e. brother on father or mother's side; son of the Ionians, i.e. Greeks; sons of the poor, i.e. the poor. The application of בִּלְעֵד like אב father, אח brother, etc., is very

manifold; since the ancient figurative expression of the name taken from family circles symbolised many circumstances. It stands therefore for—(a) boy, youth, like *παῖς*, contrast to *בַּת*; (b) grand-child (as later *בֶּן*), especially *בָּנִים* (complete *בָּנִים*; (c) descendants, progeny; hence, the nations: as, *בְּעַמּוֹן בֶּן יְהוּדָה בְּנֵי יִשְׂרָאֵל*, Amonites, Israelites, Judeans; as inhabitants of a province, city, country: *בְּנֵי הַמְּדִינָה נָף קָרָם*, etc.; as a community: hence, plur. e.g. *בְּנֵי הָעִיר*, *בְּנֵי הָאֱשִׁי*, Greeks, Ethiopians; (d) pupil, disciple, protegee, favorite; comp. *παῖς, filius*, e.g. children of God, children of my people, i.e. protected by God, favorites of the people: also, figuratively, son of the house, i.e. slave bred in the house; sons of Bashan, i.e. rams, bred at the meadows (of Bashan); sons of the quiver, i.e. arrows. (e) of animals; the young one, *בְּנֵי אֲחֻזָּה, עֵרֶב, יִלְדָּה*; even of plants: *בְּנֵי פֶרֶז*; (f) purely symbolical, expressing a certain dependence, as, for instance, of time in describing the age, son of so many years, i.e. so old; son of a year, i.e. one year old; son of a night, i.e. arisen in one night;

but son of old age, i.e. born in old age of the parent; of the quality: son of abjectness (*בְּלִיעַל*), of affliction, i.e. abject, miserable; of inheritance, of fatness, of anointment; but the qualification may be often differently expressed: e.g. *בֶּן יְהוֹכָד* worthy to be beaten, *בֶּן מוֹת* guilty of death, etc. Of *בֶּן* or *בָּן* a denom. verb is found in the Niph. (only fut. *אֶבְנֶה*), signifying to obtain sons. The noun *בֶּן*, plur. *בָּנִים*, appears like *אֵם, אָח, אָב*, primitive and ancient, softened from *בָּן=בֶּן*; the grammatical analogy is similar.

בֶּן אֲוִי p.n. m. (son of affliction) so Rachel called Benjamin.

בֶּן דָּמָסְכּוּס p.n. m. (*דָּמָסְכּוּס* name of a deity), a king of Damascus. See *הֶרְדֵּקֶס*.

בֶּן דָּחִיל p.n. m. (the valiant one).

בֶּן חָנָן p.n. m. (the benevolent one).

בֶּן אֲוִי p.n. m. (son of fortune), once also Ketib for *בְּנֵי אֲוִי*.

בָּנָה (fut. *יִבְנֶה*, *יִבְנֶה*, rare *יִבְנֶה*, inf.

abs. *בָּנָה*, const. *בְּנוֹת*, with suff.

(*בְּנוֹתֶיהָ*), 1) to build (house, city, altar); with accus. of the object (seldom *ל*) and the material (seldom *בָּ*), to found; with accus. of the place, to build upon; with *בָּ*, to build near some place; with *עַל*, to build over, to block up. Also, to rebuild, desolate places, waste

grounds; figuratively, to build the fortune of the house, i.e. the descendants; of nations, to procure them happiness, prosperity. Niph. pass. is of another signification; see בָּנָה. From which תְּבִנִית, מְבִנָּה, בְּנִין, בְּנִי, p.n., יִבְנֶה, p.n., and others.

בָּנָה (Aram.), the same; part. בְּנִי pass.; inf. מְבִנֵּה, Hith. pass.

בְּנִי p.n. masc. (family association).

Also בְּנִי.

בָּנָה (not used), to bind. From which אֲבָנָה.

בְּנִי see בְּנִי.

בְּנִי p.n. m.

בְּנֵי-דָן p.n. of a town in the territory of Dan.

בְּנֵי-יֵעָקֹב see בְּנֵי-יֵעָקֹב.

בְּנֵי p.n. m. (made happy by God), equiv. to בְּנֵי.

בְּנֵי f. equiv. to בְּנֵי building. The root is בָּנָה.

בְּנֵי p.n. m. (equiv. to בְּנֵי).

בְּנֵי see בְּנֵי.

בְּנֵי p.n. m. (son of happiness); Israelitish ancestor; gent. noun.

בְּנֵי, or only בְּנֵי.

בְּנֵי m. equiv. to בְּנֵי building, from בָּנָה, after the form בְּנֵי.

בְּנֵי p.n. m. (perhaps, posterity, from בָּנָה, with נו terminating).

בָּנָה (Aram.), to be wrath, originally

to snort, to foam (syn. with אָנַף to snort).

בָּנָה p.n. m.

בָּנָה p.n. m. (i.e. בָּנָה).

בְּנֵי p.n. f. (related to בָּנָה).

בָּנָה see בָּנָה, as such a verb does not exist.

בָּנָה (not used), originally, to look sourly on a thing, to make sour, to produce acidity, i.e. to be sour; of fruits, unripe. The root is בָּנָה, related to שָׁנָה to make sour, whose further analogy see under סִיר, from which בָּנָה, בָּנָה.

בָּנָה masc. place for collecting sour grapes, i.e. unripe (בָּנָה bad grapes), from בָּנָה.

בָּנָה m. the same, only varying in the form.

בָּנָה and בָּנָה (pronom. root; with suff. בָּנָה, בָּנָה, pause בָּנָה, בָּנָה, בָּנָה, בָּנָה, בָּנָה) a compound prep. from עַד (which see), and בָּ, or בָּ (significations of approximity), like *apud*, from *ape*—*ad*, therefore originally expressing: to—there—near—over. The following are the gradations: 1) by, near something (like *apud*): as, בָּנָה יְדֵי הַשַּׁעַר, near by the place (יְדֵי) of the gate, for which in other places אֶל־יְדֵי stands; 2) behind, different from אַחֲרֵי, which expresses behind, as

keeping back; so the form **סָנַר** **בָּעַר** to close behind something, near to it, e.g. in going out, closing the door behind oneself, or closing the door immediately after admitting another; figuratively, **סָנַר** **בָּעַר רֶחֶם** "closed up (behind) the womb," i.e. to make unfruitful; so also (Judg. 3:22), "and the fat closed upon (behind) the blade," **בָּהִילָהּ**; i.e. the haft almost penetrated; "if he cut off and shut up **בָּ** **עַרְפֶּל** behind the cloud of night" (Job 11:10); 3) signifying moving approximity, as, towards, that place, or under, near that place, as, **בָּעַר מְעָרוֹת** towards caves, i.e. under caves; **בָּעַר הַשֵּׁלַח** "fall upon (or by) the sword" (Joel 2:8); **בָּעַר הַחֲלוֹן** by, through the window (Judg. 5:28); 4) approximity and circumference, different from **סָבִיב**, which only expresses surrounding, without consideration of approximity; especially in the verbs **סָנַר**, **נָדַר**, **בָּעַר** **הַתָּמ, נָן, שֹׁנֶה** surrounding, closing in, fencing round, covering, etc.; figuratively, for the sake of, especially in the verbs, interceding, inquiring, atoning, standing in the breach, for, etc. (**הַתְּפִלָּה**, **בָּפֶר**, **נִשָּׂא**, **דָּרַשׁ**, **הַתְּחִינָה**, **עָמַד**, **בָּפֶר**); — **מִבְּעַד** behind — from,

with **לְ**: as, **מִבְּעַד לְצִפְתָּהּ** "from behind thy veil" (Auth. Vers., with-in thy locks), Cant. 4:1.

עוֹד see **בָּעַר**.

בָּעַר (fut. **יִבְעֹר**, 2 pl. **יִבְעִי**, imp. plur. **יִבְעִי**), equiv. to **בִּנְעַ** to swell up, to flow along (related to **נָע**), hence of the bubbling of water on the fire; figuratively, to desire, pray, ask, inquire vehemently. The forms **יִבְ**, **יִבְ**, are Aram., and proceed from the closing vowel **יִ**. Compare **יִבְ**, etc. Niph. to be thrust forward, figuratively, drawn forward, sought for, from which **בִּי**.

בָּעַר (Aram.) 1) to desire, to pray; e.g. **בָּעַרְתָּהּ** his prayer, construed with **מִן**, **יְקָרָם**, and **מִן**, **יְקָרָם**; 2) to seek, to seek forth. From which **בָּעַר**.

בָּעַר (Aram.), fem. prayer, request; originally, the vehement longing, from **בָּעַר**.

בָּעַר see **בָּעַר**.

בָּעַר p. n. m. (probably, a shepherd, from **בָּעַר** cattle, herd).

בָּעַרְתִּי (with suff. **יְקָרָהּ**, m. pl. terrors, from **בָּעַר**.

בָּעַר p. n. of a pillar on the left in front of the temple (probably the strong one), part. from **בָּעַר**, related to **עוֹ**; comp. **יְבִין**, name of the other pillar, from **בִּין**; 2) p. n. m.

בָּעַט (fut. יִבְעֹט) 1) originally, to tread, press forward; hence, to tread (with the feet); with בָּ, figuratively, to despise, abhor; 2) to tread away, to kick behind (of the bull); figuratively, of rebellion, disobedience.

בָּעִי see עֵי.

בָּעִיר m. collectively, cattle (related to בָּהֶמָה), field cattle, grazing cattle, from בָּעַר = פָּר field; comp. Aram. בָּעַר = פָּר rough, wild. See בָּעַר.

בָּעַל (in pp. nn. בָּעַל, בָּעַל, Aram. בָּעַל, hence Heb. בָּל, with suff. בָּעֲלִי, בָּעֲלָה; pl. בָּעֲלִים, const. בָּעֲלִי; בָּעֲלִיהֶן, בָּעֲלִיהָ, בָּעֲלָיו m. lord, originally, the mighty one. The signification, master, is applied—1) to possession and power: e.g. בָּעַל הַבַּיִת, proprietor of the ox, —the house; בָּעַל הָאִשָּׁה possessor of a woman, husband; בָּעַל נְעוּרִים the husband of a youthful wife; בָּעֲלֵי נָוִים the mighty (warriors) of the people; hence, in connection with nouns to signify possession, as possessor of horns, wings, double edges, dreams, arrows, i.e. the horned one, the winged one, the double-edged one, the dreamer, etc. בָּעַל דְּבָרִים busy one, having law disputes. Seldom of the property due to some one but not in his

possession; 2) belonging to a thing, especially before names of cities, to denote inhabitants and citizens; 3) with the article: p.n. of a Phœnician deity (Belus), probably the planet Jupiter, which the Grecians always expressed by Ἡρακλῆς; see בָּל. בָּעַל is often found in Punic inscriptions; as, Hannibal (חַנְיָבָעַל), Hasdrubal (אַדְרִיבָּעַל), Adherbal (אַדְרִיבָּעַל), Abibal (אַבִּיבָּעַל), etc.; and gradually we find it in Hebrew surnames: בָּעַל בְּרִית (for which also אֵל בְּרִית the Baal of the covenant, comp. Ζεὺς ὁρκίος); בָּעַל זְבוּב the Baal of flies (see זְבוּב); בָּעַל פְּעוֹר see פְּעוֹר; 4) denoting the possession of things not personal: hence, places (like בַּיִת), if it is represented to signify possession, and joined to a noun, בָּעַל הַמֶּזֶן, בָּעַל הַחֶמֶן, בָּעַל הַחֶמֶן, בָּעַל הַחֶמֶן, בָּעַל הַחֶמֶן, which see; 5) p.n. m. pl. הַבָּעֲלִים the statues of Baal (compare עֲשֶׂתְרוֹת); from which, בָּל, בָּעֲלוֹת, בָּעֲלָה, בָּעֲלִים, בָּעַל.

בָּעַל Aram., the same.

בָּעַל (fut. יִבְעֹל, denom. from בָּעַל);

1) to become master, possessor, to govern, with לָ; hence, בָּעַל אִשָּׁה to become the possessor of a wife, to marry (as in Arabic *malaka*); בָּעַל husband, בָּעֻלָּה and בָּעֻלָּת

בַּעַל the one that is ruled over, married; 2) figuratively, to make something subordinate, despise, with **בָּחַל** = **בָּחַל**.—Niph. to be taken as a wife.

בַּעֲלָהּ f. 1) female possessor, e. g. of the house, of sorcery (witch), used in the same sense as **בַּעַל**; 2) figuratively, denoting territory, city, especially as a p. n.; (a) city in the north in the dominion of Judah, otherwise also **קִרְיַת יְעָרִים**, **קִרְיַת בַּעַל**; (b) in the south of that territory, otherwise also **בְּלָהָה**, **בְּלָהָה**; (c) p. n. of a mountain.

בַּעֲלוֹת p. n. of a city in the south of the territory of Judah.

בַּעֲל־חֲנָן p. n. m. (gracious ruler).

בַּעֲלִידָע p. n. m. (adorer, or worshipper of Baal) for which also **אֱלִידָע** (worshipper of God).

בַּעֲלִיָּהּ p. n. m. (the mighty one of the Lord).

בַּעֲלִים p. n. m. (probably, more correct with Josephus and 16 MSS. **בַּעֲלִים**), however, see **ש**.

בַּעֲלַת p. n. of a city in the territory of Dan (Joseph. *Baléth*).

בַּעֲנָן p. n. of a place (*Baúan*), probably equivalent to **בַּעֲנָן** (קָעַן).

בַּעֲנָא p. n. m.

בַּעֲנָה p. n. m.

בַּעַר (not used) m. probably: 1) equivalent to **בָּר** a field, meadow, or

forest, which is not cultivated. From which **בַּעֲרִיר**. 2) figuratively, wild, rough (Aram. **בוֹר**), uncultivated; **אִישׁ-בַּעַר** a rough, uncultivated man (boor), from which denomin. **בַּעַר** (fut. **יִבַּעַר**) to be rough, uncultivated, insensible, uncouth; **בַּעַר** of no understanding (always next to **כָּסִיל**, **כָּסִיל**).—Niph. **נִבַּעַר** pass., see **בַּעֲרִיר**. The transition from roughness, wildness, etc., to wickedness, is here like in all other languages.

בָּעַר (fut. **יִבַּעַר**): 1) to kindle, to set on fire (originally to inflame, to fire) as **כָּאִשׁ תִּבַּעַר יַעַר** "as the fire burneth a wood" (Ps. 83:14). **וַתִּבַּעַר בַּצֵּאֵן וּבִנְעָרִים** "The fire of God is fallen from heaven, and hath burnt up the sheep and the youths" (Job. 1:16).—2) intrans. to burn away, especially of combustibles; **זָפַת בַּעֲרָה** burning pitch. Pi. **יִבַּעַר** (fut. **יִבַּעַר**, inf. **יִבַּעַר**); 1) to kindle (wood), to make burn (fire), to burn off (flaming arrows); hence, 2) figuratively, to remove, to clear away, to sweep away, with **מִן**, away from something; with **אֲחֵרִי**, to clear away after some one, to sweep away everything; **רוּחַ בַּעַר** spirit of removing, sweeping; 3) to pasture, to graze. Pual to be

kindled.—Hiph. (caus), like Pi. in all three significations.

בַּעֲרָא p. n. m.

בַּעֲרָה f. brand (that which is burnt)

בַּעֲשִׂיא p. n. m.

בַּעֲשָׂא p. n. m. of a king of Israel (953—930 B. C. E.), LXX. *Baasá*, Joseph. *Βασάνης*.

בַּעֲשָׁתָרָה p. n. of a Levitical town (contracted from עִשְׁתָּרָה בֵּית) otherwise עִשְׁתָּרוֹת; LXX. *Boσόρα*, Vulg. *Bosra*; see עִשְׁתָּרוֹת.

בָּעַת (Kalnot used) Niph. נִבְעַת (נִבְעַתְתִּי) to be affrighted, terrified, in terror, with כִּפְנִי and מִלִּפְנֵי, of some one (comp. יָרָא, נִרְאָה).—Pi. בָּעַת (3 pers. sing. f. with suff. בָּעַתְתִּי, בָּעַתְתֶּיךָ, part. f. מִבְעַתָּהּ, from בָּעַתְתִּי for מִבְעַתָּה; fut. בִּיעַת), to set in terror, to attack suddenly.

בָּעַתָּה f. fear, terror (compare אֵימָה, מִלֵּה, from בָּלָהָה, רָחַת, רָחַת, רָחַת, from בָּעַת).

בָּץ m. a quagmire, a bog, from בָּצַץ to swell.

בָּצָה (pl. with suff. בָּצָהִי, f. quagmire, from בָּצַץ, in the Talmud בָּצָצָה).

בָּצִי p. n. m. (the brilliant one), see בָּצִי.

בָּצִיר m. 1) time of cutting the grapes, vintage; originally like

בָּצִיר harvest, cutting of fruit, of berries; comp. אָבִיב, אָבִיב, אָבִיב; 2) adj. Ketib for בָּצִיר.

בָּצַל (not used) to be peeling, peelable. The root is בָּצַל, comp. Greek *σκόλ-ον*, *σκόλ-όω*; Germ. *Schale*, *schäl-en*, to peel; comp. also בָּצַל to peel.—Piel, to peel off, שָׁחַל; hence שָׁחַלְתָּ peel; שָׁחַל, Gr. *σκόλ-εύω*, the taking off the clothing (the armour); *σύλ-ον* = שָׁלָל, *σύλ-ω* = שָׁל; תָּבַל: hence שָׁחַלְתָּ; Aram. בָּצַל to cover over, from which מִחְצָלָה an over-covering; אָצַל, נָצַל, etc., where ש, ז, צ interchange without any alteration in the principal signification.

בָּצָל (pl. בָּצָלִים), masc. bulbs, hence, onions, on account of the peelableness of the substance; from בָּצַל.

בָּצָלָא p. n. m. (claimed by God).

בָּצָלוֹת p. n. m. (covering, clothing), for which also בָּצָלִית occurs.

בָּצַע (fut. יִבְצַע; imp. בָּצַע, with suff. בָּצַעְתִּי, with quiescent suff.), to tear, to break, to cut; hence, to rob, to plunder (of enemies); to heap up money—to make profit; next, to wound, with בָּ (comp. פָּצַע, Aram. פָּצַע, related to פָּקַע, פָּקַע, originally to break (Tal. to break the bread); intrans. to be broken

open, to be wounded; inf. with suff. **בָּצַעַךְ**, as, **בָּצַעַךְ אֶמֶת** **בָּצַעַךְ** "thy end is come, and the measure of thy covetousness" (Jer. 51:13), i. e. of thy being cut off. Pi. **בָּצַעַ** (fut. **יִבְצַעַ** to cut off (**יָצַעַ**) to deprive, to make profit; figuratively, to bring something to its end; hence, to fulfil a word, to accomplish something.

בָּצַעַ (with suff. **בָּצַעְךָ**) m.; 1) plunder, originally, that which is torn away, or, in an active sense, the tearing away; hence, figuratively, gain, profit, and the phrase (**בָּ**) **בָּצַעַ מָה** what profit is there (therein)? 2) equiv. to **בָּצַעַ** end, originally, cutting off, ceasing.

בָּצַעַ (not used) equivalent to **בָּצַעַ** to swell forth, or swell up; Aram. **בָּצַעַ** to protrude; the relationship of **צ** and **פ** manifests itself in several roots, by tracing which the lexical analysis is rendered easier.

בָּצַעַ (only **בָּצַעַקָה**, **בָּצַעַקָה**) to swell (of the feet), but in other words used also of swelling of a mass; originally, to rise up.

בָּצַעַ m., that which swells up; hence, the dough that swells and ferments; next, dough in general.

בָּצַעַתָּה p. n. of a place (height).

בָּצַעַ (fut. **יִבְצַעַ**); 1) to cut off (grapes);

originally, to prune, with the accus. of the vineyard; hence **בָּצַעַר** a vintage (comp. **בָּצַעַר** harvest of corn or fruit); **בָּצַעַר** vintner; figuratively, of the cutting down of the enemy; 2) to hedge off, to mark a boundary, to separate; hence, the fortifying (of walls and cities); **בָּצַעַר** (Ketib **בָּצַעַר**) fortified, entrenched; figur. he limits (**יִבְצַעַר**) the courage of princes. **בָּצַעַרֹת** that which is inclosed, i. e. incomprehensible. The sense of confining, limiting, and condensing is then, as usual, transferred to clipping, shortening.—Niph. pass. (from No. 2) but only figuratively, to be fortified, i. e. to become inaccessible (**מִן־בָּצַעַר** plan) with **מִן** of the person.—Pi. **בָּצַעַר** (fut. **יִבְצַעַר**, inf. **בָּצַעַר**) to fortify (wall, fortress).

בָּצַעַר (pause **בָּצַעַר**, pl. **בָּצַעַרִים**) masc.; 1) brittle metal (separated from the mine), quarry stone, from **בָּצַעַר** to break; 2) p. n. (a metal district) name of town in the territory of Reuben (LXX. Βοσόρ).

בָּצַעַרָה f., originally, hedging in, surrounding; hence, a pen (comp. **מִבְצָרָה**); 2) p. n. of a town (originally, a place walled in, comp. Phœnician **בָּצַעַר** Cadiz in Spain), in Idumea, probably the present

Bessira in Gebael. Another city is *Bósra*, Bosra in the dominions of Hauran, which Jeremiah (in 48:24) designates as a Moabite town.

בְּצִירָה (from בָּצֵר firm, fortified), m. fortress, castle.

בְּצִירָה (pl. בְּצִירֹת) f. want of rain, dearth; from בָּצַר 1. (comp. עָצַר).

בַּקְבֹּקֶת m. 1) flask, leather bottle, so called from the sound *bak, bak*, (comp. בַּק, בָּק; 2) p.n. (from בָּק to spread out, e.g. the number of a family).

בְּקִבְיָה p.n. m. (to be extended by God).

בְּקִבְיָה p.n. m.

בְּקִי p.n. m. (from בָּק seclusion).

בְּקִיָּה p.n. m. (destroyed by God).

בְּקִיעַ m., breach, rend; especially of the breach in the wall; from בָּקַע (comp. בָּצַע, Aram. בָּעַ).

בָּקַע (fut. יִבְקַע; inf. with suff. בִּקְעֻם) equiv. to בָּצַע to cut up (bowels of a woman), to split up (the womb), to cleave (wood), to divide (the sea); hence, of the breaking forth of a fountain; figur. to break in (a camp, a town), to conquer; to split eggs, i.e. to hatch them.—Niph. נִבְקַע to split itself, to burst; hence, to open themselves (of fountains), to break forth (of water, light), figur. to be conquered (of a city), to break forth (from

the egg)=to be hatched.—Pi. *intens.* from Kal; and only rarely causative.—Pu. pass. from Kal.—Hiph. to cause to break (a town), to raze; with אֶל against somebody, to break through.—Hoph. to be conquered.—Hith. to split, rend, itself asunder.

בָּקַע m. splitting, hence, the half, but only the half of a shekel, about two drachms.

בְּקִיעָא Aram. equiv. to Heb. בְּקִיעָה, which see.

בְּקִיעָה const. בְּקִיעַת, pl. בְּקִיעֹת) f. fall of earth, marshy plain, valley (originally, a ground that splits itself, or has cracks); בְּקִיעַת הַלְבָּנוֹן a marshy plain between Anti-Lebanon and the Hermon.

בָּקַק (1st pret. בִּקְקִיתִי equiv. to בָּקַח to pour forth, to pour out (a root of sound like בָּק, hence, intrans. Rab. to spread itself, used of the voluptuous vine); trans. to pour around, to empty; figur. to despoil (a people), to depopulate (a country).—Niph. נִבְקַק (נִבְקָה like נִבְלָה) fut. יִבְקַק (infin. הִבְקַק) pass. to be emptied out, to vanish (וָיָה).—Pi. redoubled form בִּבְקַק equiv. to Kal. From which בְּקִבְיָה, בְּקִבְיָה p.n., בְּקִי p.n., בְּקִיָּה p.n., יִבְקַק.

בָּקַר (Kal not used) 1) to dig, to break, to plough (the ground);

hence, **בָּקָר** cattle for ploughing, like *armentum*, f. *aramentum* ; fig. to break forth (of light), hence, **בָּקָר** (of the day), dawn, early, light of morning ; 2) to break asunder, to judge (judging being connected with the idea of dissecting), only Pi. **בִּקֵּר** (fut. **יִבְקֵר**) to decide, to distinguish between **בֵּין** ; with **ל** to judge, to contemplate ; with **ב** to direct, contemplation for the purpose of judging a matter, to contemplate with pleasure ; with the accus., to investigate a matter perseveringly, either to protect or punish it ; figur. to consider, to reflect.

בָּקָר (Aram.) equiv. to **בָּקָר** only Pa.

בִּקֵּר to inquire into, to search.—

The derivation is as in the Hebrew.

בָּקָר (pl. **בִּקְרִים**) com. (a collective noun), origin., cattle for ploughing, *armentum* (=Aram.), cattle or herd for the use of working in the field, the sing. noun is **שׂוֹר** (comp. **שָׂה**, **צֹהַר**, **עוֹף**) in the application, however, it signifies, the larger cattle, for which also **בִּקְרִים** is found. **בֶּן־בָּקָר** young cattle ; **פֶּרֶן־בָּקָר** a young heifer ; **עֵגֶל־בֶּן־בָּקָר** a young calf ; constructed with the fem., cow ; as **עֲלוֹת־בָּקָר** suckling cows, which denom. **בְּוֹקֵר** herdsmen, shepherd.

בָּקָר (pl. **בִּקְרִים**) masc., originally, to break forth (early dawn), hence, early morning, dawning, from **בָּקָר** (if **בָּקָר** is not equivalent to **בֹּקֶר**) ; **מִבֹּקֶר עַד עֶרֶב** from morning until evening ; **אִשְׁמֶרֶת הַבֹּקֶר** early watch of the night ; hence, if **בָּקָר** is mentioned in the day, it generally signifies the next morning. As an adv. **בֹּקֶר**, **בַּבֹּקֶר** (in the accusative), **לַבֹּקֶר** (poetically) of the morning **לַבֹּקֶר לַבֹּקֶר**, **בַּבֹּקֶר לַבֹּקֶר**, **לְבֹקֶרִים**, **לְבֹקֶרִים** every morning ; seldom **בָּקָר** has the signification of “soon,” for which, however, **לְבֹקֶר** occurs.

בִּקְרָה f. protection, from **בָּקָר**, which see.

בִּקְרָת fem., investigation, inquiry for punishment, from **בָּקָר**, which see.

בִּקֵּשׁ (Kal not used), to seek, to seek after something, to desire, to wish ; next, to seek out, to select. The root is **בִּקֵּשׁ**, Aram. **בִּקֵּשׁ**, with the general idea of investigating, seeking.—Only Piel **בִּקֵּשׁ**, fut. **יִבְקֵשׁ** ; 1) to seek (perseveringly), abs. and with accus. Very frequently for, to visit ; hence the phrases, to seek the countenance of the king, i. e. to visit him, to court his favor ; to seek God, i. e. to apply to him, to pray to him ; 2) seeking for, striving after, medi-

tating for, e.g. נָפַשׁ after the misfortune, after the life, either to take it away, or to preserve it; 3) to seek—to demand, to desire, with מִן, מִי of somebody; 4) to seek—to request, with מִן, מִלְפָּנַי of somebody; with עַל for something; 5) to ask, with מִן, Pu. pass.

אֲרֻשָּׁה (later) f. desire; comp. אֲרֻשָּׁת, רְעוּת, אִנָּה, רְעוּת).

בָּר (poetically, with suff. בָּרִי) masc., son, Aram. From which also, בַּרְת daughter. This word בָּר is primitive; the supposition of a verbal root is therefore wrong.

בָּר and בַּר m. 1) field, arable land, Aram. בָּר, def. בָּרָא the same, in contrast to towns; originally, open, free place; 2) fruit of the field, corn, whilst yet in the sheaf (therefore not of winnowed corn) transferred also to every kind of corn. Comp. Talm. בָּרִי, בָּרִיּוֹן rough, uneducated; בָּרִיתָא the outer (law), i.e. not Mishnaic; בָּר the uneducated one (Hebrew בָּעַר).

בָּר adj. m. בָּרָה fem. (from בָּרַר); 1) proven, proved; בָּר לֵב of a pious heart; chosen, select; figur. clean, also in a moral sense; 2) clear=void; from בָּרַר.

בָּר m. 1) cleanliness (בָּרִים; בָּרִים)

of the hands; as a figure of innocence; 2) equivalent to בָּרִית which see.

בָּרָא (fut. יִבְרָא, 1) to create, to form, originally, to cut out, model. The root is בָּרָא to cut, comp. חָדַר. Used of God's creating objects of nature; בָּרָא לְעֹשׂוֹת he made it in a creating manner, i.e. he created it anew; comp. הִנְדִּיל לְעֹשׂוֹת; 2) not used, to nourish, to feed.

—Niph. pass. from Kal to be created, to be originated; עָם נִבְרָא the people being created, rising.—Pi. בָּרַא to cut off, to fell, to hew down (a forest), originally, to cut in deeply; to furrow, to pierce, e. g. בָּרַרְבָּ to cut in, inscribe.—Hiph. caus. from Kal from signification 2) to give nourishment, to feed.

בָּרְאִה an orthographical variation for בָּרְאִה, which see.

בָּרְאִה p.n. m. (son, adorer of God).

בָּרְבָּר (after the form חָדָר, בָּרְבָּר) m. name of a bird (not well defined); probably this word is imitating some idea by sound.

בָּר equiv. to בָּרַר to strew; hence, figur. to hail. Comp. בָּרַר, בָּרַר, בָּרַר p.n.

בָּר m., grain, hail stones. Comp. בָּרַר grains of seed, from בָּרַר to strew.

פָּרָד adj. masc. (pl. פָּרָדִים dispersed (of colors), chequered, spotted.

פָּרָד p.n. of a place (probably, place of seed, from פָּרַד to strew, to sow).

פָּרָה 1) equiv. to פָּרָא (not used), to cut; hence פָּרִית 2) to feed, to feed oneself, to eat; 3) to choose = פָּרַר.—Hiph. הִפְרָה to give to eat, to let eat.

פָּרוּךְ p.n. m. (blessed; *Benedictus*).

פָּרוֹם (only pl. פָּרוּמִים) m. a colored chequered stuff; פָּרוּמֵי צִנְיָ "in chests of rich apparel" (chests of colored stuffs), Ezek. 27:24, probably damask, from פָּרַם, which see.

פָּרוֹשׁ (or Aram. form פָּרוֹת) m.; 1) tree of the fir kind, the wood of which is used for various purposes, e.g. for floors, musical instruments, lances, etc.; the derivation is to be looked for in פָּרַ, for פָּרִשׁ is an ancient termination. The particulars will be found under פָּרִשׁ.

פָּרוֹת see פָּרוֹשׁ (Aram. pl. פָּרוֹן from פָּרַד).

פָּרוֹת fem. equiv. to פָּרוֹת, nourishment, sustenance, from פָּרַת which see.

פָּרוֹת 2. food, nourishment, from פָּרָה.

פָּרוֹתָה (probably equiv. to פָּרוֹתָה) p.n. of an Aramaic-Sobaic town (signifying cypress-

place), according to some a maritime town. Βαρύρος (later, Felix Julia).

פָּרוֹתִי p.n. (the same).

פָּרוֹתִית (Ketib) פָּרוֹתִית (Keri) p.n. m. (from פָּר son, and לֵוִית olive; originally, splendour, i.e. the beautiful one); see לֵוִית, לֵוִית.

פָּרוֹל (with suff. פָּרוֹלִי) m., equiv. to פָּרוֹל βαράλ-της with ר interpolated, hard stuff, marble-iron, generally, iron, but only in reference to its hardness; hence, figuratively, hard, strong. e.g., iron sceptre, iron land, i.e. rigorous, severe government, unfruitful land. Comp. Aram. פָּרוֹלִי severe commander. Next transferred to fetter, iron instrument. The root is פָּרוֹל to be hard, close, firm.

פָּרוֹלִי p.n. m. (the strong, iron one).

פָּרוֹחַ (fut. פָּרוֹחַ) 1) to go away, to depart, to hurry away, to flee, with מִפְּנֵי, מִפְּנֵי of the person, from whom one hastens away, escapes; with מִיֵּד out of the power of some one; with מֵאֵת to hasten away from the proximity; with מֵאֵל, לֵ, accusative of the place whither one flees; with מִן of the place from which one flees; with אַחֲרַי to flee after, to follow after; 2) figuratively, with בְּתוֹךְ to go away through

something—to bolt through, originally denom. from בָּרַח.—Hiph. הִבְרִיחַ (caus.); 1) to make fugitive, to put to flight, to drive away; 2) denom. from בָּרַח; to cause to be bolted.

בָּרַח see בָּרַח.

בָּרַי (only in Job) m. serenity, regularly formed from בָּרַח; after the forms הָצִי, צָבִי, פָּרִי. See בָּרַח.

בָּרַי (equiv. to בְּרִיאִי) p.n. mas. (*fontanus*).

בָּרִיאָה adj. m., בָּרִיאָה f. (fattened, of beast and man), fat (of food), from בָּרָא 2.

בָּרִיאָה f. the created, the new one not heard of; from בָּרָא 1.

בָּרִיָּה f. 1) food, nourishment (comp. בָּרוֹת, בָּרוֹת); 2) part. pass. f. Kal. (after the Aram. form) = בָּרִיָּה f. fattened, fat (comp. the form עָרִיָּה), for which, however, some read בָּרִיאָה, from בָּרָא.

בָּרִיָּה (pl. בָּרִיָּהִים) adj. m. fugitive; of a serpent, stretching itself, slipping away, quickly; also where נָחַשׁ signifies a planetary figure.

בָּרִיָּה m. 1) the same; hence בָּרִיָּהִים her fugitive ones; 2) figuratively, wood stretched forth, a bolt, orig., a bar, e.g. for the closing of gates; the bolts of the earth, i.e. that obstruct the egress. From בָּרַח pass. form.

בָּרִיָּה p.n. m. etymologically equiv. to בָּרִיָּה = בָּרִיָּה the unfortunate one), patron. בָּרִיָּה.

בָּרִית fem. originally, the cutting of animals of sacrifices, trans. to covenant, treaty, on account of the custom to pass between two rows of animals cut for sacrifices. Root בָּרַח. In a wider sense, בָּרִית naturally implies all covenants (between nations, friends, and married couples), especially of the covenant of God with the patriarchs, and later, with Israel; hence, sometimes equiv. to promise, ordinance, as part of the covenant; as, אֶרֶץ הַבְּרִית land of the covenant; i.e. Palestine; מַלְאֲכֵי הַבְּרִית the messenger of the covenant, i.e. the Messiah; לְחֻזֹּת הַבְּרִית tablets of the law, etc., בָּרִית is sometimes used as a concrete for mediator of the covenant, token of the covenant, circumcision, or people of the covenant. The conclusion of a covenant is expressed by הִקִּים, בָּרַת, בָּא, עָבַר, שָׁם, נָתַן בְּ; the dissolving of a covenant is expressed by שָׁקַר, חָלַל, עֹבַד, הִפְסִיד בְּ.

בָּרִית p.n. of a deity of Sechem (Baal of the covenant; comp. *Zeus Semeus, deus sedius*).

בָּרִית f. for which also בָּר means of cleansing, generally occurs in con-

junction with נָחַר *nlr-pov*, where the latter signifies a mineral, the former, a vegetable kali (alkaline salt extracted) from fullers' earth.

The root is בָּרַךְ.

בָּרַךְ (fut. יִבְרַךְ) 1) to bow, to bend oneself (*inflectere, curvare*), בָּרַךְ עַל-בְּרַכִּים kneel; 2) to bend the knees, equiv. to worship, to pray (before God), to obtain by prayer; hence, to bless, only part. pass. בָּרוּךְ blessed, specially in the form of salutation: בָּרוּךְ לַיְיָ, בָּרוּךְ לַיְיָ to praise.—Niph. נִבְרַךְ see Hith.—Pi. בִּרְךָ (with suff. וּבִרְכָּךְ; fut. יִבְרַךְ; inf. בִּרְךָ, בִּרְכָה); 1) to worship (adore, through praise, lauding, invocations), originally, bending the knee, with the accus. of the obj. sometimes with the addition of בְּשֵׁם adoration of the Divine name by calling on it in prayer: בָּרַךְ אֱלֹהִים וּמָתָּ (only) pray to God, and die (nevertheless); 2) to implore something from God, either blessing: hence, of the blessing of the priest, the prophet, or of dying parents; or imploring destruction—to curse; hence generally, to bless, with the accusative; sometimes לְ with double accus., blessing with something; also with בְּ of the object; likewise of God, to bless, to felicitate, of the pro-

nouncing of a blessing, or of the effecting of a blessing; to greet (an arriver), to wish luck (to a departer), etc.; to curse.—Pu. pass. —Hiph. הִבְרִיךְ to cause to kneel down (camels), to rest.—Hith. and Niph. to bless oneself; with בְּ of the object whose luck one wishes to assimilate to himself, or whom one implores for a blessing. From which בָּרַךְ, בִּרְכִיָהוּ, בִּרְכִיָהוּ, אֲבִיָהוּ, בָּרוּךְ, p. n., יִבְרַכְיָהוּ p. n.

בָּרַךְ (Aram.) the same.—Pael בִּרְךָ equiv. to Hebrew בִּרְךָ.

בָּרַךְ (dual בְּרַכְיִים) f. knee, originally, bent, often in use like the Greek *ῥα γούνατα*, from בָּרַךְ, which see.

בָּרַךְ (Aram.) f. the same, otherwise also אֲרַכְיָהוּ, which see.

בִּרְכָאֵל p. n. m. (the worshipper of God, בָּרַךְ part. for בִּרְכָה).

הִבְרַכָה (with the interrog. ה, בְּרַכָה, cons. בְּרַכַת; pl. בְּרַכּוֹת, c. בְּרַכּוֹת), f. 1) blessing, whether it be as the result of a blessing=present from God, benefit, or as the wish or imploring of a blessing; e. g. נִמְשֵׁ בְרַכָה blessed (benevolent) soul; עָשׂוּ אִתִּי בְרַכָה “act salutary (for you) towards me,” etc., (Author. Ver. “Make an agreement for me,” etc.), 2 Kings 18:31; 2) p. n. of a valley near Tekoa; 3) p. n. m

בִּרְכָה (const. בִּרְכַת, pl. בִּרְכוֹת) fem. originally, bowing, bending, winding, with מַיִם winding of waters, but when standing alone, signifies a pond, similar to that which formed the pool of Siloah (Neh. 3:15), from בִּרַךְ.

בִּרְכָהּ p. n. masc. (blessing of God), בִּרְכָה = בִּרְכָה, LXX. *Bapaxias*.

בִּרְכָהּ p. n. m. (the same).

בִּרְמָ (not used) colored, checkered.

Arab., in the intensive form, to make colored. From which בְּרוֹם.

בִּרְמָ Aram. adv. but, however, in Targ. assuring: truly, certainly.

בִּרְעָ p. n. m. (probably = בִּרְעָ).

בִּרְקָ (not used) 1) to brighten, to lighten; hence בִּרְקָת, בִּרְקָת, בִּרְקָת p. n.; 2) equiv. to בִּרַךְ to break, to bruise, to shatter; comp. Lat. *fra(n)g-ere*, to break. From which בִּרְקָן.

בִּרְקָ (pl. בִּרְקָיִם) masc. 1) lightning, orig., brilliancy; hence בִּרְקָ חֶרֶב the brilliancy of the sword, i.e. glittering sword; also בִּרְקָ alone indicates the same; 2) p. n. m. (the brilliant one).

בִּרְקָם p. n. masc. (from בִּרְקָ, see שׁ; comp. the Punic *Bar-cas*).

בִּרְקָן (only plur. בִּרְקָנִים) masc. the breaker to pieces, the bruiser to pieces (after the form אֶלְמָן) according to some, the thrashing

machine, according to others, certain thorny plants, from בִּרַךְ 2.

בִּרְקָת f. emerald, so called from its brilliancy. See בִּרַךְ 1.

בִּרְקָת f. the same.

1) (רַד, שֶׁךְ, inf. בִּר, like שֶׁךְ) to elect, to choose, to select, e.g. מְרַדִּים to purge out the rebels; part. בִּרְרָ selected, chosen (related to בִּרְרָ, בִּרְרָ); 2) in the physical and moral sense, particip. distinguished, eminent, able; hence, pure, שְׁפָה בִּרְרָה pure language; 3) not used, clean; transferred to emptiness.—Niph. נִבְרָ (imp. הִבְרָ, part. נִבְרָ) to cleanse oneself (morally) Pi. intensive from Kal signification 2. — Hiph. (caus.) to make clean (grain), to purify, e.g. the arrow from the rust, i.e. to sharpen.—Hith. to shew, conduct oneself clean, pure (pious); תִּתְבָּר for תִּתְבָּרָר. From which, בִּר, בִּר, בִּרִית.

בִּרְשָׁע p. n. m. (son of victory, victor, from רִשָּׁע and בִּרְ).

בִּשְׁוֹר (always, with the article) p. n. a brook, LXX. *Bóσop*, Joseph. *Bά-σελος*, now El-Scheria.

בִּשְׁוֹרָה see בִּשְׁוֹרָה.

בִּשְׁלָ probably transposed = שְׁבַל to swell, to boil, to seethe; figur. to ripen, originally, to be boiled (by the sun); comp. *πέπτω*, *coqui*.

Aram. **שָׁלַךְ** in this double sense.

Pi. **בָּשַׁל** to boil (trans.) = **מִבְשָׁל** cook.—Pu. pass.—Hiph. to make ripe (originally, to boil.)

בָּשָׁל adj. m. **בְּשֻׁלָּהּ** f. equiv. to **בְּשֻׁלִּי** cooked, prepared, subst. that which is boiled.

בְּשֻׁלָּהּ p. n. m. (= **בְּשֻׁלָּהּ**).

בָּשַׁם (not used) to smell well, to diffuse fragrance. The root is **שָׁם** equivalent to **דָּם**, hence **דָּם** sweet odour; comp. Aram. **בְּשָׁם**; Pa. **בָּשַׁם** and **בָּלַשָׁם**, from which **Βάλασμος**. From which **בָּשָׁם**, **בְּשָׁם**, **בְּשָׁמָה**, **בְּשָׁמָה**, p. n., **יְבָשָׁם** p. n., **מְבָשָׁם** p. n.

בָּשָׁם m. balsam-shrub.

בָּשָׁם (plur. **בְּשָׁמִים**) balsam-odour, sweet odour; **רִאשׁ בְּשָׁמִים** precious spices; **נִזְל בְּשָׁם** the flowing out of spices, i. e. diffusion of fragrance.

בָּשָׁם masc. odour of spice, spice; hence **קַנְה־בָּשָׁם** sweet cinnamon, (**קַנְהִי**, Gr. *κινναμον*) **קַנְה־בָּשָׁם** sweet calamus; **רִאשׁ כָּל־בָּשָׁם** the principal spices, **עֲרוּת־הַבָּשָׁם** beds or furrows of spices.

בְּשֻׁמָּה p. n. f. one that is fragrant of balm.

בָּשָׁן (only with **ה** affix **בְּשָׁנָה** f. from **שָׁם** shame; **שָׁן** is a suffix, as probably like in **אֶפְרַיִם**, **אֲשָׁן**.

בָּשָׁן p. n. a country the other side of

the Jordan, celebrated for its oak forest, and for its cattle pasturage; Samaritan **בְּרִינִין**, LXX. *Basán*, Eus. *Βασανίτις*, Joseph. *Batranaia*, Batanea, now called el-Bottin.

בָּשָׁם, **בְּשָׁם**; see **בָּשָׁם**.

בָּשַׁר (only Pi. **בָּשַׁר**, fut. **יִבְשַׁר**) 1) to announce, relate, whether good or evil; hence, with the addition **בָּשַׁר טוֹב** to announce good; **בָּשַׁר תְּהִלָּה וְשִׁמְעָה** to announce praise, help; even to announce a defeat (1 Sam. 4:17); 2) to announce something good, joyful, with the accus. of the person, but it never signifies, cheering.—Hith. only **יִתְבָּשַׁר** origin., it announces itself, it is announced.

בָּשָׂר (pl. **בְּשָׂרִים**) m. 1) flesh (of the bodies of man and beast); hence, body in general, **בָּשָׂר יִגְעַת בָּשָׂר** bodily exertion; 2) figur. (a) = *σάρξ*, hence, man, mortal, in general; **זְרוֹעַ בָּשָׂר** human arm (i. e. mortal, weak), (b) relations of consanguinity (related to **שָׂרָה**) properly of the same flesh (of the same kind). Sometimes by way of omission = **עֲרוּת בָּשָׂר** nakedness. It is not connected with the verbal root **בָּשַׁר**.

בָּשָׂר (def. **בְּשָׂרָה**) Aram. the same.

בָּשָׂה (with suff. **בְּשָׂהָהּ**) f. 1) shame;

complete, **בִּשְׁתַּ פָּנִים** paleness of face (Auth. Vers. "confusion of face." Dan. 9:7, 8), blushing, disgrace. **וְעָמְדָה לְבִשָּׁה** to be covered with shame; figuratively, parts of the body concealed: as, **עֲרִית בִּשְׁתַּ** uncovering of the shame, for which also occurs **עֲרִיטָה בִּשְׁתַּ** 2) expression of contempt for an idol. Root **בִּשָּׁה**.

בַּת (contracted from **בָּתָר**; with suff. **בָּתִּי**; plur. **בָּנוֹת**; const. **בָּנוֹת**; formed from **בָּ** f. daughter, but also granddaughter, female progeny, foster daughter, girl, virgin, female pupil, female inhabitant of a town, etc.; the same gradations as found in **בֵּן**. **בַּת** is also used (a) in connection with names of cities and countries, or **עַם** for inhabitants in general; hence also with the addition **בְּתוּלָה** (virgin), and even as a surname to cities, like **בַּת צִיּוֹן**, **בַּת בְּבֶל**. (b) to signify the age of the f. kind: daughter of one, two, ten years, i.e. so old; (c) in poet. figures, e.g. daughter of the tree, i.e. branch; daughter of the song, i.e. cantatrice; daughter of the eye, i.e. pupil of the eye; daughter of the town, i.e. adjacent premises; see **בֵּן**.

בַּת (pl. **בָּתִּים**) m. measure for fluids;

originally, *receptaculum*. Comp. **בֵּית**.

בֵּית (בְּתִין) Aram. the same.

בַּת רַבִּים p.n. of a gate.

בַּת שְׂבַע p.n. f. (one that respects, or honors an oath).

בְּתָה (not used) equiv. to **פָּתָה**, to break, to destroy.

בְּתָה f. destruction, equiv. to **בְּתָה**.

בְּתָה (only plur. **בְּתָהוֹת**) f. the same; **נְחָלֵי הַבְּתָהוֹת** valleys of destruction, i.e. desolated valleys. Root **בָּתַת**.

בְּתוּאֵל 1) p.n. m. (habitation of God); 2) p.n. of a place, where **בְּתוּאֵל** stands once for the above.

בְּתוּלָה (pl. **בְּתוּלוֹת**) f. virgin; originally, the separated one, the modest one, from **בָּתַל**; also applied to the betrothed virgin; figur. of cities, countries, and nations, especially of cities never conquered. Probably **בְּתוּלָה** is a noun originating from **בַּת** little, young girl, the **וּל** being the diminutive termination.

בְּתוּלִים m. pl. virginity, state of virginity (compare **עֲלָמִים**, **זָנוּיִם**); figuratively, tokens of virginity.

בְּתִיָּה p.n. m. (= **מְתִיָּה**).

בְּתִים see **בֵּית**.

בְּתִל (not used) equiv. to **בָּרַל** to be separated, divided: hence of the secluded life of the Eastern virgin. See **בְּתוּלָה**.

בָּתַק, only Pi. **בָּתַק** to pierce, to thrust down.

בָּתַר, Pi. **בָּתַר** to cut up, to split, related to **בָּתַר**.

בָּתַר (Aram.) and **בָּאֲתַר**, equiv. to **בָּאֲתַר** after the place, i.e. here-upon, after.

בָּתַר (with suff. **בָּתָרוּ**) m. piece, part, from which **הָרֵי בָתַר** intersected mountains, i.e. rugged mountains.

בָּתָרוֹן p.n. a clift on the eastern bank of the Jordan.

בָּתַת (not used) equiv. to **בָּתַת**. From which **בָּתַת**.

ג

ג, called *gimel*, **גָּמֶל** (pl. **גָּמָלִין**), signifies as much as **גָּמֶל** camel, perhaps from the original similarity of the letter in shape to the neck of a camel; the sound is like g (only in Arab. lately grown to a syllable, even without being hardened by the dagesh), and, as a numeral, signifies 3. By the near relationship of the palatives it interchanges with כ, ק; e.g. **גָּבַל**, **קָבַף**, **גָּבַב**, **קָבַל**, **גָּבַל**, **קָבַל**, **גָּבַל**, **קָבַל**, **גָּבַל**, **קָבַל**, **גָּבַל**, **קָבַל**, but also with the palative gutturals ע, ה, e.g. **גָּרַם**, **הָרַם**, **גָּרַשׁ**, **הָרַשׁ**, seldom with *yod*, which is a modulated palatine.

גָּא (for **גָּאָה**) m. pride, haughtiness.

The const. pl. **גָּאִי** is found only in the Keri (Ps. 123:4).

גָּאָה (fut. **יִגָּאָה**, inf. abs. **גָּאָה** to rise above) of plants. Comp. **שָׁנָר**, **שָׁנָא** to swell (of water); figur. to be elevated, majestic (of glory, splendour); and, in the derivations, also in a bad sense.

גָּאָה (plur. **גָּאִים**) adj. m., **גָּאָה** f. 1) high, elevated, eminent; next also in a bad sense, haughty, proud, overbearing; 2) subst. pride, haughtiness.

גָּאֹלָל p.n. m. (ornament of God).

גָּאֹלָה f. elevation, pride; in a good sense, majesty, highness; in a bad sense, pride, haughtiness: **עֲשָׂה גָּאֹלָה** doing proudly; **עֲנָקָה גָּאֹלָה** one that embraces haughtiness, with accus. of the person. **גָּאֹלָה** Job 41:6, is equiv. to **גָּוֹר** ibid. 20:25, body, back.

גָּאֹלִים (only pl.) m. redemption, deliverance. The pl. is only used in an abstract form.

גָּאוֹן (pl. **גָּאוֹנִים**, with sing. signification, Ezek. 16:56) m. rising, swelling (of waves), trans. to—1) pride, haughtiness; 2) highness, eminence, glory; **גָּאוֹן יַעֲקֹב** the glory of Jacob, the holy land, **גָּאוֹן הַיַּרְדֵּן** the pride, the splendour of the Jordan, its magnificent shore.

גָּאוֹת (with fixed *Taere*) f. 1) rising

upwards, e.g. of the smoke (עֲשֵׂה);
2) pride, haughtiness: נָאִית עֲשֵׂה
to exercise excellence; 3) swelling,
e.g. of the sea (נָאִית הַיָּם); 4)
splendour, glory.

נָאִית (only Ketib, plur. נָאִיתִים) m.
the proud one, the haughty one.

The form is like עֲלִיּוֹן, אֲבִיּוֹן.

נָאִית see נִי.

נָאִל (fut. יִנָּאֵל) 1) trans. to redeem,
to loosen that which is bound;
to loosen from the enemy, i.e. to
save, to liberate; also, to save
from servitude, imprisonment,
dangers, etc. To loosen a slave,
i.e. to set him at liberty; to
loosen something vowed or sacred,
i.e. to liberate him from the bands
preventing certain gratifications;
to redeem something sold, i.e. to
loosen it from the possessor:
hence Job 3:5, "Darkness and the
shadow of death shall reclaim him,"
i.e. again possess him as before
the creation (Gen. 1:2). To redeem
the blood of the slave, i.e. to
avenge; hence נָאִל or נָאִל תָּדֵם
avenger of blood. The right of
redemption and avenging of blood
were possessed by the relative only:
hence relative; 2) intrans. to be
loose, free, i.e. unfettered, profane,
because the Hebrew considers that
which is sacred inaccessible to the

uninitiated, and, as it were, in
fettters for him (comp. the modern
מִתְּרָאֵר loosened, i.e. permitted; אִסּוּר
bound, i.e. prohibited); hence ge-
nerally to be rejected, profaned.
The same double signification is
found in חָל (חָלַל), which is only
a graduation from it, like נָעַל
arose, from נָאִל. Niph. to be
re-bought, to be redeemed; 2) to
be profaned, to be polluted, e.g.
by sin, blood. Pi. נָאִל to defile.
Pu. pass. to be rejected (of the
priesthood). Niph. and Pu. נִנָּאֵל
like Niph. 2. Hiph. to make a
garment unholy by blood, only
pret. 1st pers. חִנָּאֵלְתִּי for חִנָּאֵלְתִּי.
Hith. to defile oneself, to make
oneself unclean.

נָאִל (const. pl. נָאִלִּים) m. desecration,
profanation, from נָאִל 2.

נָאִלָּה f. 1) redemption, redeeming of
the sold ground, trans. to the
right of repurchasing, ground re-
purchased, price of repurchasing;
2) relationship, having the right of
redemption; נָאִלָּה אִישׁ relative.

נָב (from נָבַב, which see, with suff.
נָבִי, pl. נָבִיִּים, נָבִיִּוֹת, with double
signification), m. that which is hilly,
vaulted, hunched; hence, 1) hill,
back, something elevated; back of
the altar, i.e. the upper part,
hence, of the back of man and

beasts, humped-backed, also of the shield (the thick bosses of his bucklers, Job 15:26), a mound, etc., **חבול** **על** to plough on the back, i.e. to wound; 2) vault, arch, arched booth; hence, dwelling of harlots, so called because they used to sit on these arched or vaulted booths; arches of the wheels (1 Kings 7:33), arches of the eyes, brows; in which, however, only the fem. pl. is used.

חבול (with suff. **חבולתי**, **חבולתך**, etc.), Aram. m. back, as in Hebrew, but generally a prepos. **חבול** **על** upon, over, near, by.

חבול part. from **חבל** which see.

חבל (only pl. **חבלים**) m. that which is cut, a piece, hence, 1) a piece of wood, beard, from **חבל** to cut; 2) cistern, from **חבל**; equiv. to **חבול** locusts, from **חבל** to group together.

חבל (def. **חבלה**, pl. **חבלות**) Aram. m. cistern; pit; equiv. to **חבול** 2 in Hebrew.

חבול (not used) equiv. to **חבל** either to gather, to put together, or to dig; to both significations the noun derived therefrom suits.

חבלה (pl. **חבלות**) masc. cistern, pit; from **חבל**, which see.

חבול (not used) to be hilly, vaulted, humped, bent, equiv. to **חבל**.

חבל (not used) Aram. equiv. to **חבל** to dig, to deepen, from which **חבל**.

חבל (3 pret. f. **חבלתי** Ezek. 31:5; inf. **חבלתי**, fut. **חבלתי**; 3 plur. fut. **חבלתי** irreg., to rise, to shoot up; hence, 1) to be high of stature; 2) to be elevated, courageous; 3) to be proud, haughty, presumptuous; comp. **חבלתי**.—High. **חבלתי** to make high, to elevate, generally, caus. from Kal. Related to **חבל**.

חבלתי (with suff. **חבלתי**; plur. const. **חבלתי**) m. 1) height; 2) highness, majesty; 3) pride, haughtiness; **חבלתי** 'a pride of the heart; **חבלתי** 'a presumption of the mind; **חבלתי** 'a carrying the nose high, i.e. pride.

חבלתי (const. **חבלתי** and also **חבלתי**, like **חבלתי** from **חבלתי**) adj. m. **חבלתי** f.; 1) high, of objects of nature; next, presumptuous, proud; 2) subst. height; **חבלתי** the proud ones; **חבלתי** pride.

חבלתי f. haughtiness, pride.

חבלתי (also **חבלתי**; pl. **חבלות** coll.) m. measure for boundaries, cord for measuring landmarks (origin. that which is entwined, twisted) from which 1) border in general (comp. **חבלתי**/hedge, marking off; 2) territory which is hedged off, from which **חבלתי** denom. to limit, to draw a boundary, with **חבלתי** to adjoin. High. to border round; see **חבלתי**.

נבול (poet.) *f.* encompassing.—The pl. לול like נבול.

נבול (also. נבול) 1) *adj.* *m.* valorous, strong, valiant, powerful, heroic; transferred to active, able, honest; 2) *subst.* strong one, hero, warrior, (נבול) leader, transferred to tyrant, perpetrator of violence: נבול sword of a hero; see נבול.

נבול (Aram.) *f.* valour, power, omnipotence.

נבול *fem.* strength, power, valour, courage; figur., power of war, power of action (of God), victory, conquest.

נבול (not used) to be high of forehead; related to נבול.

נבול *adj.* *m.* to be high of forehead, as an indication of baldness, different from נבול, which signifies baldness of the back of the head.

נבול (the feminine form from נבול) *f.* bald, fore part of the head, transferred to bald place of the garment on the furthest side.

נבול *p. n. m.* collector of taxes.

נבול *p. n. masc.* a place not far from Jerusalem (cisterns, pits).

נבול *f.* cheese. See נבול.

נבול (not נבול) *m.* cup, transferred to a calyx, from נבול equiv. to נבול, נבול to be arched.

נבול *adj.* *m.* נבול *f.* ruling, leading,

vigorous, but also as a *subst.*, lord, master, governor, mistress, lady.

נבול *masc.* petrified, frozen; hence, ice; figur. crystal, so called from its similarity in appearance. For the etymology, see נבול.

נבול (not used) equiv. to נבול, נבול to turn, to twine, to plait, to plait a cord, from which נבול, which see.

נבול *p. n.* of a Phœnician city, now called Dschobail, formerly, Byblus (a mountain district, from נבול, equiv. to נבול).

נבול *p. n.* of a mountainous region, southerly of the Dead Sea (mountain district) now called Dschebâl.

נבול, נבול, see נבול.

נבול *f.* that which is twined, turned, twisted, plaited; hence, wreathen work: נבול a little chain resembling cords joined together.

נבול (not used) equiv. to נבול to bend, to cringe, to bow, from which נבול crooked-back, hunched, נבול humped mountain, i. e. rugged, נבול cheese, probably from its shape.

נבול *adj.* *m.* humpy, *subst.* crooked back, hunched-backed.

נבול (only pl. נבול) *m.* back of a hill, crooked mountain; modern Heb. נבול summit.

נבול (not used) 1) to be vaulted,

rounded, arched ; hence, 2) to be high, hilly, with the secondary idea of being arched, vaulted. It appears, however, on comparing this root with kindred roots, that the sense of deepening out was also included.

נָבֶע p. n. (hill-city) a city in the territory of Benjamin ; hence, also, **נָבֶע בְּנִימִין** (the hill of Benjamin). **נִבְעָא** (for **נִבְעָאִי**) p. n. m. (dweller on hills).

נִבְעָה (pl. **נִבְעוֹת**) fem. 1) hill ; also, hill of ancient times (Prov. 8:25), otherwise, also, called **נִבְעַת עוֹלָם** ; Zion is called, hill of God (**נִבְ' יי'**), like Bethel was formerly called **נִבְ' הָאֱלֹהִים** ; sometimes it is used for **נִבְמָה** (Jer. 3:23) ; 2) p. n. of many cities situate on hills, and (a) a city in the territory of Benjamin, which being the birth-place of Saul was also called **נִבְעַת שְׂאוּל** ; gent. **נִבְעָתִי** ; (b) city in the territory of Judah.

נִבְעוֹן p. n. (hill-territory) a city in the territory of Benjamin ; gent. **נִבְעָנִי**.

נִבְעַל m. small cup, cup of blossoms, e. g. the flax was boiled, i. e. blossomed (Exod. 9:31) ; the form is from **נָבֶע** with the diminutive **עַל**.

נִבְעַת p. n. (place of a hill), a city in the territory of Benjamin ; **נִבְ' הָאֱלֹהִים** a place in Kirjat-Jea-

rim, where, in the dwelling of Abinadab, the ark of the Lord was deposited ; **נִבְ' אֶמְה** (the metropolitan hill, not far from **נִיח** in the territory of Benjamin ; **נִבְ' גִּרְב** (hill of the freebooters) a place in the west of Jerusalem ; **נִבְ' הַחֲכִילָה** (beautiful hill) in the south of the desert Siv ; **נִבְ' הַמּוֹרָה** (hill of the archers) a place not far from Gilgal ; **נִבְ' פִּנְחָס** (hill of Phineas) town in Ephraim.

נָבַר (from **נָבַר**, hence, 3 pers. pl. in pause **נִבְּרוּ** ; fut. **יִנְבֹּר**) ; to be strong, vigorous, able to defend oneself (related to **אָבַר**, **פָּבַר**) ; hence, to conquer, **נָבַר חֵיל** to be strong, rich in property **עַל נָבַר מֵן** to be stronger than ; the waters were strong, i. e. they increased. —Pi. to make strong, powerful ; **נִחַלִּים** to increase in strength, to sharpen, to enlarge. —Hiph. to exercise strength, to confirm (**בָּרִית לְשׁוֹן**). —Hith. to shew oneself strong over (**עַל**) the enemy, i. e. to conquer him ; to conduct oneself haughtily, presumptuously (**אֵל**) to God.

נָבַר (const. **נָבַר** Ps. 18:26, where **נָבַר** stands as a substantive) m. 1) valourous one, man, warrior, but also like **נָבַר** of the mas. gender ; hence, husband, and also

masc. child; in contrast to God, however, equivalent to man, since woman is scarcely esteemed in the east; לְנִבְרִים man for man; 2) like אִישׁ pronom. every one; 3) p.n. masc. (warrior, hero).

נִבְרָ (pl. נִבְרִין, from נִבְרָ) Aram. m. the same.

נִבְרָ p.n. m. (not the name of a place: hero).

נִבְרָ (Aram.) m. hero, strong one.

נִבְרָאֵל pr. name (hero of God), an angel.

נִבְרָתָ (originally f. from נִבְרָ, with suff. נִבְרָתִי) fem. lady, mistress: מִמְלָכוֹת נִבְרָ mistress over kingdoms.

נִבְרָ (not used) to freeze (according to Arab. analogy; since נָבַר, however, has the same fundamental signification, viz. to be crowded, merged together, נִבְרָשׁ may be derived therefrom, as יָשַׁב is sometimes only a suffix.

נִבְרָתוֹן p.n. (rising ground). Town in the territory of Dan; in the Talmud it is also called נִבְרָת.

נִבְרָ (with הָ at the end נִבְרָה, with suff. נִבְרָי, pl. נִבְרוֹת) m. roof, that which covers, shelters; figur. roof of the altar, i.e. surface. There is, however, no root in Hebrew of which the first and last syllable are alike, except it is reduplicated; hence,

the root נָבַר, reduplicated נָבַרנָבַר, signifying, to cover. Comp. מִיטָה, לֵיל, כֹּסֶם, and others.

נִדְרָ m. 1) coriander from נִדְרָ to cut in, on account of the small cuts in the grains; 2) luck, originally, that which is allotted, measured to one. With the article, deity of fortune, i.e. *Bel*.

נִדְרָ m. 1) good fortune, נִדְרָ (after the Ketib) Gen. 20:11, *עֲרֻחָה*, with fortune; 2) p.n. (fortunate one); נִדְרָ נַחַל brook of Gad, i.e. Jabok; gent. n. נִדְרָי.

נִדְרָרָ (only def. pl. נִדְרָרָא) Aram. m. master of the treasury; see נִדְרָרָ.

נִדְרָרָ (with הָ at the end נִדְרָרָה) p. n. of a place in the desert (incision, rent).

I. נִדְרָ (fut. יִנְדָּר, 3 per. pl. יִנְדְּדוּ, probably also יִנְדָּר, with dagesh dissolved in a long vowel) equiv. to נִדְרָרָ or קִדְרָ to make an incision, a scratch; hence, figur. to press on (עַל) somebody, almost; to make an incision. In the derivatives, the signification of meting out (of the fate) has been formed from the sense of cutting.—Hithpael הִתְנַדְּדָר 1) to make incisions in one's own body (as a sign of mourning, idolatry); next, to press oneself into something, or to press together somewhere.

II. גדל (not used) to combine, to connect, to assemble in hosts; from which גדל troop.

גדל (imp. גדל) Aram. to cut off, to hew down.

I. גדל (not used) to encompass, to make a border round, to enclose (related to גדל 2).

II. גדל (not used) to collect in hosts; see גדל.

גדל (pl. const. גדל) f. banks which surround the water.

גדל (pl. גדל, once גדל) m. 1) incision (in the skin or in the earth), furrow; from גדל 1; 2) troop, warriors, host; poetically, גדל גדל, where גדל signifies the people.

גדל (const. גדל and also גדל) adj. m., גדל fem., great, in the most manifold gradations, e.g. great in mass, in size, in weight (weighty, important), in vehemence (violent); in quantity (much); in property and wealth (rich); in dignity (authority); in eminence (distinguished). The great priest, i.e. the high priest. The day is yet great, i.e. high; as a subst. it signifies the same, but also, the elder one. The pl. is often used as an abstract noun, and signifies great actions, wonders; proud speaking, presumptuousness; see גדל.

גדל (also גדל, גדל) f. greatness, majesty, glory, concr. also great seeds.

גדל (pl. גדל, גדל) masc. offence, scorn, blasphemy; see גדל.

גדל (f. the same).

גדל p.n. m. (the fortunate one).

גדל p.n. m. (the same).

גדל (pl. גדל, const. גדל) masc. kid, kid of the goat, from גדל II. = גדל to cut off, to pluck off.

גדל p.n. m. (the fortune of God).

גדל (only pl. גדל) f. from גדל kid, young goat.

גדל (pl. c. גדל only Ketib), fem. bank, after the form גדל.

גדל (only pl. גדל) m. that which is entwined, twisted; hence, string, tassel, from their being entwined or twisted. Figur. for the festoons of the capitals of pillars.

גדל m. heap, heap of sheaves, from גדל to heap together; figur. tomb-hill, from its similarity to the piling up of earth for a hill.

גדל (from גדל, hence גדל; fut. גדל) to twine, to twist (compare גדל), e.g. the hair; hence, to be strong, firm, after the usual transfer of all verbs signifying binding; but generally, to be or become great, distinguished, powerful, rich, high, important; to grow up, i.e. to become great, — God the great,

i.e. exalted. Pi. גדל (at the close of a sentence. גדל) to let become great (plants, hair), distinguished (name), to make powerful, to bring up; figur. to praise. Pu. to be bred (of children). Hiph. to make great (the mercy), to make high, i.e. to elevate; וְהָיָה לְעוֹלָם לְעוֹלָם to do great things, but also, to be presumptuous; to make the mouth great (with גוֹ of the person) to speak haughtily. Hith. to conduct oneself haughtily, proudly (with על of the person).

גדל, (pl. const. גדלים) adj. masc. great, growing; גדל in flesh, i.e. to be large of limb.

גדול p.n. m. (the gigantic one).

גדול (with suff. גדולו, גדולה) m. greatness; figur. honor, majesty; or in a bad sense, haughtiness, joined to לבב.

גדול see גדול.

גדולה see גדולה.

גדולה p.n. m. (one exalted by God), for which also גדולה.

גדולה p.n. m. (the same).

גדולה p.n. m. (one rich in glory).

גדע (fut. גדע) to cut off (the beard), to hew (a tree); figur. to blot out (men); to destroy (a city); to break (a staff); to break the arm, i.e. to destroy the power. Nigh. to be felled (trees), to be blotted out (na-

tions), to be broken down (altars).

Pi. a higher gradation of the Kal.

Pu. to be felled (of trees); related to this word is גדל, גדע, see also גדע H.

גדע p.n. m. destroyer, feller.

גדע p.n. m. (the same).

גדע p.n. m. destroyer.

גדר (Kal, not used) to provoke, to hurt, to offend (related to גדר), from which Pi. גדר to blaspheme, e.g. God.

גדר (fut. גדר) to surround, enclose, hedge in, to encompass (related to גדר); hence, to wall in, to block up, e.g. גדר ברחוב breadth in the wall; גדר, גדר to block up the road; גדר to wall in, to enclose; גדר to make a wall round some one, i.e. to protect some one; גדר one that makes a wall.

גדר (const. גדר, comp. גדר, גדר, גדר, from גדר, etc., const.

1) that which hedges in, wall (of a vineyard, court, city); גדר to break down the wall; גדר to build up the wall. Transferred to the place itself which is walled in; 2) p.n. of city (hedge), gent. גדר, 1 Chron. 27:28.

גדר (a) p.n. m. one who makes a wall; (b) p.n. of a city.

גדר see גדר.

גדר (const. גדר, const. pl. גדרות,

with suff. **נִדְרָתִי** f. 1) wall, like **נָדָר**, but generally of places hedged in for pasture, especially **נִדְרוֹת** **נָאָן**; 2) p.n. of a place in the territory of Judah; gent. **נִדְרָתִי**.

נִדְרוֹת p.n. of a town in Judah (pasture land).

נִדְרוֹתִים p.n., a town in Judah (double pasture).

נִדְרִי see **נָדָר**.

נִדְרָה see **נָדָר**.

נִדָּשׁ (not used) to heap up, accumulate. From which **נִדְיָשׁ**.

נִדָּה (Ezek. 43:13) for **נִדָּה**; it is, however, uncertain whether this is a known grammatical interchange.

נִדָּה (fut. **נִדְהָה**) to separate, to remove (a disease), i.e. to cure it.

The root is accordingly related to **נִדָּה**.

נִדָּה fem. driving away (a disease), curing; **נִדָּה** curing well.

נִדָּה (fut. **נִדְהָה**) to bend down over (על) somebody. According to others, to pour forth, sneeze, from **נִדָּה** to shine, pour forth rays.

נִדָּה (with suff. **נִדְהָה**, **נִדְהָה**) m. equiv. to **נִדָּה**, only this is derived from **נִדָּה** = **נִדָּה**.

נִדָּה (const. **נִדָּה**, **נִדָּה**, with suff. **נִדְהָה**, **נִדְהָה**) Aram. m. equiv. to the Hebrew **נִדָּה**, i.e. back, hump, body in general; but generally transferred to middle, innermost; for which pre-

positional: in, **נִדָּה** equiv. to **נִדָּה**, **נִדָּה**, equiv. to **נִדָּה**, equiv. to **נִדָּה**.

נִדָּה (with suff. **נִדְהָה**, probably pl. **נִדְהָה**) m. 1) back, probably also body in general; 2) middle, prep. in; hence **נִדָּה**—**נִדָּה** (Job 31:5), like Aram. **נִדָּה**. The root is **נִדָּה**.

נִדָּה see **נִדָּה** (Aram.).

I. **נִדָּה** (not used) to cut through, to dig through; hence, to plough, but also to cut off, to deepen out, to excavate. Related to this is **נִדָּה**.

II. **נִדָּה** (not used), to heap up, to gather in troops, to crowd together. Related to this is **נִדָּה**.

נִדָּה m. 1) troop of locusts, from **נִדָּה**

II. Like **נִדָּה** locust, from **נִדָּה** to join together; **נִדָּה** locust, from **נִדָּה** to troop together. 2) p.n. of a place (a pit, a cistern).

נִדָּה m. collective, troop, host of locusts; the suff. **נִדְהָה** is the ancient adj. form, like in **נִדְהָה**, **נִדְהָה**.

נִדָּה p.n. m. (Caucasian); see **נִדָּה**.

I. **נִדָּה** equiv. to **נִדָּה** to make an incision, to penetrate. It is possible, however, that the form **נִדָּה** is only a dissolved one from **נִדָּה**, so that this root cannot be at all adopted.

II. **נִדָּה** (not used) to bind, to tie, to

fatten; related to נִדָּר, נִדָּר, from which נִדָּר.

נִבֵּה (not used), 1) equiv. to נִבֵּה, hilly, bellied, to be arched; hence נִבֵּה, 2) like נִבֵּה II. to troop together, to join, which signification, however, is yet uncertain. See נִבֵּה.

נִבְּה (an Aramaism) f. 1) body, originally, back), formed from נִבֵּה; 2) abbreviated from נִבְּהָ = נִבְּהָ, pride, haughtiness, sin; from נִבְּהָ.

נִבְּהָ (Aram.) f. pride, like the Hebrew נִבְּהָ 2.

נִבֵּה 1) to flee, to hasten away, also, to seek refuge; perhaps this is the signification in Numb. 11:31, only that there נִבְּהָ is construed with the singular; 2) to fly, to hover, from which נִבְּהָ.

נִבְּהָ (with suff. נִבְּהָ) masc. refuge, the place or the person to which one hastens for succour.

נִבְּהָ (with suff. pl. נִבְּהָ) m. a young bird, especially a young pigeon; formed from נִבֵּה with the diminutive termination לָ.

נִבְּהָ (refuge), p.n. of a place, in the Talmud נִבְּהָ, the ancient Gazaca, a summer residence of the kings of Media, especially, נִבְּהָ שֶׁל מֶדִּיָּה.

נִבְּהָ see נִבְּהָ.

נִבְּהָ (Kal imp. נִבְּהָ for נִבְּהָ) to break, to push, to press, forth (of a stream,

child); hence, to be in labour with child, to bear. Hiph. נִבְּהָ (part. נִבְּהָ, future נִבְּהָ, infin. נִבְּהָ for נִבְּהָ) to break forth (of an ambush), to bubble (of a river), Related to נִבְּהָ.

נִבְּהָ (Aram.) to thrust, to push. Only in affix נִבְּהָ.

נִבְּהָ (with suff. נִבְּהָ, pl. נִבְּהָ) m. (contracted from נִבְּהָ, from which the fem. form נִבְּהָ) body, being (like נִבֵּה), person (also of the individual, Gen. 20:4, perhaps also the same signification, 25:23), but especially, corporation, people; next also, of beasts. The plural generally of a heathen people (Gentiles). The root is נִבְּהָ 1, but if נִבְּהָ 2 is the root, נִבְּהָ is etymologically of the same signification as נִבְּהָ.

נִבְּהָ (from נִבְּהָ) f. body, sometimes of dead bodies.

נִבְּהָ (heathen people, Gentiles) p. n. of a nation.

נִבְּהָ (fut. נִבְּהָ Ketib) equiv. to נִבְּהָ, to whirl, turn round; hence, 1) to triumph (to dance in a circle before the enemy); next, to rejoice; 2) to tremble (from fear); hence, also, to revere, adore.

נִבְּהָ (seldom נִבְּהָ) f. emigration, exile; e.g. נִבְּהָ, נִבְּהָ, to wander in exile; נִבְּהָ vessels of exile,

sometimes גורל stands also for those that have returned from exile.

גורל (place of emigration), p.n. a town in the dominion of Manasseh, which gave the name to the province Gaulanitis.

גורל (later), m. a pit; see גורל.

גורל (not used), equiv. to גורל to protect, to shelter.

גורל p.n. m. (the protected, shielded one) gent. n. in the same form.

גורל (future גורל) equiv. to גורל 2, to gather, to draw together, like גורל, hence, figur. of dying (to withdraw), frequently joined with גורל.

גורל (Kal not used) to encircle, to enclose; hence, to be belled, arched, from which גורל. Hiph. to close up, e.g. גורל door, proceeding from the original idea of clothing.

גורל f. body, of its belled form, in modern Hebrew גורל; in ancient Heb., however, like גורל dead body.

גורל see גורל.

I. גורל (fut. גורל) to gather, to gather together, e.g. Psalm 56:7; 59:4; hence, to conspire together against (גורל), and hence, figur. like גורל to turn into a house, to sojourn, to stay, to dwell: גורל inmate of the house, f. גורל, the place where one stays is joined with גורל;

and the person with whom one dwells, with גורל, גורל, גורל, poetically with the accusative of the person and the place. To dwell in the tent of God, i.e. to meditate often of God, related to גורל. Hith. as far as related to גורל to gather themselves together, to assemble, to sojourn somewhere.

II. גורל equiv. to גורל to fear (without excluding the fear of God) of somebody (גורל, גורל) post. also with the accus. and with גורל to be afraid of somebody.

III. גורל (not used) equiv. to גורל to give to drink, to suckle, from גורל. See גורל.

IV. גורל (not used) to hiss, to neigh, to roar; from which גורל.

V. גורל (not used) equiv. to גורל to roll, of round things; hence גורל in גורל the small round stones that roll; comp. גורל.

גורל (const. pl. גורל, גורל), m. a young lion, from גורל III.

גורל (pl. גורל, גורל) m. 1) young animal, as it is a suckling, especially of a young lion; complete גורל גורל and only, Lam. 4:3, of young jackals; see גורל; 2) p.n. of a city (place of the young lions). גורל (dwelling of Baal), p.n. of a city in Arabia.

גורל (pl. גורל, גורל) m. a small round

נָזַם p.n. m. (devourer).

נָזַע (not used) equiv. to נָזַע to hew down.

נָזַע (with suff. נָזַעוּ) m. stock, roots the branches of which are all hewn down; hence, stem generally.

נָזַר (fut. יִנְזֹר, יִנְזֹר) equiv. to קָצַר to cut: hence—1) to cut off, to fell (wood); 2) to slaughter, to murder; 3) to divide (יָלַד, יָלַד); 4) to decide (comp. חָתַךְ), with fut. יִנְזֹר to separate the sheep from the flock, i.e. to remove them. Niph. pass. of all significations; נִנְזַרְתִּי I am cut off (from the land of the living).

נָזַר Aram. (like in the Heb.; part. pl. נִנְזְרִין to determine, to decree; נִנְזְרִין sorcerers, one that casts nativities. Hith. אֶנְזַרְתִּי to tear oneself away; 3 pers. fem. אֶנְזַרְתָּ, הִתְנַזְּרָה).

נָזַר (pl. נִנְזָרִים) m. 1) piece, portion, a division (of the sea); 2) p.n. of a town on the western border of Ephraim (declivity).

נָזַר (not נִנְזָרָה, const. נִנְזָרָה) Aram. f. resolution, decision (of fate); transferred to that which is decided, decreed.

נִנְזָרָה adj. f. from נָזַר divided, burst (from heat); hence נִנְזָרָה אֶרֶץ a land bursting from dearth, viz. desert.

נָזַר f. 1) cut (of the body); hence, sketch, form, shape (comp. נִקְצָב); 2) a parted hall in the temple, from נָזַר.

נָזַרִי (that which is cut off, severed) p.n. of a people (Ketib נִזְרִי).

נָזוֹן (const. נִזְוֹן) m. that which is bent, crooked: hence, belly, only of creeping animals.

נָזוֹן (also נִזְרִי) p.n. m. (one who diminishes, negates; נִזְוֹן equiv. to נִזְוֹשׁ).

נָזַל (not used), to glow, to burn, related to נִקְלָה.

נִזְחָלָה (pl. נִזְחָלִים, const. נִזְחָלִי, fem. burning, glowing coals, figuratively for lightning (Ps. 18:8); נִזְחָלָה to heap burning coals upon the head, i.e. mortify deeply (Proverbs 25:22). To extinguish burning coals, i.e. to destroy the last vestige.

נִזְחָל (not used), equiv. to נָזַל to glow.

נִזְחָל p.n. m. (glow, he that glows).

נָזַח (not used), to bow, to cringe; hence, to be bent, crooked; from which נִזְחָן.

נָזַח (not used), probably equiv. to נָזַל to glow, to burn.

נָזַח p.n. m. glow, the glowing one, equiv. to נִזְחָל.

נִזְ (also נִזָּא; Zech. 14:4, נִזָּא; Isa. 40:4, נִזָּא; const. נִזָּא, plur. נִזָּאוֹת, נִזָּאוֹת, com. originally—

גָּלָה (with suff. גָּלְתִּי) m. originally, peel, but only used in the signification of skin.

I. גָּלָה (fut. גָּלֶה, ap. גָּלֵי) equiv. to גָּלַח: to make bare, naked, bald, to uncover, e.g. the nakedness; hence, figur. to lay a thing open, naked; to communicate something without reserve, to reveal; to uncover the ear of some one, i.e. to communicate to somebody; generally, to manifest; to uncover a secret, i.e. to reveal; to pronounce; to uncover a book, i.e. to throw it open. Niph. pass. to be uncovered, to uncover oneself; and figur. to manifest itself; to appear publicly. Pi. גָּלָה (fut. apoc. גָּלֵי) to uncover nakedness, a covering, to open (the eyes), generally, to reveal, to uncover (something hidden); to lay bare the guilt (with גָּלַח). Pu. to be uncovered. Hith. 1) to uncover oneself; 2) to reveal oneself.

II. גָּלָה equiv. to גָּלַח, גָּלַע to sing, to drive, to chase away; hence, to drive into exile (comp. גָּלַח, modern Hebrew גָּלַח exile). But especially intransitive: "The mirth of the land is gone," Isa. 24:11 (banished); "Until the day of the captivity of the land" (Judg. 18:30). Niph. (only Isa. 38:12) to be driven away. Hiph.

to cause to go into exile. Hoph. pass. I. and II. are therefore etymologically not connected.

גָּלָה see גָּלַח.

גָּלָה (district) p.a. of a town on the mountain of Judah; gent. גָּלִי.

גָּלָה see גָּלַח.

גָּלָה fem. 1) equiv. to גָּלַח well; 2) a capital in the form of a basin, stone of the capital of pillars, from גָּלַח to roll; 3) a stone bottle for containing oil, to גָּלַח, from גָּלַח = גָּלַח to deepen out.

גָּלָה (only pl. גָּלִים) m. roller, round log; figur. idol. Perhaps identical with גָּלַח.

גָּלָה (const. pl. גָּלִים) m. garment for wrapping up, cloak.

גָּלָה (Keri) see גָּלַח.

גָּלָה f. exile, captivity; sometimes concrete for exiles.

גָּלָה Aram. f. like in Heb. גָּלִי exiles.

גָּלָה Kal (not used) to be bare, bald (see גָּלַח). From which Pl. גָּלָה to make bald, to shave (the head, beard), to shave off (hair of a man), figur. to devastate (the land). Pu. pass. Hith. to shave one's own hair.

גָּלָה (pl. גָּלִים) masc. 1) a smooth tablet (for writing), from גָּלָה I., especially, of metal; 2) metal plate for a mirror.

גלל adj. m., גללה fem., pl. גללים,

גללה—rolling, turning; as a subst.

1) a swinging door; 2) socket (Eart. 5:15 and Esther 1:6); 3) circle, circumference, district.

גללים (ruins, fragments) p.n. of a place north of Jerusalem.

גללה p.n. masc. (captivity, captor).

I. גלל (גללה, pl. גללים; imp. גל, גל

גל to roll); גלל to roll away

(reproach); גלל to roll up,

to burthen with (affairs). Niph.

גלל fut. (גלל) pass.; 1) to be rolled

together, like a book; 2) to roll

oneself away. Pu. to be rolled

away. Hith. to roll oneself over

(גלל) some one (enemy), to attack;

גלל to roll. Hiph. גלל, like Kal,

to roll.

II. גלל (not used) to excavate, to

deepen out, related to גלל, from

which גל, גללה.

גלל (Aram.) masc. a roller, a stone

which one rolls; hence, complete,

גלל אבן free-stone.

גלל (const. גלל) m. 1) a heap (=to

גל); hence, heap of dung; 2)

turning, circumstance, affair, but

only connected with גל, and as a

prep. (with suff. גלל, גלל, גלל)

for the sake of, like גלל; the

modern, גלל, גלל; 3) p.n. m.

גלל (with suff. גלל, pl. גללים, const.

גלל) m. equiv. to גלל dung-hill.

גלל p.n. m. (the moveable one).

גלל (future גלל) to roll together;

hence, to wrap up.

גלל (with suff. גלל) m. that which

is rolled together, a lump; hence,

something in embryo.

גלל (not used) sterile, unfruitful.

גלל (f. גלל) adj. m. originally, hard

(of a rocky soil); fig. unfruitful

(of woman), lonely, solitary, un-

happy, etc.

גלל (Kal not used) to push, to drive,

to crowd. Hith. to push one

another, to crowd (in strife); next,

to excite oneself.

גלל (not used) to be hard, rough.

גלל 1) p.n. m. (the hard, the rough

one); patron. גלל; 2) p.n. of a town,

and district between the Jabok

and Arnon.

גלל p.n. of a hill (hill of testimony).

גלל (once) to descend (from a moun-

tain).

גל a particle, signifying addition

(cum, com), not traceable to a

verbal root; 1) also, even: "Even

a child is known by his doings"

(Prov. 20:11); emph. with a re-

petition of the pronoun; e. g.

גלל גלל "she, even she her-

self" (Gen. 20:5); גלל גלל "Bless me, even me also" (Gen.

27:34); or connected with גל

as, גלל, גלל, גלל even though,

although; or adversative, even so =yet; 2) together, e. g. נְעִים וְנְעִים *ambo*, נְעִים *duo*.

נָמַן (Kal not used) to sip, to imbibe (comp. Aram. נָמַע. Talm. נָמַן).

נָמַן m. papyrus, from which also reeds are made, so called from its imbibing water (נָמַן).

נָמַן (not used) equivalent to נָמַן to shorten, to cut off; hence, synom. with נָמַן to measure.

נָמַן m. that which is cut off; hence, a stave; used as a measure, a yard.

נָמַן (pl. נָמַן) m. equiv. to נָמַן a tall man, a giant. According to others, from נָמַן short one, dwarf.

נָמַן see נָמַן.

נָמַן p. n. m. (the mature one, the one grown up).

נָמַן (pl. נָמַן) m. 1) award, recompense, complete נָמַן יָדַי recompense, in a good and bad sense, נָמַן לְעַל, נָמַן לְעַל to reward some one for his deeds; 2) reward generally.

נָמַן f. (the same).

נָמַן (for נָמַן sycamore-plant, from נָמַן probably only a transposition from נָמַן sycamore) p. n. a town in the territory of Judah (Talm. נָמַן אִישׁ a Gimsonite).

I. נָמַן (fut. יָנַמַל) 1) to carry (a load), from which נָמַן; 2) to award, generally constructed with לְ and עַל, figur. to reward, benefit, to recompense good or evil. The root is only a secondary form from נָמַל and נָמַל 2.

II. נָמַן (fut. יָנַמַל) 1) intrans. to ripen (of fruits), to become mature (of a child); complete נָמַן מִחֻלָּב to become ripe, in reference to dispensing with the mother's milk; 2) trans. to make ripe (fruit); to wean (the child being then considered as mature).

נָמַן (plur. נָמַן) com. that which bears burden, i. e. beast of burden, camel.

נָמַן p. n. m. (a camel-driver).

נָמַן (goodness of God).

נָמַן (not used) to gather, to heap up, to connect, from which נָמַן, which see. Perhaps the root is נָמַן=נָמַן, as the ancients explain it.

נָמַן (not used), after the Aramaic, to dig, probably it is equiv. to נָמַן to gather, so that נָמַן signifies a place of gathering, like נָמַן.

נָמַן (fut. יָנַמַר) 1) intrans. to cease, to end; 2) to conclude, נָמַן עַל, נָמַן עַל to finish a thing for some one; i. e. to lead his cause.

נָמַר (part. pass. נִמְרֵר) Aram. to make complete, to finish.

נָמְרָא 1) p. n. of a people; 2) p. n. f. (perfection).

נִמְרֵיהּ p. n. m. (perfection of God).

נִמְרֵיהּ p. n. m. (the same).

נִנְ (with suff. נִנִּי, plur. נִנִּים) com. a hedged place, garden, orchard; נִנְ הַיָּרְק of Eden; נִנְ הַיָּרְק kitchen garden. Root נָנַן,

נָנַב (part. pass., נִנְבְּתִי with י parag., fut. יִנְנֹב) denom. from נָנַב; hence, to put aside, to steal; figur. to deceive; to steal the heart of some one, i.e. to deceive sorely. Niph. pass. Pi. to deceive frequently. Pu. (inf. abl. נִנְבֹּב) pass. with אֵל to come to some one secretly, clandestinely.

נִנְבִּי (plur. נִנְבִּים) m. a thief; נִנְבִּי gangs of thieves.

נִנְבָּה f. that which is stolen, theft.

נִנְבָּת p. n. m. he that is stolen.

נִנְבָּה (pl. נִנְבוֹת) f. equiv. to נִנְ.

נִנְבָּה (later) f. garden.

נִנְ (not used) to gather, to heap, equiv. to נָנַם.

נִנְ (const. pl. נִנְנִי) that which is gathered, collected, treasure; trans. also to a chest for preserving or keeping things in. "

נִנְ (plur. נִנְנִין) Aram. m. the same;

נִנְנִית treasury.

נִנְנִית (formed from נִנְנִי) m. treasury.

נָנַן (1 pers. pret. נִנְנֹתִי, inf. abs. נִנְנֹן) to cover, veil, shelter (comp. נִנְנֹן), constr. with עַל. Hiph. (fut. יִנְנֹן) to shelter; const. with עַל and נִנְנֹן.

נָנַה (not used), Aram. to cover, to veil (related to the Heb. נָנַה, נָנַה, from which נָנַה wing, from נָנַה (נָנַה), like נָנַה according to some from נָנַה.

נָנַת p. n. m. (builder of gardens).

נָנַת p. n. m. (the same).

נָנַה to bellow (crying of the bull).

נָנַה (place of bullocks) p. n. of a place.

נָנַל (fut. יִנְעַל) to defile, to desecrate (comp. נָנַל, נָנַל); hence, to pollute; figur. to abhor, to despise, reject. Niph. to be defiled, e.g.

"for there the shield of the mighty is vilely cast away," i.e. defiled by disgraceful flight (2 Sam. 1:21).

Hiph. to reject (to fail in bearing, applied to animals, Job 21:10).

נָנַל p. n. m. desecration, pollution, a defiler.

נָנַל m. abhorrence, disgust.

נָנַר (fut. יִנְעַר) to cry (comp. נָנַר); hence, to rebuke, to cry against, with בְּ of the person, to scold, to deny, to ward off; with the accus.

נָנַר בְּאֵל rebuke the devourer, i.e. to ward off the vermin (Mal. 3:11);

נָנַר הַזֶּרַע to corrupt the seed (Mal. 2:3); נָנַר הַיָּם rebuked the sea, that it dried up (Ps. 106:9).

תש (const. תש) f. throat, rebuke, reproof.

תש (fut. תש) to be pushed to and fro, to be violently moved, used of an earthquake (comp. תש). Pu. תש pass., of the tottering of nations. Hith. of the shaking of the earth, of the waves, of the reeling of a drunkard.

תש (quaking, shaking), p.n. of a part of the mountain of Ephraim.

תש p.n. masc. (probably equiv. to תש haughty one).

תש (plur. const. תש) m. equiv. to תש back; hence, the high point; figur. person, the body in general; תש with his person, i.e. alone.

תש (pl. תש) Aram. m. wing; comp. תש. The root is תש.

תש (not used) bent, crooked, equiv. to תש, which see.

תש (with suff. תש) com. branch of vine: תש wild grape, especially vine; complete תש.

תש (not used) equiv. to תש to be arched, hilly, from which תש. Probably the root is תש, equiv. to תש.

תש (not used) equiv. to תש, תש to be strong, hard, especially of a tree.

תש m. hard tree, used for ships, and from which also flows a kind of gum. The species of the tree is not known.

תש (formed from תש) f. a gum of the gopher tree; a kind of pitch, generally translated brimstone.

תש (participle) m. תש f. dwelling, sojourning. Root תש.

תש (תש) m. dweller (in a land), i.e. he who only sojourns in a country, but is not born therein; hence, foreigner, stranger; figur. guest, pilgrim. Comp. תש, תש.

תש see תש.

תש equiv. to תש a young beast.

תש p.n. m. (stranger, foreigner).

תש (not used) to pluck, to scratch, to scrape (comp. תש).

תש masc. scurvy, so called from scratching.

תש p.n. m. despoiler, plunderer.

תש (pl. const. תש) m. berry, later grain, from תש = תש to be round.

תש (pl. תש, const. תש), f. gurgle; throat, from תש to gurgle, to swallow.

תש p.n. of a territory (marshy ground), from which gent. תש.

תש (Kal not used) equiv. to תש to engrave; next, scraping, scratching in general. Hith. to scratch oneself, with תש of the instrument used for it.

I. תש (Kal not used) equiv. to תש to glow, to burn, to be angry; hence, Pi. תש to excite passion, to irritate (תש). Hith. to put one-

self in a passion, (נר) with some-body; hence, to dispute, to enter into strife.

II. נרד (not used) equiv. to נרד to swallow, to gurgle.

נרד (after the form נרד) f. 1) that which is swallowed down, from נרד to swallow; נרד or נרד to chew the cud; 2) germ, grain, bean (of the cereals), used as the smallest weight, from נרד = לל to be round.

נרד (const. נרד) m. neck, throat; to cry with the throat, i.e. loudly; to walk with stretched out neck, i.e. proudly. Root נרד.

נרד f. a lodging, inn, from נרד.

נרד (Kal not used), to divide, to part; hence, Niph. to be separated, i.e. to be destroyed.

נרד p.n. of a desolate tract of land; hence, נרד or נרד a people inhabiting that place.

נרד p.n. of a mountain, seat of the Gerazites.

נרד m. axe, hatchet, from נרד, equiv. to נרד.

נרד (not used), equiv. to נרד to deepen out, to hollow out (to receive something); from which נרד, which see.

נרד belongs to נרד, see נרד, and נרד Prov. 19:19. Ketib; probably נרד stands here for נרד.

נרד (pl. נרד) masc. skin, covering (comp. Talmudical נרד); transferred to body, bone, and next, like נרד for self; from which נרד denom. to flay. Pi. to take the skin off the bones, figur. to suck the sherds.

נרד Aram. bone. Pl. נרד.

נרד p.n. m. (bony one, strong one).

נרד (not used) to make smooth.

נרד (with suff. נרד, pl. נרד, const. נרד) fem. threshing-floor, barn; originally, a smooth place, נרד son of my thrashing floor, i.e. my crushed people.

נרד equiv. to נרד to break, to crush. Hiph. to break to pieces, to dash out (the teeth).

נרד (fut. נרד) to diminish; hence, to withdraw (the eyes), i.e. to turn away; נרד is elliptic. Transferred, to take the beard off; to keep to oneself (נרד), e.g. wisdom, i.e. to cut it off from others. Niph. to be diminished, withdrawn, reduced. Hiph. to cause to diminish, — to fail.

נרד to pluck off; (comp. נרד) to scrape away, earth.

I. נרד (fut. נרד) to draw (in a net), to draw up (food), i.e. to chew the cud; related to which is נרד to flow, and to which belongs the part. Niph. נרד. Hith. נרד (1 Kings 17:20) belongs to נרד like

that in Hosea 7:14, but the one in Jer. 30:23 belongs to נָרַר equiv. to גָּלַל to roll along.

II. נָרַר (not used) a secondary form from גָּלַל to roll; hence, to be round; comp. בָּרַר.

III. נָרַר (not used) to swallow, to gurgle.

IV. נָרַר (Kal not used) to saw to pieces; hence פָּאָל, to be sawn to pieces.

נָרַר (a circle, from נָרַר II.) p.n. of a town in Philistia.

נָרַשׁ (not used) equivalent to נָרַם to pound, especially of grain.

נָרַשׁ (נָרַשָׁה) masc. that which is pounded.

נָרַשׁ (fut. יִנְרַשׁ) 1) to drive away, comp. יָרַשׁ; next, to drive out, to send away (a wife), to clear out (slime), to plunder (the possession, מִנְרַשׁ); figur. to drive out (compare נָרַשׁ), produce, fruit; 2) equiv. to יָרַשׁ to possess; hence מִנְרַשׁ.

נָרַשׁ masc. the driving out, producing fruit, production (of the month).

נָרַשָׁה (pl. נִרְשָׁוֹת), fem. driving out, concr. those that are driven out.

נִרְשָׁוֹן p.n. m. (he that is driven out); patron. נִרְשָׁנִי.

נִרְשָׁם p.n. m. (a stranger there).

נִרְשָׁר (bridge), p.n. of a Syrian province; gent. נִרְשָׁרִי a people at

the foot of the Hermon, but also in southern Palestine.

נִרְשָׁם (Kal not used) hissing, raining.

Hiph. to cause to rain.

נִרְשָׁם (pl. נִרְשָׁמִים, const. נִרְשָׁמִי) m. 1) rain, pouring down; נִרְשָׁם מְרַר and נִרְשָׁם מְרַר are only emphatic terms; 2) p.n. m. (*corpus*, body); (see נִרְשָׁם Aram.) for which also נִרְשָׁמוֹ.

נִרְשָׁם (with suff. נִרְשָׁמָה) m. equiv. to נִרְשָׁם.

נִרְשָׁם (with suffix נִרְשָׁמָה, נִרְשָׁמָה, Aram.) m. body, the root is not connected with נִרְשָׁם.

נִרְשָׁמוֹ p.n. m. (physical, bodily).

נִרְשָׁן p.n. of a territory in Egypt, and also the name of a country in the mountain of Judah.

נִרְשָׁה (not used) to flatter, probably equiv. to נִרְשָׁה.

נִרְשָׁה p.n. m. (the flatterer).

נִרְשָׁר (not used) equiv. to קִנְיָר to bind; hence, to throw a bridge, from which נִרְשָׁר.

נִרְשָׁשׁ (only Pi.) to seek after something, to grope; related with the root in נִרְשָׁשׁ.

נִרְשָׁת (pl. נִרְשָׁתוֹת) f. 1) hole, from נִרְשָׁת, not from יָרַן; the wine-press, or the cavity where the grapes are pressed; hence, נִרְשָׁת; 2) p.n. of a Philistine city formed like a cave; gent. נִרְשָׁתִי; נִרְשָׁת הַפָּר well of a wine-press, p.n. of a city in the

territory of Zebulun; (נַת רִמּוֹן) wine-press of Rimmon), p.n. of a town in the territory of Dan.

נִתְיָח f. an instrument in the form of a cave; according to others it stands for נִתְיָחִית, from נִתְיָח, which, however, is improbable.

נִתְיָחִים (double wine-press) p.n. a town in the territory of Benjamin.

נִתְיָח (= נִתְיָחִית bridge) p.n. of a district in Aramea.

נִתְיָח (not used) to deepen out, to receive something; from which נִתְיָח.

ד

ד, called *Dalet* דָּלֶת (pl. דָּלֶתִין). It signifies nearly the same as דָּלֶת door, from the old shape of this letter; as a numeral, it signifies 4. It interchanges with letters of the same organ of speech, and also with י.

דֵּי dem. pron. fem. (from the m. דֵּין this; דֵּי לְדָא one to the other).

דָּאב (inf. דָּאבָה), equiv. to דָּאב to languish, especially of the eye (עֵינַי), and of the soul (נַפְשִׁי).

דָּאבָה f. the languishing, perishing (with anguish).

דָּאבֹן (formed from דָּאב m. from דָּאבָה, like רָעֵבֹן from רָעַב; const. דָּאבֹן), masc. languishing of the soul (נַפְשִׁי).

דָּאב (fut. יִדָּאב) to fear, to be sor-

rowful, const. with accusative and מִן, also with לְ of the person for which one is sorrowing, and with מִן of the object of which one is in fear.

דָּאב a secondary form, from דָּב, which see.

דָּאב p.n. m. (the one that sorrows).

דָּאבָה f. grief, care, affliction, after the form דָּאבָה.

דָּאבָה (fut. יִדָּאבָה, apoc. יִדָּאב), to fly swiftly, to soar, applied to the Deity, that soars (עָלָה) on the wings the wind; but also used of birds of prey, or eagles.

דָּאבָה f. a swiftly flying bird, bird of prey. See דָּיָה and דָּאָה.

דָּאָל (not used) equiv. to דָּלָל to be reduced, poor.

דָּאָר see דָּוָר.

דָּב (plur. דָּבִים) epic, a bear, a she-bear; דָּב שָׁבוּל a she-bear robbed of her young. The root is דָּבַב.

דָּב (Aram.) the same.

דָּבָה (not used) to flow, to flow in, related to דָּב, which see.

דָּבָה (with suff. דָּבָהָה) masc. influx, fulness; hence, Deut. 33:25, "And as thy days, so shall thy strength (thy prosperity) endure," i.e. for life.

דָּבָה to go sneaking, to slander; properly, tripping, but this signification is probably only a denom.

from דַּבַּר. The original signification is to speak; next, to be-speak, to make speak: "Causing the lips of those that are asleep to speak," Cant. 7:9, i.e. according to the Talm., quoting the sayings of departed authors.

דִּבְרָה f. talk, gossip; especially, slander, evil report.

דִּבְרָה (not used) to cause to flow out, to empty (the body).

דִּבְרָה (pl. דִּבְרִים) fem. 1) a bee, a wasp, from: דָּבַר to seize; 2) p.n. f.

דִּבְרָה (Aram.) equiv. to the Heb. דָּבַר to offer, to sacrifice; origin. to slaughter.

דִּבְרָה (pl. דִּבְרִים) Aram. m. offering, sacrifice, equiv. to the Heb. דָּבַר.

דִּבְרִין (only plur. דִּבְרִינִים) m. efflux (from the body), dung.

דִּבְרִי m. 1) the back part (of the temple), western hall, from דָּבַר to be behind (comp. דָּבַר modern Heb., back). 2) p.n. of a city in the dominion of Judah.

דִּבְרִי (not used) equiv. to דָּבַר to join together, to connect, from which דִּבְרָה.

דִּבְרִי (not used) to press tightly together; also, to make a circuit; comp. דִּבְרִי, דִּבְרִי, דִּבְרִי.

דִּבְרִי (const. דִּבְרִי, pl. דִּבְרִים), fem. a mass pressed together, fig-cake;

sometimes with the addition of מִנִּים.

דִּבְלָה (a circle, a round) p.n. of a town; Ezek. 6:4, from the Arabian desert until Dibra. In the Syriac דִּבְלָה is the name of Antiochus.

דִּבְלִים p.n. m. (double circle).

דִּבְלִים (with ה sinia דִּבְלִים) p.n. of a Moabite tower (double circle), for which also דִּבְלִים.

דָּבַק (for דָּבַק as it appears in pause, fut. דָּבַק, inf. דָּבַק to cleave to, the tongue to (לָּא, לָּא) the roof; to be attached to, with דָּ and לָּ; to strive after, in order to join with an object, with אֶת; hence transferred, to pursue, to chase, with the accus. דָּ and אֶת in order to detain the one pursued; hence also, to overtake. Pual, closely to be attached. Hiph. to cause something to be pursued, attached, chased, with אֶת and accus. and then like in Kal, to overtake, to apprehend. Hoph. to be made to cleave (the tongue), const. with the accusative.

דָּבַק (part. pl. דָּבֻקִּים Aram.) the same.

דָּבֻק m. adj. attached, faithful, const. like the verb with דָּ.

דָּבֻק (pl. דָּבֻקִּים) m. attachment.

I. דָּבַר to arrange, to regulate, to string together, e.g. words, i.e.

to speak, *verba aereve*. Niph. דָּבַר to converse mutually, const. with בְּ and עַל. Pi. דָּבַר (in pause דָּבַר); 1) to speak, where that which is spoken need not follow like after דָּבַר, and may, therefore, stand quite absolute. The person spoken to with אֵל, לְ, עִם, עַל. (אֵל). Addressing oneself to somebody, constructed with בְּ, seldom with the accus.; speaking of somebody, with אֵל, עַל, בְּ, and accus.; speaking against somebody, with עַל and בְּ; 2) to promise, with accus. and עַל of the person; to command, to exhort, to sing (a poem), according to the context. To address a girl (with בְּ, לְ), i.e. to woo her; דָּבַר עַל לֵב to persuade, to console; but when לֵב is joined with the suff. of the person speaking, to speak inwardly; דָּבַר טוֹב עַל to vouchsafe good to some one; דָּבַר רָעָה עַל to predict evil; דָּבַר אֶל-מַלְּכוּת מַלְּכוּת to speak friendly; דָּבַר שְׁלוֹם עִם to speak peacefully with some one; but with אֶל- and מַלְּכוּת to predict; with בְּ to wish blessings, and with לְ to speak in favor; דָּבַר מִשְׁפָּט אֵל to pronounce sentence of punishment on some one. Pu. to be spoken to; figur. to be wooed. Hith. (particip. דָּבָר) to have mutual conversation.

H. דָּבַר (Kal: not used); to drive (cattle); to drive home (a herd); next, to drive (of a raft), also to drive away, to snatch (of pestilence); to destroy. Hiph. הִדְבִּיר to drive, to carry, with הִדְבִּיר under the dominion of some one, i.e. to subject.

דָּבַר (const. דָּבַר, pl. דְּבָרִים) m. 1) speech, origin. the stringing together of words; hence דָּבַר as an error; figur. command, ordinance, sentence of God, or of a king, whose words are commands; עֲצֻרֹת הַדְּבָרִים the ten commandments, decalogue; next, promise, prediction, oracle, revelation, sentence, advice, proposal, report, intelligence, etc.: הִדְבִּיר ה' עַל דָּבַר ה' the word of God comes upon some one; with אֵל, addressed to some one; 2) contents, subject-matter (also מְחַוָּה, מְחַוָּה; comp. see from מַלְּכוּת); e.g. הִדְבִּיר הַזֶּה this matter, i. e. this event (דְּבָרִי) the events or acts of Solomon; the events of days, i. e. history; concern, business, affair; the affair (דְּבָרִי) of justice, i. e. cause, also, reason, cause of: עַל דְּבָרִי דָּבַר something, anything; הַדְּבָר הַיּוֹמִי the daily concern, i. e. the daily want; אֵל דְּבָרִים one who has דְּבָרִי מִשְׁפָּט, i. e. law-

suits; **אין דבר** it is nothing, i.e. no matter. Root **דבר** I.

דָּבַר (plur., Hos. 13:14) m. carrying away (from life), snatching away; hence, destruction, pestilence, from **דָּבַר** II. The plur. signifies the various kinds of death, the most horrible of which is **בְּכוֹר מָוֶת**, Job 18:13.

דָּבַר (with suff. **דְּבָרוֹ**, **דְּבָרָם**) m. 1) driving,—cattle, **כְּדָבָרָם** as they are generally driven, leading to the pasture; 2) pasture. Root **דָּבַר** II.

דְּבַר m. a sentence, a word.

דְּבָרָא (only const. **דְּבָרָת**) Aram. f. equiv. to the Heb. **דְּבָרָה**, which see.

דְּבָרָה (only pl. **דְּבָרוֹת**) f. sentence, word; **נָשָׂא מִן דְּ** “to receive of the words,” (sentences of God) Deut. 33:3.

דְּבָרָה (not **דְּבָרָה**, formed from **דָּבַר**, only constr. **דְּבָרָתִי**, **דְּבָרָת**) fem. equiv. to **דָּבַר** II., matter, cause, kind; **עַל-דְּבָרָת** on account of, in order to.

דְּבָרָת (only pl. **דְּבָרוֹת**) f. that which drives, i.e. a raft.

דְּבִישׁ (not used) to be moist, fat, equiv. to **מִפֵּשׁ**.

דְּבִישִׁי (pause **דְּבִישׁ**, with suff. **דְּבִישִׁי**) masc. that which is tender, soft; hence, honey either from bees or berries.

דִּבְשָׁת f. 1) lump of fat, equiv. to **מִפֵּשֶׁת** figur. the hump of a camel, which is like a lump of fat; 2) p.n. of a place (fruit district).

דִּינָה (plur. **דִּינִים**, const. **דִּינִי**) m. fish; originally, the swimmer, who drives through the water. See **דִּיג**.

דִּינָה (constr. **דִּינָת**) f. the same, but collective.

דִּינָה (fut. **דִּינָה**) denom. from **דִּינ** to multiply like fish.

דִּיגוֹן p.n. of an idol, in the form of a fish (from **דִּינ**). In the mythology the fem. is called **דִּינֶתָא** *Derceto*, a fish-deity in the form of a woman.

דָּגַל (not used) according to some equiv. to **גָּדַל** to be great, a transposition of the same; according to others, like **נָסַד** stands to **נָסַד**, to shine; according to others, to cover, for which, however, there is no analogy in the language.

דָּגָל (with suff. **דָּגָלִי**, pl. **דָּגָלִים**, const. **דָּגָלִי**) m. standard, banner, which is perceived from a distance.

דָּגַל (fut. **דָּגַל**, part. pass. **דִּיגוֹל**), denom. from **דָּגַל** to erect a standard; hence, figur. to distinguish. Niph. **נִדְּגַל** to furnish oneself with a banner, i.e. to arm oneself; hence, particip. **נִדְּגָלֹת** those that have a standard, i.e. the hosts of warriors.

דִּיגָן (not used) to sprout, to drive

forth fruit (especially of the sprouting of ears of corn).

רָנָן (const. רָנָן) m. fruit of ears, corn, wheat, barley, rye; but it also signifies bread which is prepared from רָנָן.

רָנָן according to Targ. and LXX., to gather, to collect, e.g. to gather the young, to shelter, and to warm them, applied to the great owl and to the partridge: hence, Jer. 17: 11, "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches," etc.

רָנָן see רָנָן.

רָנָן (dual רָנָן, const. רָנָן) f. breast (of woman), to suckle, equiv. to שָׁדָן.

רָנָן (Kal not used) to drive away, a redoubled form, from the root רָנָן.

—Hith. רָנָן, from הִתְרָנָן to drive oneself away; hence, רָנָן לְשָׁנֹתַי I shall drag all my years along (Auth. Vers., Isa. 38: 15, "I shall go softly"); רָנָן עַד בָּיִת אֲדָרְשָׁם Ps. 42: 5, "I made a pilgrimage to the house of God, and caused the multitude (הַמֶּלֶךְ הַחַיִּים) to go with me."—Pi. רָנָן, and Hith. רָנָן.—In the Talm. רָנָן signifies to drive, to cause to run; related to the root רָנָן is רָנָן, which see.

רָנָן (with רָנָן finis רָנָן) 1) p. n. of a people and district on the

Persian Gulf; 2) p. n. of a people and district in North Arabia. Gent. רָנָן.

רָנָן p. n. of a people, who derive their origin from Javan. See רָנָן.

רָנָן (not used) to glisten, to sparkle, equiv. to רָנָן. See מִדְּהָרָה.

רָנָן (not used) Aram. the same.

רָנָן (def. רָנָן, רָנָן) Aram. m. gold. Heb. רָנָן.

רָנָן (patron. from רָנָן, def. pl. רָנָן) an inhabitant of Dahistan, or of the village רָנָן.

רָנָן (Kal not used) to be astounded, to stare. Niph. to be horrified.

רָנָן 1) to run, to trot (of the horse; 2) figur. to continue its course, i.e. to endure, to be uninterruptedly vigorous. See רָנָן.

רָנָן (pl. const. רָנָן) f. course, trotting, running.

רָנָן see רָנָן.

רָנָן (only Hiph. רָנָן, equiv. to רָנָן, from רָנָן, and identical with רָנָן to dissolve.

רָנָן (Kal not used) equiv. to רָנָן, only intrans. to push oneself along, i.e. to swim; from which Hiph. in abbrev. form רָנָן for רָנָן to drive along. If the Hiph. is not a denom. from רָנָן in the signification of, fishing.

רָנָן (Ketib) m. fisherman.

תַּיָּה *f.* the fishing, fishery.

.. תַּיָּה (not used), equiv. to תַּיָּה to love, to compose love songs. From which תַּיָּה and תַּיָּה.

II. תַּיָּה (not used) to receive, to adopt, to comprehend, to ascertain, used of a vessel steepened out.

תַּיָּה (תַּיָּה, plur. תַּיָּה) masc. 1) love, friendship, an amorous song, caressing; the pl. is especially used in this manner: תַּיָּה תַּיָּה to be intoxicated with love; תַּיָּה time of love; 2) concrete, friend, lover; especially uncle, father's brother, sometimes תַּיָּה stands for תַּיָּה תַּיָּה.

Root תַּיָּה I.

תַּיָּה (pl. תַּיָּה and תַּיָּה) m. basket (comp. modern Heb. תַּיָּה, from תַּיָּה), which receives something poured into it; next, kettle, pot, etc. Root תַּיָּה.

תַּיָּה (according to later orthographists, תַּיָּה), p.n. m. (formed from תַּיָּה beloved). Comp. the classical proper names: Agapetus, Philomenus, Ἀγάπης, Φίλιμον, Ἐρασμος, Erasmus, Carus, and others.

תַּיָּה (formed from תַּיָּה) fem. aunt, origin: female friend, father's sister.

תַּיָּה p.n. m. (the beloved one).

תַּיָּה p.n. m. (for תַּיָּה the beloved of God).

תַּיָּה p.n. m. (the beloved one).

תַּיָּה (pl. תַּיָּה, comp. תַּיָּה, plur.

תַּיָּה) adj. m. in the form of a basket or kettle; next, as a noun: 1) a vessel in the form of a basket to receive figs; 2) name of a herb (a mandarin) or apple, which either has blossoms in the form of a kettle, or which itself resembles a kettle in shape.

I. תַּיָּה (inf. const. תַּיָּה) 1) to be sickly, especially of the sickness of women during their menstruations: hence, תַּיָּה separation for her infirmity; 2) to be sad, down-cast.

II. תַּיָּה (not used), to clothe, indure, from which תַּיָּה.

תַּיָּה adj. m., תַּיָּה *f.*; 1) infirm, sick, especially of a woman during the time of her periodical purification. Hence, Isa. 56:22, something unclean in general; 2) sad, mournful, miserable, i.e. sick at heart.

תַּיָּה (Kal not used) equiv. to תַּיָּה, תַּיָּה to drive, push, cast away; hence, Hiph. תַּיָּה to reject; figur. to wash away (guilt of blood); hence, to purify.

תַּיָּה (after the form תַּיָּה, תַּיָּה const. תַּיָּה) adj. m. but as a noun. 1) sickness: hence, תַּיָּה the sick bed; 2) that which is loathsome, unclean (of food); hence, תַּיָּה "sorrowful meat," Job 6:7.

חָרָה (a form in a higher degree from חָרָה) adj. m. sick, morbid (of the heart), i.e. melancholy.

חָרָה see חָרָה.

חָרָה equiv. to חָרָה to push, to pound (in a mortar).

חָרָה f. name of a bird, according to some, the lapwing; according others, the whoop, or wood-cock; the name arose either from חָרָה stone, and חָרָה lord, i.e. inhabitant of rocks; or from חָרָה cock, and חָרָה. The former is the most probable.

חָרָה (not used) equiv. to חָרָה to be silent, mute; trans. to rest.

חָרָה f. 1) stillness, noiselessness; hence, figuratively for the grave, the region of the dead; 2) p.n. of a place in Arabia; 3) p.n. m.

חָרָה adj. f. (formed from חָרָה) 1) silent, still; hence, figur. submissive, confiding; 2) as a noun, submission, rest, ease; probably it has been formed from חָרָה after the form of חָרָה, and the ח interchanged with the י.

חָרָה (from חָרָה with the adverbial termination חָרָה), adv. still, mute, noiseless, submissive; as a noun, however, it may be derived from חָרָה, and signifies stillness, quietness.

חָרָה p.n. of the well-known city

of Damascus, and is only the rare form for חָרָה.

חָרָה (not חָרָה; past. חָרָה, fut. חָרָה for חָרָה) 1) to tread under the feet (like חָרָה), to subject, related to חָרָה; hence, to rule, as in Gen. 6:8, "My spirit shall not always strive with man" (Auth. Version, "strive with man"); 2) to judge, to decide, which, in the East, is identical with ruling; but in this sense it only occurs in the abbreviated form חָרָה. Niph. חָרָה judging one another, i.e. to dispute, to strive; the same as חָרָה. Hiph. חָרָה, but only in the abbreviated form חָרָה, fut. חָרָה 1) to rule over; 2) to judge, of God and man and every relation, e.g. to procure justice, to punish, to carry through a legal proceeding, etc.; and with חָרָה is almost like Hiph.

חָרָה (past. pl. חָרָה) Aram. the same.

חָרָה (only Keri) m. judgment. Kethib חָרָה.

חָרָה (חָרָה) m. wax, from חָרָה to be soft. The radical of which is found in חָרָה and חָרָה.

חָרָה (fut. חָרָה) to hop, to dance; hence generally to rejoice.

חָרָה (not used) to observe, to look about; especially, proving and searching.

דחף (Aram.) belongs to דחף and דחף.

I. דחף (not used) to tear, to prick (of thorns), related to עדר in the radical; to cut into with the hatchet, from which דחף.

II. דחף to make a circuit, to turn; next, figur. to continue, to endure, like all verbs signifying encircling, making a circuit; trans. to inhabit, to dwell; originally, to move somewhere.

דחף (Aram.) the same, especially in the signification of dwelling; part. pl. דחפין, דחפין.

דחף (דחף; pl. דחפים, דחפים) m. circle of time, period, from דחף II.; next, period of the human age, generation; דחף דחף from generation to generation, i.e. for ever; also, מדר דחף, לדור נדר, לדור דחף. In the signification of generation, the pl. is always דחפים, but דחפים is used only in the phrase דחפים דחפים and in the sense of eternity.

III. דחף (not used) to arrange, to string together, equivalent to דחף, and is to be found in the syllabic root from דחף.

דחף m. a pile of wood, something that is generally properly arranged; comp. דחפה.

דחף (also דחף p.n. of a city not far from Carmel (circuit).

דחף p.n. of a plain in Babel (circuit).

I. דחף (fut. דחף, inf. abs. according to some דחף for דחף) the stamping (of the bull), to thresh, to lead the threshing bull. Niph. דחף; inf. const. דחף pass. from Kal to be trodden down. Hiph. דחף for דחף like often with the ע"ו; the signification is like Kal. Hoph. pass. from Hiph.

II. דחף (not used) equiv. to דחף to spring, to hop; from which דחף, which see.

דחף (Aram.), like דחף I. in Heb.

דחף to push, to drive away, to reject, equiv. to דחף, דחף. Niph. דחף (fut. once דחף for דחף) pass. from Kal; the same as Pual דחף.

דחף (only pl. דחפין), Aram. fem. a table, from דחף, equivalent to דחף to spread out; like דחף is from דחף; hence figuratively, food.

דחף (pause דחף) m. overthrow, fall. Root דחף.

דחף (part. דחף, pass. דחף) Aram. to fear; דחף fearfully. Pi. to frighten, to terrify.

דחף m. millet, gremil. The derivation is obscure.

דחף to push, to beat, to drive; fig. driving on, to hurry; hence דחף driven on, hurrying. Niph. דחף to hurry oneself.

דחק (fut. יִדְחֹק) to press, to oppress.

דחֹק oppressor.

דִּי (const. דִּי, with suff. דִּי; after the form דִּי, דִּי) m. sufficiency; next as an adj., sufficient; with suff. דִּי sufficient for thee, דִּי their requirement. Hence דִּי as is sufficient; figur. according to measure, דִּי for the want, i.e. for: e.g. דִּי for the fire; דִּי for nothing, but also like דִּי so often; דִּי almost like דִּי. The root is דח to suffice, *déu*, like דח to flow, related to דח water.

דִּי (Aram.) origin. like דח demonstr., but in use it is; 1) a relat. pron. for sing. and pl., which; but also at the slightest relation, where in Heb. the mere genit. or no relation is expressed at all externally; e.g. the temple in Jerusalem (דִּי) a stream of fire, דח; דִּי; 2) a relative conj. that, so that, because; it is used in this manner like דח and דִּי; sometimes also where a whole sentence is introduced relatively, דִּי as, since, equiv. to דח; דִּי from the time, when.

דִּי (gold region, gold district) p.n. of a place in the desert.

דִּי (marshy district) 1) p.n. of a Moabite city, for which also דִּי

as an allusion to דִּי; 2) a city in the territory of Judah, for which also דִּי.

דִּי see דִּי.

דִּי masc. a fisherman, in Ketib for which דִּי.

דִּי (not used) to be black, for which דִּי and דִּי, but the derivation is obscure.

דִּי (after the Aram. form דִּי; plur. modern Heb. דִּי) f. ink, probably not even black, since, according to Josephus, the Hebrews used several colors for writing.

דִּי see דִּי.

דִּי see דִּי.

דִּי verb, see דִּי.

דִּי (Aram.) see דִּי.

דִּי m. the judging (originally infin. Hiph. from דִּי); next, trans. 1, the judgment, also when it signifies the assembly of judges; 2) cause of justice, legal punishment, sometimes strife in general. דִּי, דִּי to carry on legal process; דִּי judgment-seat; דִּי to proclaim judgment.

דִּי (def. דִּי) Aram. m. the same.

דִּי (formed from דִּי, const. דִּי) m. judge.

דִּי (Aram.) the same.

דִּי p.n. f. (justice).

דִּי gent. n. from דִּי an Assyrian province, the population of which

was transplanted to Samaria. The def. pl. is **מִצְדֵּי**, according to the Syriac form.

מִצְדֵּי see **מִצְדֵּי**.

מִצְדֵּי (ancient particip. form, from **מִצְדֵּי** m. a watch-tower, fort; **מִצְדֵּי**, **מִצְדֵּי** to erect a place of observation upon the walls.

מִצְדֵּי see **מִצְדֵּי**.

מִצְדֵּי m. origin. the threshing; next, time of threshing. Root **מִצְדֵּי** I.

מִצְדֵּי m. 1) a species of mountain goat, from **מִצְדֵּי** II. 2) p.n. masc. (an antelope, the springer)..

מִצְדֵּי p.n. m. (the same).

מִצְדֵּי (Aram.) dem. pron. m. **מִצְדֵּי** f. this, formed from **מִצְדֵּי** and **מִצְדֵּי**.

מִצְדֵּי (in pause **מִצְדֵּי**) adj. m. oppressed, humbled, miserable; next, also as a subst. The root is **מִצְדֵּי**, and formed therefrom like **מִצְדֵּי**, **מִצְדֵּי**, from **מִצְדֵּי**, **מִצְדֵּי**.

מִצְדֵּי (Kal not used) equiv. to **מִצְדֵּי** to beat down, to bruise; figur. to humble, to oppress. Niph. pass. in the figur. sense. Pl. **מִצְדֵּי** (inf. with suff. **מִצְדֵּי**) to bruise; to trample upon; and also, figur. to oppress. Pu. pass. in both senses; as also the Hithpa. **מִצְדֵּי**, with dagesh replacing the **מ**.

מִצְדֵּי (pl. const. **מִצְדֵּי**) adj. m. ground, pounded; next, figur. pressed down, contrite, e.g. in mind. (**מִצְדֵּי**); but

also, as a subst., that which is ground down, dust. **מִצְדֵּי** **מִצְדֵּי** to turn back to dust (Auth. Vers. = "Their turnest man to destruction!" Ps. 93:3).

מִצְדֵּי (lat. **מִצְדֵּי** Kart) equiv. to **מִצְדֵּי** to bruise, to beat down. Pl. to beat into pieces, e.g. **מִצְדֵּי** bones, Niph. to be beaten, in a figur. sense.

מִצְדֵּי fem. bruising (of the testicles); hence, **מִצְדֵּי** **מִצְדֵּי** wounded by bruising.

מִצְדֵּי (only with suff. **מִצְדֵּי**) m. the beating (of the waves), breaking of the waves.

מִצְדֵּי (after the form **מִצְדֵּי**, only that it appears in the intensive form), adj. m. the humbled, miserable, unfortunate one.

מִצְדֵּי dem. pron. pl. **מִצְדֵּי** and **מִצְדֵּי** these, but also const. with the sing.

מִצְדֵּי (not used) Aram. to penetrate, to bore (of a spit), equiv. to **מִצְדֵּי**; hence, figur. to impress (on the memory), to think, to retain.

מִצְדֵּי (only pl. **מִצְדֵּי**) Aram. m. origin. equiv. to **מִצְדֵּי** m. but also specially the masc. of a sheep, a ram, *sheep*, *cries*.

מִצְדֵּי (def. pl. **מִצְדֵּי**) Aram. m. worthy of being remembered, memorable.

מִצְדֵּי (def. pl. **מִצְדֵּי**) m. equiv. to **מִצְדֵּי**, hence, **מִצְדֵּי** book of record, chronicle..

לָלַח (pause לָלַח, plur. לָלַחִים) adj. masc.

1) to move to and fro, to totter, from weakness; hence, weak, poor, unhappy, humble, and, like all adjs. used also as subst. Root לָלַח.

2) subst. equiv. to לָלַח gate, door (from לָלַח), or elevation, as the ancients explain it.

לָלַח to hop, to spring, with לָלַח to leap over. Piel לָלַח to hop, to spring; also, to leap over, with accus. or לָלַח, without varying the sense.

לָלַח (fut. לָלַחִי) 1) to move to and fro, to hover, equiv. to לָלַח; 2) trans. to raise, to lift up, to draw up. Pi. לָלַח to elevate, to save.

לָלַח see לָלַח.

לָלַח fem. 1) thread-work, threads, so called from the moving of the threads; hence, figur. a lock of hair (comp. לָלַחִים); 2) poverty, neediness; transf. from the first sense; next, also concrete, the poor, the humble; pl. לָלַחִים the humble amongst the people.

לָלַח (fut. לָלַחִי) intrans. to be muddy, dirty, equiv. to the root in לָלַח; next, also trans. to cause mud by stirring with the feet.

לָלַח (with suff. לָלַחִי, as from לָלַח) m. vessel for drawing water up, pail.

Root. לָלַח.

לָלַח p.n. m. (reared by God).

לָלַח p.n. m. (the same).

לָלַח p.n. fem. unhappy, miserable one, or tender; weak one.

לָלַח (pl. לָלַחִים) fem. branch, bough, from its moving to and fro.

לָלַח (1 pers. לָלַחִי, 3 pl. לָלַחוּ, לָלַחוּ for which occurs once לָלַחִי; 1) to move to and fro, to hover, thus equiv. to לָלַח; hence, to suspend, from (לָלַח) something; e.g. לָלַחוּ the legs; 2) tottering, i.e. to be weak, unhappy, low; figur. of the water, shallow; of the eyes, languishing. Niphi. pass. of signification 2).

לָלַח (gourd-place, from לָלַחִים) p.n. of a place in the territory of Judah.

לָלַח (fut. לָלַחִי) to slide along; hence figur. to flow along, to pour down (of the rain): לָלַחִי לָלַחִי = "the house droppeth through" (of rain); to drop tears (from the eyes); to melt, to flow (of the mind).

לָלַח m. a gutter, a gutter from the roof; in Talm. לָלַחִי bleared-eyed.

לָלַח p.n. m. (the swift-one).

לָלַח (fut. לָלַחִי) to glow, to burn, to kindle, with לָלַח; figur. of arrows, the lips; next transf. to hotly pursuing, with לָלַחִי or the accus. Hiph. to kindle (fire), to become hot (e.g. with wine).

לָלַח (Aram.) the same.

לָלַח (originally inf. Pi.) fem. fever (burning).

דָּלַת (dual דְּלָתַיִם, const. דְּלָתַי, pl. דְּלָתוֹת, const. דְּלָתוֹת, fem. gate, door, the dual signifies a folding-door, double door, but also a gate consisting of two parts; figur. wing of a door (דְּלָתוֹת); side or column of a scroll resembling a door. The root is דָּלָה in the signification of pending, as the door hangs on its hinges.

דָּם (const. דָּם, with suff. דָּמִי, דָּמָה, pl. דָּמִים) masc. 1) blood: אָכַל דָּם to eat with the blood; דָּם נָקִי innocent blood; next also, guiltiness of blood, murder; the pl. especially is used so: e.g. עֵיר דָּמִים town, house, man, of blood, i.e. of murder. The noun appears to be primitive, and the verb דָּמָה derived therefrom; 2) juice, of grapes; figur. (only Ezek. 19:10, דָּמָה), sap, freshness of life; if the reading is not דָּמָה.

I. דָּמָה (fut. דָּמָה, imp. דָּמָה) to be placed in relation to something; next, to be similar, alike, always const. with ל and אֵל; therefore, דָּמִיתִי Jer. 6:2, does not appear to belong to this root. Niph. to be compared, to become alike; const. with the accus. or ב. Pi. דָּמָה to compare, with ל and אֵל to recite in parables (related to מִשָּׁל) to contemplate something

(evil) against somebody with ל. Hith. דָּמָה to compare oneself, with ל somebody. The root is דָּמָה.

II. דָּמָה equiv. to דָּמָה to cut off, hence to annihilate, to make an end of; figur. to cease; e.g. my eye weepeth and ceaseth not וְלֹא תִדָּמָה. Niph. (only pret. and inf.) pass. to be destroyed, of nations, towns, and countries.

דָּמָה (Aram.) equiv. to דָּמָה I.

דָּמָה (for דָּמָה from דָּמָה) fem. a hermitage, seclusion, a place of deathlike stillness. Comp. דָּמָה above.

דָּמָה f. likeness, similarity; hence, image, figure, pattern; adv. like, as.

דָּמָה and דָּמָה masc. stillness, quiet; אֵל דָּמָה לָּהּ "be not still" (Ps. 83:1) דָּמָה יָמֵי rest of days, i.e. best days.

דָּמָה masc. equiv. to דָּמָה image, likeness.

דָּמָה 3 pers. pl. דָּמָה, fut. דָּמָה, דָּמָה, pl. דָּמָה, דָּמָה, which may be also the fut. forms of the Niph.; 1) to be quiet, to be silent, either from horror and amazement, from pain and grief, or from quiet submission; with ל to appear silent before somebody; next, like דָּמָה, to cease; 2) equiv. to דָּמָה II., to destroy, to annihilate, generally

only in Niph. Niph. דָּמָם (fut. דָּמָם, דָּמָם, pass. of signification 2; דָּמָם stands for דָּמָם. Pi. דָּמָם to make silent, to appease. Hiph. דָּמָם to destroy.

דָּמָם f. stillness, דָּ קול or דָּ קול voice of stillness, stillness in voice, i.e. a soft voice.

דָּמָם (not used) to manure, probably secondary from דָּמָם.

דָּמָם m. manure, dung. The root is of uncertain extraction.

דָּמָם (place of manure), p.n. of a city in the territory of Zebulun.

דָּמָם (future דָּמָם) origin. to flow, to run; hence, to weep, to shed tears.

דָּמָם m. tear, only from the juice of olives and grapes.

דָּמָם (pl. דָּמָם) fem. tear; collect. tears.

דָּמָם belongs to דָּמָם, see under דָּמָם.

דָּמָם (also with the dagesh analysed דָּמָם) p.n. of the city of Damascus, capital of Syria. According to the Arab. place of industry, from דָּמָם to be industrious; once דָּמָם occurs for דָּמָם a native of Damascus.

דָּמָם m. damask, silk stuff, so called from דָּמָם the place where it was manufactured.

דָּ 1) p.n.m. (judge); 2) p.n. of a

city, formerly לָישׁ so called by the Danites.

דָּ (Aram.) demonst. pron. m., דָּ f. this one; דָּ equiv. to דָּ so, thus, origin. like this: דָּ like דָּ for this; דָּ אָרְרִי דָּ like אָרְרִי דָּ upon this.

דָּ see דָּ.

דָּ (not used) to be soft; the syllabic root is also to be traced in דָּ.

דָּ (lowliness) p.n. of a city in the territory of Judah. The root is דָּ to be lowly.

דָּ (place of spoil), p.n. of a city in Idumæa; equiv. to דָּ, from דָּ to despoil.

דָּ (habitation of the ostrich), p.n. of a town in the territory of Judah.

דָּ p.n.m. (God is judge). For דָּ occurs also דָּ.

דָּ (origin. inf. plur. דָּ) masc. the knowing, knowledge. The root is דָּ. דָּ one perfect in knowledge.

דָּ (inf. f. from דָּ), knowledge.

דָּ imper. from דָּ which see.

דָּ p.n.m. (confidence of God), once דָּ occurs for it, which is the same.

דָּ (fut. דָּ) originally lengthened from דָּ to tread down; transf. to extinguish (of a light). Niph. figur. of the drying up of water. Pu. דָּ

figur. to be extinguished, destroyed. See דער.

דער see דער.

דער (inf. from דער; therefore sometimes const. with the accus.), fem. knowledge, insight, wisdom; דער to possess knowledge; דער unintentional, unawares.

דער (not used) to provoke, mock, blaspheme, the root is to be traced in דער.

דער (pause דער) m. mockery, blasphemy.

דער to push, to drive, to press, e.g. to drive violently (cattle), to knock violently at (ער) the door; the root is found also דער, דער, דער, דער. Hith. to push oneself against (ער) the door.

דער (a drove of cattle), p.n. of a city in the desert; now called El-Tobbacha.

דער adj. m. דער fem. to be bruised, pounded (in small particles); hence, fine (of dust), or dust itself; figur. tender, thin, consumptive, soft, etc., in contrast to fat, strong, and full. Root דער, which see.

דער m. thinness, concr. that which is thin, a veil, a thin covering.

דער (place of palms), p.n. of a district in Arabia.

דער (fut. דער equivalent to דער); 1)

transf. to pound, to beat in pieces, to bruise; 2) to be bruised. Hiph.

דער (inf. דער and דער) fut., with suff. דער stands for דער to pound, to bruise; inf. דער used as an adv. thin, fine. Hoph. pass.

דער (3 pers. pret. plur. דער for דער) Aram. equiv. to דער in Heb.; Af. דער (3 pers. fem. דער; 3 pers. plur. דער, fut. דער) to pound, to bruise.

דער (fut. דער) to pierce, to bore through, to stab. Niph. to be pierced. Pu. דער the same; figur. also of death from hunger. The root is also in דער, דער.

דער p.n. m. (equiv. to דער) lance-bearer.

דער masc. pearl, so called from its brightness. See דער.

דער (Aram.) masc. equiv. to דער in Hebrew.

דער see דער.

דער (not used) equiv. to דער found under דער to tear to pieces; figur. the heart, to rend the mind with pain.

דער (const. דער) m. destruction, pain, grief.

דער (not used) to pierce (with a pointed instrument), to plough up (arable land), related to דער, which see.

דער (pl. דער) m. goads (a point-

ed. instrument for driving on the cattle).

𐤀𐤓𐤕 (not used) equiv. to 𐤀𐤓𐤕 to pace,
to tread; from which, 𐤀𐤓𐤕𐤕 a
step, stairs, degree.

for which once the contraction $\mathcal{P}^{\dagger}$.

דרום m. south, meridional country.

The derivation is obscure. Probably the root is **קנף**, *equin*, to Aram. *deram*, to glow, to seeth, to burn.

מִרְרָה m. the running, hovering about;
hence—1) wild, roving, bird; 2)
freedom, unshackled; מִרְרָה
myrrh of freedom, i.e. myrrh flow-
ing by itself. See מִרְרָה.

𐎧𐎠𐎼𐎿 p.n. m. (Darius, king Darius.)

שֶׁרָא see **שָׂרָא**.

יָרַךְ (fut. יִרְרַךְ), equiv. to יָרַג to pace,
to ascend; next, to tread; with
אָ to tread upon; with טָ to tread
forth; with עָ to tread forward;
sometimes also, to tread to pieces.

To tread the bow, i.e. bend the bow; for which also sometimes יָנַן, נָנַן, with יָסַב, to press. הָרַה, נָנַן, and יָנַן only, to press. Hiph. הָרַה 1) to cause to tread; with לָךְ, to lead; but also with the accus.; to tread the tongue; i.e. to let it run. 2) to overtake; to reach, according to the Aram. use.

תָּרַח (dual תָּרַחִים, pl. תָּרַחִים, const.

יָדָהּ) com. walk, way (as action, like הִלֵּךְ, הָלַךְ, לָקַח, to take a walk, to go a way; next, concrete, the road which one treads upon, e.g. הַדֶּרֶךְ הַמֶּלֶךְ the king's road, i.e. the high way. To go the way of all flesh, i.e. to die; figur. 1) manner, mode, way, walk of life; 2) path appointed for some one, i.e. fate, destiny.

דַּרְחָמָא (only plur. דַּרְחָמָא) masc.
a drachma, a Persian gold coin.

וַיִּשְׁמַע see under וַיִּשְׁמָע, where the verb
is already explained..

piṇḍa is the complete form for
piṇḍa, which see.

דָּרָן (plur. with suff. דָּרָנֵי) Aram.
com. equiv. to the Hebrew דָּרָן
arm. See דָּרָן.

דְּרָגָה p. n. m. a secondary form of
דְּרָגָה.

פִּרְקָן p. n. m. (bearer); from **פָּרַק**,
equiv. to **פָּרַע** to bear.

רָר (not used), only found in the derivations רָר and רָר. 1) to glimmer, to shine, which root may be traced in רָר, רָר. From which רָר. 2) to rove about, like רָר and רָר, which words have the same signification. From which רָר, which see.

דָּרַשׁ (fut. יִדְרֹשׁ) origin. to tread down,
related to **דָּרַשׁ** Aram.; or, to cut
in; to cut through, related to the

root in שׁוּדָּן: hence—1) to penetrate into a matter, to press on somebody, to request, to search (comp. the etymology of שׁוּדָּן to study); 2) to seek, to search, to enquire, to ascertain, and generally to concern oneself about something. The construction is manifold: שׁוּדָּן to seek out (a place), to enquire after (at somebody's), to enquire of (oracles and idols); שׁוּדָּן to press on some one with a request; שׁוּדָּן to visit; שׁוּדָּן to seek after; שׁוּדָּן to request, to enquire; שׁוּדָּן to ask through or from some one, etc. Niph. pass. to be sought, searched; or, reflexive, to be entreated. Pi. only inf. שׁוּדָּן for שׁוּדָּן.

שׁוּדָּן originally, to be fresh (comp. the root in שׁוּדָּן; next, to sprout. Hiph. שׁוּדָּן to cause to spring forth, vegetate.

שׁוּדָּן m. grass, green, verdure.

שׁוּדָּן to become fat. Pi. to make fat; hence, of sacrifices to be considered acceptable; figur. to anoint. Pu. to become fattened, satiated. Hothp. שׁוּדָּן to become fat, satiated, of the sword. See שׁוּדָּן.

שׁוּדָּן (pl. שׁוּדָּן) adj. m. fat, full of sap, vigorous.

שׁוּדָּן (with suff. שׁוּדָּן) m. 1) fatness, nutriment; 2) ashes from the fat

of the animals of sacrifices, or from carcases; hence different from שׁוּדָּן.

שׁוּדָּן Pi. denom. from שׁוּדָּן; 1) to turn into ashes, or become ashes; 2) to clear ashes away. The denom. Pi. forms may receive both significations.

שׁוּדָּן (const. pl. שׁוּדָּן) fem. law, edict; the etymology is uncertain.

שׁוּדָּן (def. שׁוּדָּן) Aram. the same.

שׁוּדָּן (def. שׁוּדָּן) Aram. m. grass, herb, equiv. to שׁוּדָּן.

שׁוּדָּן (def. plur. שׁוּדָּן) Aram. m. teacher of the law, judge; formed from שׁוּדָּן.

שׁוּדָּן (also שׁוּדָּן) p. n. of a place in Northern Samaria (double well)

שׁוּדָּן p. n. m. (Fontanus).

ה

ה called הָ he, as a numeral 5; but thus הָ 5000. As a guttural it interchanges with הָ, הָ, עָ, e. g.

הָרָה-הָרָה, עָנָן-הָנָן, אָבִין-הָבִין,

הָלֵם-הָלֵם, אָרֵם-הָרֵם, but while

it interchanges with הָ and עָ, it corresponds also with הָ, כָ, and יָ:

e. g. הָרָה-הָרָה, עָנָן-הָנָן,

מָהֶמֶר-הָרָה, and since like הָ in the

beginning of words it is only as an

aspirate, it interchanges with the vowel-letters.

הָ enclitic particle, the most fre-

quent and common to denote direction. Its use is twofold: (a) in nouns, and non-personal objects it is mute: e.g. שָׁמְרָה towards Samaria; הָהָרָה towards the mountain. If the terminating vowel of the noun is quiescent, it vanishes altogether by the addition of this particle, e.g. אֶרֶצָה, אֶרֶץ, מוֹתָה, מוֹתָה, מוֹתָה, מוֹתָה, sometimes the nominal vowel of the root is abridged, like הָרָה from הָר, or contracted, like שְׁכֻמָּה from שְׁכָם, or loses the accent, like in צוֹעֲרָה, אֲהֵלָה; it is joined to constructive as well as to absolute nouns; e.g. מְדֻבָּרָה, מְדֻבָּרָה from the constructives מְדֻבָּר, מְדֻבָּרָה; also to nouns fem. by adding ת: as מְרֻתָה from מְרֻתָה. In nouns terminating הָ this enclitic particle is joined after the dropping of the terminating letter: e.g. מְפֻתָה downwards, from מְפֻתָה declining; מְעֻלָה upwards, from מְעֻלָה rising: (b) in verbs to denote the purpose, hence only in the fut. and the imper., and even there in the short forms: e.g. אֲמַרָה, אֲמַרָה (אֲמַר), אֲמַרָה, אֲמַרָה (אֲמַר), אֲמַרָה (third pers.), אֲמַרָה (from אֲמַר), and in the imperatives אֲמַרָה, אֲמַרָה, אֲמַרָה, אֲמַרָה. Like in the nouns,

the ה־ is not used in roots terminating with a vowel, and only exceptionally occurs in the forms אֶהְיֶה (from אֶהְיֶה = אֶהְיֶה), נִשְׁמָעָה (from נִשְׁמָעָה), צִאָה (from צִאָה).

ה abbrev. from הַל is closely connected with the noun, and is originally a demonstr., but generally used as an article. The original ל, which never appears, is replaced by the *dagesh forte*; e. g. הַמִּדְבָּר, הַנֶּאֱמָר, or it entirely vanishes when the first letter has no vowel; e. g. הַמִּבְרָשׁ, הַצִּפְרָדִּי, or when it is a guttural; e. g. הַחֵיל, הַחֵיט, sometimes before, gutturals we find הָ or הֶ; e. g. הָעֵם, הַרְחוֹק, הָאָרֶץ, הָעֵפֶר, הַחֶבֶם.

וֵי interr. pron. introduces a question equiv. to הִי, whether direct or indirect, whether an affirmative or a negative answer is expected. Preceding gutturals, it sounds וֵי; e.g. הֵאָלֵךְ (or הֵי; e.g. הֵחָדָשׁ); also before י, like הֵיִיטֵב, and where the first letter has no vowel, e.g. הֵמֶשֶׁל. Before נ, it has sometimes וֵי, e.g. הֵאָתָם.

הָ, הֵ, see הָ, הֵ.

נִיִּי Aram. interj. behold ! origin. demonst.

𐤊𐤍 interjection, here! i. e. behold!
See **𐤊𐤍**.

תנח (Aram.) the same תנח see, like תנח.

תנח (compounded from תנח and תנח) interj. ah! ah! exclamation of joy, or triumphant shout.

תנח see תנח.

תנח (pl. only תנח) m. an offering, a burnt offering; comp. תנח.

Root תנח.

תנח (fut. תנח) to breathe, to wave (in the Talm. to steam); fig. to be vain; orig. like a transient breath, or also to act vainly, to hope vainly, to pursue idolatry. Hiph. to make vain, to incite to idolatry.

תנח (const. תנח after the form תנח, with suff. תנח, pl. תנח, const. תנח) m. 1) breath, but also a vapour; next as a figure of transiency, nothingness, vanity; and in this sense also, idols, and idolatry; 2) adv. vainly, in vain, i. e. the subst. is used as an adv.; 3) p. n. m. (transiency).

תנח see תנח.

תנח (not used) to be hard, equiv. תנח, which see.

תנח (only pl. תנח) ad. (from תנח) stony, hence pl. ebony, so called from its hardness.

תנח (rare) to divide, to cut to pieces, especially to divide into parts; hence תנח, to divide the heavens into certain departments,

according to the system of astrologers.

תנח p. n. m.

תנח (not used) equiv. to תנח, to speak; to pronounce softly, to whisper; next also of the soft language of the heart. The same root is traced in תנח.

I. תנח (fut. תנח) 1) to murmur, to sound dull; e.g. of the plaintive sound of the harp, of the cooing of the dove, of the sighing of lament, of the whispering sorcerer, of the rolling thunder; 2) to speak, to sing, of audible intelligible sounds; 3) of the soft tones of the heart; to think, to contemplate, especially if it is done with inward vivacity. Poel תנח, but only inf. תנח, if this inf. is not to be derived from II. תנח or תנח. Hiph. only particip. תנח, to murmur, to whisper (of a sorcerer).

II. תנח (inf. תנח) equiv. to תנח, II. to divide, to separate dress; next, figur. to remove (the violent tempest). Po. (according to some) only inf. תנח, to separate.

תנח masc. murmuring, whispering; hence lament, complaint; next the rolling sound of thunder, inward emotions of the heart, quite like the verb

הַהֲנֵה f. soliloquy of the heart, thought.

הַנִּי p. n. m.

הַנִּי (with suff. הַנִּי) m. equiv. to הַנִּי, inward lament, emotion (of the heart).

הַנִּי (const. הַנִּי) m. 1) the dull sound, especially the soft motion of the harp; (synon. הַנִּי), hence a kind of music, either subsiding tones as a pause, or a particular kind of music; 2) like the verb, meditation, contemplation, thought.

הַנִּי adj. m., הַנִּי f., suitable, appropriate, fitting. See הַנִּי.

הַנִּי (not used) equiv. to עָנָן, to surround closely: hence figur. to fit exactly.

הַנִּי (not used) to flee, after the Arab.

הַנִּי 1) p. n. f., flight, fugitive; 2) p. n. of a district on the Persian Gulf, from which the gent. noun הַנִּי, pl. הַנִּי (from הַנִּי) the people of that district. הַנִּי Arab. Heg'r, as was formerly called the present province Bahrein.

הַנִּי m. equiv. to הַנִּי, shout of triumph, cry, from הַנִּי to sound, which see.

הַנִּי (only pl. הַנִּי) Aram. m. royal council, council of state; probably also a priest appointed over the state papers, after the Persian *Dibir*.

הַנִּי (not used) equivalent to הַנִּי, to raise the voice loudly, to sing, and related to הַנִּי. Comp. הַנִּי.

הַנִּי p. n. of a Syrian deity, then also a masc. name in general.

הַנִּי p. n. masc. (Hadad is the help).

הַנִּי p. n. after the Targum, contraction from הַנִּי; according to others, the p. n. of a place.

הַנִּי to seize, to lay hold of, to stretch out (the hand) for seizing, just as יַד is to יָד; comp. hand and *pre-hand-ere*.

הַנִּי (for הַנִּי, הַנִּי) p. n. of a country, India.

הַנִּי p. n. of an Arabian population, the Aromites, between the Himjarites and the Sachalites.

הַנִּי p. n. m. (the joyful one), shouting with rejoicing, in a parallel passage הַנִּי.

הַנִּי equiv. to הַנִּי to trample upon, with הַנִּי to tread down,

הַנִּי (not used) equiv. to הַנִּי (under הַנִּי), to stamp down, to stamp down with the feet.

הַנִּי (only const. הַנִּי) m., origin. something that is stamped down; hence הַנִּי that which is trodden upon with the feet, i. e., footstool, steps; compare Aram. הַנִּי stool, from הַנִּי to tread.

הָרַם (Peal not used) to cut asunder.

Pa. הָרַם to cut to pieces.

הָרַם (only pl. הָרָמִין) Aram. m. piece, ruin.

הָרַם (pl. הָרָמִים) m. myrtle. The etymology is obscure.

הָרַסָּה p. n. fem. (myrtle), the former name of Esther.

הָרַף (inf. הָרִיף) to push away, to push back, to eject.

הָרַר (fut. יִהְיֶה) origin. to shine; next figur., to be magnificent; transf. to honor, to decorate, to glorify; comp. הָרַר. Niph. נִהְיָר to be honored, glorified. Hith. to shew oneself glorious.

הָרַר (Aram) the same. Pa. to honor, to glorify.

הָרַר (pl. הָרָרִים) m. brightness, ornament, highness; hence, of God, majesty, glory.

הָרַר (later) masc. ornament. הָרַר מַלְכוּת ornament of the empire, equiv. to אֶרֶץ הַצִּבְיִים land of beauty.

הָרַר p. n. m. (majesty, glory).

הָרַרָה (fem. from הָרַר, const. הָרַרְתָּ) fem. the same, especially of the splendour of a feast.

הָרַרְעוּר p. n. m. (is another reading for הָרַרְעָה).

הָרָה interjec. woe, from which אָרָה arose.

הוּ see הוּ.

הוּא (pl. הֵם, הֵמָּה) person. pron. he,

and the plur. they, origin. it is a demonstr., especially God is so called; with the article הַהוּא it signifies that one, after the noun or pronoun it is either translated "self," or it remains untranslated and strengthens the preceding pron., sometimes it stands for the copula "is"; the pl. הֵם is abbrev. from הוּם, like אֵתָם from אֵתָהֶם which is seen in the Aram. That הוּא was originally a gen. com. and is also used for the later הֵיא is known by the grammar.

הוּא (Aram.) the same.

הוּא (imper. הִוֵּא, fut. יִהְיֶה, contr. from יִהְיֶה) equiv. to הִוֵּה. 1) to thrust down (according to the Arab.), as the most modern explain; but better is the original signification, to wave: hence, הוּא אֶרֶץ wave down upon the earth; 2) to be, originally to breathe, to live.

הוּא (also הוּוּר; fut. יִהְיֶה = יִהְיֶה; pl. לִהְיוּ m., לִהְיוּ f.) Aram. to be, like the Heb. הָיָה.

הוּב (not used) to roast, to burn.

In the Aram. Pa. הִבְהִיב to roast. See הִבְהִיב.

הוּד (not used) 1) equiv. to הוּד to sound, to sing; hence, to praise, to exalt; 2) like הוּלֵל to shine; hence, to bloom.

הור m. 1) shouting, with joy; as, **קול הור** rejoicing of the voice; 2) brightness, glory, ornament; figur. transf. to bloom, freshness of youth; 3) p.n.m. youthful appearance. Comp. **אֲתִיהוּד**, **אֲבִיהוּד**.

הור־נָה p.n. m. (fame of God), from **הור־נָה**.

הור־נָה p.n. m. (the same).

הור־נָה p.n. m. (glory of God).

הור־נָה p.n. m. (majesty of God).

הִנָּה (part. **הִנָּה**, imper. **הִנָּה**) equiv. to **הִנָּה**, origin. to blow, to breathe, aspirate (like **נָשָׁם**); hence—1) figur. to live, to be, to exist; 2) to desire, to pant for something, *aspirare ad aliquid*, if not in this sense, a secondary form of **אָנָה**; 3) to breathe the last, expiring; hence, to perish, to die.

הִנָּה (pl. **הִנָּהוֹת**) f. 1) desire, lust (from **הִנָּה** 2); 2) perishing, death; hence figur. perishableness.

הִנָּה f. equiv. to **הִנָּה** 2, destruction.

הור־נָה p.n. m. (God of the multitude).

הוי interj. woe! equiv. to **אוי** exclamation of sadness, threat, and exhortation; once **הוּ** occurs for it. **הוי** (only fut. **הִיָּה**, inf. **הִיָּה**), Aram. to go; it is not connected with **הָלַךְ**.

הולָלָה (only pl. **הולָלוֹת**) f. folly, madness. The termination **וֹת**—appears only to be a secondary form

from **וֹת**—, and is, therefore, the sing., just as **עולָלוֹת**.

הולָלוֹת f. the same.

הִלָּם see **הָלַם**.

הוֹם equiv. to **הָמָה**, **הָמָה** to roar, to make a noise, to throw things into confusion (by uproar, alarm).—Niph. (fut. **יִהָמֵם**) to get into confusion, uproar. Hiph. to cause a noise, an uproar; from Kal only the pret. occurs; from Niph. and Hiph. the fut. only.

הוֹמָם p.n. m. (confusion), from which also **הִימָם**.

הוֹן (Kal not used) 1) equiv. to **אָנָה** 1. to blow, to breathe; hence, like in **הָבַל** figur. to be vain; in Hiph. **יִהְיוּ** to make vain, to act foolishly; 2) equiv. to **אָנָה** 2 and **עָנָה** to earn, to gain—in this sense it is only a secondary form of **אָנָה**.

הוֹן (pl. **הוֹנִים**) masc. equiv. to **אָוֶן** wealth, riches; hence value: e.g. **הוֹן קָלָא** without value; or sufficient property, sufficiency in general.

הוֹץ (not used) equiv. to **חָצַץ** to cut to pieces, to divide; from which **הוֹצֵן** a weapon.

הור־נָה (pl. const. **הור־נָה**) m. 1) equiv. to **הַר** mountain; hence **הור־נָה עָד** (according to some readings) the everlasting mountains; like **נְבָעוֹת עוֹלָם** 2) p.n. of two mountains

הַיָּדוּעַ p. n. m. (knowledge of God).

הַיָּעוּץ p. n. m. (salvation; help).

הַיָּשׁוּעָה p. n. m. (salvation of God).

הָיָה (Kal not used) to persecute, to hate. Pl. הָיָהוּ to hate violently, to rush upon somebody in a persecuting spirit; const. with עַל.

הַיָּוֵעַ p. n. m. (the saved one).

הָיָה (rare) to gape, gaping (as intoxicating sleep.)

הֵי interj. like הֵי woe! next also as a subst.

הֵיאָה (pl. הֵיאָה, הֵיאָה) pers. pron. f. she, sometimes also a neuter, it; as manifold in its use as הֵיאָה. The pl. הֵיאָה arises from הֵיאָה.

הֵיאָה mas. (shout of joy or victory) from הֵיאָה which see.

הֵיאָה (only pl. הֵיאָה) f. a choir, a choir of singers. The form is without analogy.

הֵיאָה (fut. הֵיאָה, apoc. הֵיאָה, inf. הֵיאָה, later הֵיאָה) orig. to breathe, but commonly: 1) to be, either signifying to exist, live, or to be located somewhere; or to be, connecting the subject with the predicate. With הֵיאָה of the person: to belong to, to serve for something; with הֵיאָה to take one's part; connected with the inf. of another verb, it signifies to be, in order to do something, it must; or one intends to do; 2) to be called into

existence, to arise, to become (with הֵיאָה or accus.) הֵיאָה to become a man, i.e. to conduct oneself as a man, sometimes to be allotted to a man, to be married; 3) to happen, occur. Niph. הֵיאָה happened, the wish has occurred, i.e. fulfilled; to be done for, e.g. "I was done for (הֵיאָה) and I became sick" (Dan. 8:27); "the sleep was gone (הֵיאָה) from him." (Dan. 2:1.)

הֵיאָה (Keri for הֵיאָה) f. destruction, death (from הֵיאָה equiv. to הֵיאָה 3.) הֵיאָה conj. equiv. הֵיאָה how, especially in modern writings.

הֵיאָה (const. הֵיאָה, pl. הֵיאָה) com. a palace, a temple, sometimes only the superior part of the temple, a castle; poet. of heaven as being the palace of the world.

Root הֵיאָה.

הֵיאָה (def. הֵיאָה) Aram. com. the same, especially royal palace.

הֵיאָה m. splendour; next, bright star, the morning star. Root הֵיאָה. Another form הֵיאָה belongs to הֵיאָה and is the imper. of the Hiphil, which see.

הֵיאָה see: הֵיאָה.

הֵיאָה p. n. m. (destruction).

הֵיאָה p. n. m. (faithful one), equiv. to הֵיאָה particip. of: הֵיאָה.

הֵיאָה m. name of a measure for fluids.

The root הֵיאָה or הֵיאָה is only a second-

clary from of **הו** or **הו**, which see, and signifies to contain.

הו (not used) to contain, to receive; equiv. to **הו**, **הו**; Aram. **הו**, from which **הו**.

הו only occurs once in the form **הו**, which stands for **הו**, probably extended from **הו**=**הו** and belongs to **הו** which in Hiph., with **הו**, signifies to decide upon something.

הו f. recognising, distinguishing, e.g. **הו**, of the person, partiality in judgment.

הו 1) demonstr. particle, forming the foundation to **הו**; and for the article; from which arose **הו**, the verb **הו**, and the adv. **הו**. The original signification is: there, yonder, far off; 2) the Heb. art. for which see **הו**; 3) the interrog. particle, which always changes into **הו**, and once (Deut. 32:6) occurs in its complete form.

הו formed from **הו**, but only with the **הו** of motion, **הו** to: yonder side, further off, used of place as well as of time: **הו**, from thence, and further; **הו**, from the other side of. From which the Niph. **הו**, to be distant; the particip. of which is **הו**, distant.

הו (only pl. **הו**) m. rejoicing,

song, feast of joy (of the vintners,, origia. praise..

הו demon. prom. com. this. The complete form is:—

הו m., **הו** f., this; both, however, pointing to something at a distance; comp. from **הו**, **הו**, **הו**, where **הו** indicates the distance.

הו (pl. **הו**) m. step, walk, pace.

הו (formed from **הו**) f. 1) walk, march; 2) manner, system; 3) caravan.

הו (fut. **הו**, but **הו** belongs to **הו**; inf. **הו** 1) to go, in the most versatile applications, and also of inanimate objects; e.g. of the spreading of a report, of the stretching of territory, of driving, of a vessel, flowing, streaming, etc.; also of the continuation of action. In this last sense **הו** is connected with the word expressing the action continued: as **הו**, or **הו**, or **הו**; 2) either to walk, i.e. to live, to follow; with **הו** or the accus.; of the way which one walks; or in the sense of going away, disappearing, dying. In the first sense, the place to which one is going is const. with **הו**, **הו**, and accus., seldom with **הו**; with **הו** it signifies to enter, with accus. it signifies also to

march through; with **ה** to go with something; with **עם**, **את**, to have intercourse with somebody; **ה' אחריו**, to follow. Niph. **הִתְהַלֵּךְ**, to vanish. Pi. **הִלְךְ**, to walk along, *grassari*. Hiph. (only part. **מְהַלֵּכִים**) to lead, otherwise, however, only formed from **הִלֵּךְ**. Hith. **הִתְהַלֵּךְ**, to walk by oneself, sauntering (hence **מְתַהַלֵּךְ**, wanderer); next to live, to conduct oneself, especially of walking before God (a pious life).

הִלְךְ Aram. the same. Pa. **הִלְךְ**, like **הִלֵּךְ**. Af. **אִתְהַלֵּךְ**, like Hiph.

הִלְךְ masc. 1) walk, procession; 2) concr. a traveller.

הִלְךְ Aram. m. money to pay for the road, toll.

הִלֵּל (fut. **יִהְיֶה**, inf. **הִלֵּל**, with suff. **הִלְלוּ**)

1) to shine; hence also fig. to boast.

In this sense the part. **הוֹלֵל** boaster, bragger, a fool, if it does not stand for **מְהוֹלֵל**, and derived from Poel;

2) to echo, to sound (related to **צִלֵּל**). Pi. **הִלֵּל** to sing, especially praises, to laud, to praise, with

accus. or with **לְ**, **בְ**. Pu. pass. to be praised, to be sung; particip.

מְהִלֵּל worthy of praise (of God).

Poel **הוֹלֵל** to make a fool of (comp. Kal 1). Poel pass. hence particip.

מְהוֹלֵל one acting foolishly. Hiph. to diffuse light, i.e. to shine. Hith.

to prove oneself worthy of praise, to boast of (**בְ** or **עַם**), a subject. Hith-poel to feign folly, the two principal significations of the root are closely connected, inasmuch as the latter is the figurative idea of the former.

הִלֵּל p. n. m. (the praiseworthy one).

I. **הִלֵּךְ** originally to beat down; next, to strike, to push, to pound, to bruise; figur. to be beaten down by wine, i.e. to be drunk; of the dispersion of an army, etc.

II. **הִלֵּם** (not used) equiv. to **הִלֵּךְ** to be hard. From which **יִהְיֶה לֵם**, which see.

הִלֵּם (**הוֹלֵם**) m. a blow, a push.

הִלֵּם p. n. masc. (*Malleolus*, one that strikes on the anvil).

הִלֵּם (formed from **הִלֵּךְ** with the termination **־ם**) adv. of place: hither, **עַד הֵן** unto, hither, or without sense of motion, here.

הִלְמוֹת f. orig. abstract, the striking, but also concrete, a hammer.

הִלֵּם p. n. of a place (multitude, wealth, comp. *Turba* in Spain, and *Copia* in Italy).

I. **הִלֵּם** (after the form **הִלֵּם**, only pl. with suff. **הִלְמוֹתָם** for **הִלְמוֹתָם**) m. tumult, noise, assembly of people.

II. **הִלֵּם** (with **הֵן** parag. **הִלְמוֹתָם**) pl. from **הִלֵּם** they, and is used like the sing., sometimes even for the fem., or also for the verb subst.

הִמָּה (fut. הִמָּה, part. f. הוֹמָה and הוֹמִיָה) to hum, to break forth in sound, e.g. of the growling of the bear, the snarling of the dog, the cooing of the dove, sighing of man, the clang of instruments, the spashing of rain, the rolling of a carriage, the buzzing of a mob, moaning of the heart (from anguish, etc.); הוֹמִיָה the noisy one, i.e. the street; הוֹמָה נֶשְׁכָּר the intoxicating drink confuses; figur. staggering, to be giddy, to reel.

הִמָּה see הִמָּה.

הִמָּה see הִמָּה.

הִמָּה (const. הִמָּה, with suff. once הִמָּה where the is shortened, pl. הִמָּה) com. 1) noise, tumult, multitude, in the same manifold significations as the verb; 2) p.n. from הִמָּה which see.

הִמָּה (also הִמָּה) Aram. person. pron. pl. they, like the Heb. הִמָּה.

הִמָּה p. n. masc. (dominion of Amon).

הִמָּה p. n. of a city in the vicinity of הִמָּה so called in the prophetic vision.

הִמָּה f. the noise of the viol.

הִמָּה (not used) to associate, to assemble, the Root may again be traced in הִמָּה: next, to accumulate.

הִמָּה (also הִמָּה) fem. multitude,

troop; hence הִמָּה noise of a multitude.

הִמָּה (in the pret. only once הִמָּה; fut. הִמָּה) to confuse, to set in motion (by fright), i.e. in confusion, or without the secondary idea of confusion, e.g. to set the wheel of a waggon in motion הִמָּה. Fig. to destroy, to uproot, origin. to rout through confusion.

הִמָּה p. n. of a Persian.

הִמָּה (according to the Ketib הִמָּה) Aram. m. bracelet, *μανιάνης*, but the Greek origin cannot be proved.

הִמָּה (not used, and only supposed to be connected with the following הִמָּה) to break, to crush.

הִמָּה (only pl. הִמָּה) m. something broken off, the branches of a tree. The Targ., LXX., etc., have analysed the pl. in הִמָּה.

הִמָּה (not used) equivalent to הִמָּה to twist, to plait, from which it is a softened form. Herefrom הִמָּה = מִמָּה.

I. הִמָּה plur. from הִמָּה, also הִמָּה and joined with בִּכְלָם, the original form appears, e.g. הִמָּה, הִמָּה, where the connection with ל forms an exception; since הִמָּה differs from הִמָּה so that the former is only a prepos., on account of, therefore, equiv. to הִמָּה.

II. הִמָּה (with makkaph הִמָּה) a demonst.

particle this, these; hence also,
1) interjec. there! behold! lol. for
which, however, the lengthened
form תִּי generally occurs; 2)
subjunctive particle, if; for which,
however, וְ commonly stands;
3) interr. particle, whether.

ת (Armn.) like ת IL. in Hebrew,
but only in the signification, 1 & 2.

תִּי 1) the pl. from תִּי they, f. pl.
with the article תִּי even they,
like the shorter form תִּי it is joined
with the prepos. לְבָרֶךְ; 2) adv.
here, hither, hitherto; תִּי—תִּי
here—there; תִּי—תִּי hither
and thither.

תִּי (seldom תִּי) interjec. behold!
see there! (pointing), lengthened
from תִּי; with suffix it includes
the verb subst., e.g. תִּי (pause
תִּי, תִּי) behold here I am, etc.,
joined with the participle it gene-
rally points to the future tense.

תִּי (from תִּי) f. granting of rest,
e.g. remission of a tax.

תִּי p.n. m. to whom formerly be-
longed the valley on the south-
eastern side of Jerusalem, where
later children were sacrificed to
Moloch; hence תִּי תִּי, תִּי תִּי,
תִּי תִּי the valley (of the son,
of the sons) of Hinnom, whose
western portion was subsequently
called תִּי תִּי (field of blood).

תִּי n. pl. of a town in Mesopotamia.

תִּי inf. Hiph. from תִּי, which see.

תִּי (Kal not used) to rest, to be
silent, equiv. to תִּי. Pl. only
imp. תִּי, תִּי to be quite mute.
The imp. is used as an interj.
or an adv. Hiph. (fut. apoc. תִּי)
to silence, to appease.

תִּי f. origin. fatigue, ceasing, in-
terruption. Root. תִּי.

תִּי (fut. תִּי) to turn (the hand),
to turn round (the neck), to turn
back (to see), to turn a thing
into (accus. or לְ) something else;
figur. to destroy (a town, a city),
to pervert (words), or of a moral
perversion, e.g. תִּי your per-
version. Niph. תִּי to turn one-
self, to be turned into (לְ, לְ)
something, e.g. "her pains turned
upon her" (תִּי), 1 Sam. 4: 19;
to turn against (לְ) something, to
turn into (לְ or accus.) something,
i.e. to be destroyed, to turn with
his tongue, i.e. to use the tongue
skillfully. Hiph. to turn oneself
against (לְ) somebody. Hith. to
turn itself (of the drawn, glittering
sword), to change into, to still
along. The root תִּי is related
to תִּי, which see.

תִּי m. contrary, opposite, origin.
turned round.

תִּי m. the same.

הפך connected with הִפְכָּךְ is an inf. from הפך.

הִפְכָּה fem. upsetting, destruction, devastation, the same as הִפְכָּךְ.

הִפְכָּךְ (a redoubled form from הפך) adj. masc. very crooked, perverse, equiv. to עֲקֻלָּה.

הַצֵּלָה f. deliverance. Root הצל.

הִצֵּן (not used) supposed to be connected with הִצֵּן; according to some, to be entrenched, or equivalent to צָנַן to shield, from which צִנָּה.

הִצֵּן m. weapon, from הִצֵּן, equiv. to חָצַץ (to cut to pieces); this termination יֵצ is also found in חֵצֶה, חֶצֶה, חֶצֶה and others.

הָרָה (with the article הָרָה, with הִ of emotion הָרָה, with the article added thereto הָרָה, with suffix, however, הָרָה, הָרָה; pl. הָרִים, const. הָרִים, but also הָרִים; with suff. הָרִים, but also הָרִים) masc. mountain, mountainous region, sometimes used for Zion, Sinai, etc., הָרִים is often joined with proper nouns.

הָרָה mountainous country, p.n. for *Media Magna*, great Media, Arian, hence in a parallel passage, 2 Kings 17:6, it is expressed by מְדִי, but especially the mountainous district of Media.

הָרָה m. equiv. to אֲרָמָה, אֲרָמָה,

burnt offering altar, from אֲרָמָה, to burn.

הָרָה (Ar. הָרָה) to slay, to murder; to kill, to destroy; of men, of beasts, and plants, with the accus. and ל; with הָ, to slay among others. Niph. and Pu. pass. The original signification is to overwhelm, and is related to the root נָדַן in Aram.

הָרָה m. murder, strangling.

הָרָה f. slaying, strangling, slaughtering; hence, הָרָה valley of slaying, הָרָה צֶאֱן sheep for slaughter.

הָרָה (part. הָרָה, plur. הָרִים) 1) to conceive, to be pregnant, origin. equivalent to the Aram. הָרָה, and therefore connected with הָרָה hill; הָרִים parents; 2) figur. to conceive in mind, to brood (mischievous). Pual (הָרָה, infin. הָרָה) to become pregnant.

הָרָה (origin. part.) adj. m. הָרָה f. (const. הָרָה, but the pl. הָרִים and הָרִים; comp. הָרָה, הָרָה, to be with child: the m., as a matter of course, does not occur.

הָרָה (the Pa. form) Aram., to perceive, to hear, to conceive, in mind.

הָרָה (Aram.) m. perception, thought; pl. of the cogitations in a dream.

הָרִין from הָרִין which see.

הָרִיה from הָרִיה which see.

הָרִין masc. conception, pregnancy,
with suff. once הָרִינָה for הָרִינָה.

הָרִיסָה f. pulling down; concr. ruin.

Root הָרַס.

הָרִיסָה f. destruction.

הָרַם (not used) to raise oneself,
equiv. to אָרַם and רוּם.

הָרַם p.n. m. (the exalted one).

הָרַם p.n. m. (the same).

הָרִכָּן p.n. masc. abbrev. in popular
language from הָרִכְרִכָּן. Accord-
ing to some it is a p.n. for Ar-
menia, as the Targum renders it.

הָרִן p. n. m. (an inhabitant of moun-
tains).

הָרַךְ (fut. יִהְרַס) to pull down (cities,
walls, posts), to pull out (teeth),
figur. to destroy, to do something
violently. Niph. pass. Pi. is only a
stronger form of Kal, to destroy
something from the foundation.

הָרַם m. destruction, but in one pas-
sage הָרַם is rendered sun, or הָרַם
is to be taken as a softened form
from הָרַם.

הָרַם (not used) to raise oneself, to
be exalted, from which הָרַם.

הָרִי (also הָרִי) adj. m. (from הָרַם,
inhabitant of a mountain).

הָרִישׁ p.n.m. (the brilliant one, equiv.
to הָרִישׁ), in a parallel passage הָרִישׁ
(equiv. to הָרִישׁ).

הַשְׁמָעָה (Inf. Hiph.) f. announce-
ment, proclamation. Root שָׁמַע.

הַשְׁמָעָה p. n. m. (announcement).

הַתִּמָּךְ (Inf. Hiph.) m. melting.

הַתִּמָּךְ (Persian) p. n. m.

הַתִּל (a secondary verb formed from
the Hiph. of תָּלַל), only Pi. הַתִּל,
(fut. יִהְיֶה) to mock, to scorn, to
despise). Root תָּלַל II.

הַתִּל (pl. only הַתִּלִּים) m. mocking,
scorning.

הַתִּת see הַתִּת.

ו *vav* (וּ), signifies hook; the shape
of the letter is taken from the
signification of the word. As a
numeral it signifies 6. As a con-
sonant ו interchanges with all la-
bials; e.g. וָהוּא, וָהוּא, as a
vowel, with וָהוּא, וָהוּא. Where ו appears
in the root, the beginning, middle,
and end, must be distinguished:
1st, in the beginning of the root
the ו is omitted, and replaced by
א ו. The language has, however,
made a distinction between those
roots originally commencing with
ו and those originally commencing
with ו, and the following roots
may be placed under ו, since they
only appear with ו at the begin-
ning: וָהוּא I. (only וָהוּא) II.
(וָהוּא), וָהוּא, וָהוּא, וָהוּא.

(הוֹעִיל) וְעַל, (נוֹלֵךְ) וְלֵךְ, (נוֹכַח) וְכַח

where the *yod* substitute never occurs. 2) in the middle of the roots, the *l* only appears as a consonant, חוֹר, חוֹל, חוֹל but the *l* are according to historical and analytical inquiry, generally but monosyllabic roots, with *l* intermediate vowel, which the conjugation and the analogy confirm. 3) At the end of roots, where the *l* has always the power of a consonant.

ל (but ל before sheva and a labial, ל, if the accent immediately follows it), conj.: and, to connect words and sentences; sometimes as an expletive: and indeed; sometimes contrasting: and yet; it is altogether of very manifold significations, according to its position before causal, consequent, and objective sentences.

ל (with dagesh following) is the copulative ל of the fut., in the pret. it is ל, the action is thereby placed in a certain contingency; this ל, therefore, does not change the tense, but further develops it; hence, the unfitness of the name ל conversive.

לָל p.n. of a district having two rivers in Arabia, not far from Gaba.

לָל p.n. of a place in the territory of Moab.

לָל (pl. לָל) m. nail, hook.

לָל p.n. m. (the pure one).

לָל (and also לָל) m. descendant, progeny.

לָל p.n. m. (tamelessness).

לָל p.n. m.

לָל p.n. m.

לָל p.n. f. (the beautiful one).

ז

ז Zain (ז) signifies weapon, and takes its shape from the signification of the name of the letter. As a numeral it signifies 7. It interchanges with the dentals: זֶה-זֶה; דָּבַל-זָבַל; טָבַח-זָבַח; זָהָר; צָהָר, סָהָר-זָהָר; צָהָב-זָהָב; זָלָל; דָּקָר-זָבָר; סָדָר-זָוָר; טָהָר-זָהָר; זָנַב; צָמַם-זָמַם; חָלַח-זָלַח; זָעַק; דָּעַד-זָעַד; צָנַח-זָנַח; סָנַף-זָעַף; צָעַר-זָעַר.

זָאָב (not used) equiv. to זָעַף to be furious, grim, from which זָאָב.

זָאָב (pl. זָאָבִים, const. זָאָבִי) masc. 1) a wolf. The form is a participle equiv. to זָאָב. 2) p.n. m.

זָאָת dem. pron. f. this one, or this, neut. The form arose from זָאָ = זָאָ, Aram. זָאָ, with the addition of ת, and appears once lengthened in זָאָתָה. Respecting its manifold applications, comp. זָאָ.

זָבַב (not used) to be dispersed, scat-

tered, hovering about. From which
זָבֹב.

זָבַד (rare) to present, to give.

זָבֵד m. gift.

זָבֵד p.n. m. (the giver, donor).

זָבֵדִי p.n. m. (donor).

זָבֵדִיאל p.n. masc. (the present from
God).

זָבֵדִיה p.n. m. (the same).

זָבֵדִיהוּ p.n. m. (the same).

זָבֹב (pl. const. זָבָבִי) m. origin. a
little swarming insect, especially
the fly, the gad-fly: זָבֹב מוֹתָל mortal
fly; זָבֵל עֵל זָבֹב the Baal who kills
flies, i.e. a deity protecting from
vermin.

זָבֵד p.n. masc. (the presented, the
given one).

זָבֵד p.n. m. (the giver).

זָבֵדָה p.n. fem. (the gift), in Ketib
זָבֵדִיה (the same).

זָבֹל (with זָ mobile, זָבֹלָה) masc.

1) surrounded place, habitation,
dwelling. In the Talmud, זָבִיל
veiling. 2) p.n. m. (the weak one),
originally, wrapped, like עֲטָוֶה

זָבַח (fut. יִזְבַּח) to slaughter, שָׁחַט,
to sacrifice to some one (לְ or
לְפָנַי). Piel זָבַח to sacrifice fre-
quently.

זָבַח (pl. זָבָחוֹת, זָבָחִים) m. 1) offer-
ing of sacrifice, every offering
which is slaughtered; next, offer-
ing (sin, trespass, or thank offer-

ing), feast for offering, e.g. הַיָּסִידִים
annual feast of offering; next,
feast (of that which is slaughter-
ed), meal in general; 2) p.n. m.
(offering, offerer).

זָבִי p.n. m. (one roving about).

זָבִידָה see זָבִידָה.

זָבִינָא p.n. m. (one that is bought).

זָבַל (fut. יִזְבֵּל) 1) (not used) to roll,
to heap together, equiv. to דָּבַל;
hence, modern Heb. זָבַל hill (of
dung); 2) to encircle, encompass;
figur. conjugal cohabitation.

זָבֻלָן (also זָבֻלָן, זָבֻלָן) p.n. m. (the
presented one). Gent. זָבֻלָנִי.

זָבַן (Aram.) to purchase, to acquire,
to gain; זָבַן עֵדָנָא to gain time.

זָבַן m. skin of the grape, husk, from
זָבַן to enclose.

זָבַן (origin. a particip. form, pl. זָבָנִים)
m. haughty, barefaced, presump-
tuous, one. Root זָבַן.

זָבֻן (const. זָבֻן) masc. presumption,
haughtiness, from

זֶה 1) demonstr. pronoun masc., this
one, this, always pointing to the
present, and seldom connected
with a fem. noun. It generally
follows the noun (זֶה הַיּוֹם), but
if it precedes the noun, it includes
the verb subst., e.g. הַיּוֹם זֶה, this
is the day. It often stands alone,
זֶה, this, that; זֶה אֵל זֶה, one
to another; זֶה מִי, who (is) this

one; 2) relat. pronoun, he who, that which, e.g. the place which (הַ) thou hast founded; but this signification of הַ is confined to the poetic books of scripture; 3) as a demonstrat. particle, here, there, e.g. הֵנָּה, from hence; הַיָּם, this (is) the sea; הֵנָּה וְהֵנָּה, from hence and thence, but also of time, now, at present, e.g. הַעַתָּה, just now; הַעַתָּה בְּשָׁנִים רַבִּים, now so many years since, and in these significations it often strengthens the interrog. particles, e.g. הֲלֹא-הֵנָּה, why then; הֲלֹא-הֵנָּה, wherefore then; 4) connected with prepositions in demonstrat. relations, e.g. הֵנָּה, here, then; הֵנָּה, as such; הֵנָּה וְהֵנָּה, so and so, this as well as that; the manifold significations of הַ are similar to those of הֵ. הַ (the original and usual form of the fem. equiv. to הֵ in הַמֶּלֶךְ), pron. demonstrat., this one, only used in modern writings, but always in connection הֵנָּה וְהֵנָּה. הַ (only 1 Sam. 17:34) a secondary form from הֵנָּה, a lamb. הַ (not used) equiv. to הֵנָּה, to shine, to glitter, especially of the yellow colour. הַ (const. after vav הַהֵלֶךְ) m. gold, glitter of gold, transf. to the gold shekel if preceded by numbers.

הַ (Kal not used) to be dirty, unclean; related to הַמִּלְכָּה. Piel, To make loathsome, disgusting.

הַ p.n.m. (loathsomeness, concrete: unclean one).

הַ (Kal not used) equiv. to הֵנָּה, הֵנָּה, הֵנָּה, to shine, to illumine, from which Hiph. הֵנָּה, to diffuse light (of the skies), but often in a morally metaphorical sense, to enlighten, to illustrate, to instruct (with double accus.), to clear up, to warn against (הַ) something. Niph. to be cleared up in (הַ) something; to be warned of (הַ) something.

הַ (Aram.) the same part. pass. הֵנָּה, cautious, warned, watchful.

הַ m. brightness (of the sky).

הַ (also הַ) m. splendour, blossom; hence name of the month of blossoms; complete הַ הַ הַ in Aram. The root is הַ (הַ) related to הַ to shine, to glitter.

הַ only a secondary form from הַ.

הַ demonstrat. pron. comm. stands also for הַ and הַמֶּלֶךְ.

הַ (fut. הַ) equiv. הַ to flow (of the monthly courses of women, or of the discharge by man), overflowing (of blood, milk), dissolving, i.e. languishing, pining.

הַ m. the flowing, whether of the monthly courses of women, or of the discharge from man.

זנג (not used) to enclose, from זנז husk.
 זנד origin. to seethe (comp. זנז);
 hence figur. the rising (of passion),
 to be presumptuous against (זנז),
 (זנז) somebody. Hiph. זנז (fut.
 זנז) to boil, to prepare (e.g. זנז
 pottage), figur. to act presumptu-
 ously, wickedly against (זנז) some-
 body.

זנד (Aram.) the same. Af. inf. זנז, like the Hiph. in Heb.

זנז (not used) equiv. to זנז to glitter,
 to sparkle, from which זנז and
 זנז which see; but in זנז the root
 is not זנז, but זנז. See זנז.

I. זנז (not used) to produce in ful-
 ness, plentifully, especially of the
 productions of the field. (The
 form זנז is doubled from זנז, also
 for זנז). From which זנז.

II. זנז (not used) to be prominent,
 origin. to shine, to excel; hence
 to be conspicuous. Comp. זנז,
 זנז, זנז. (The form is re-
 doubled from זנז, From which
 זנז. Aram. זנז).

III. זנז (not used) to move to and
 fro (redoubled from זנז, equiv. to
 זנז). From which זנז.

זנז p.n. of the ancestry of Amon.
 (probably the prominent ones, gi-
 ants).

זנז p.n. m. (removing, remover),
 from זנז.

זנז (only pl. זנז) f. corner (which
 is prominent), from זנז, like זנז,
 from זנז in the same sense, cor-
 ner stone.

זנז equiv. to זנז, to throw—to squan-
 der away, related to זנז, which
 see. Hiph. זנז (Aram. form for
 זנז) to throw away, to despise,
 e.g. זנז, those that honour
 one.

זנז f. removal, but only const.
 זנז; and with suff. as a prep.
 and conj., besides, otherwise; ex-
 cept.

I. זנז (Kal not used) to nourish,
 to maintain. Hoph. זנז to be
 nourished, to become strong. See
 זנז.

זנז (Aram.) the same. Hithpa. זנז
 pass.

II. זנז (not used) to sharpen, to point,
 Related to זנז.

זנז f. 1) harlot, whore, part. f. from
 זנז. 2) weapon, orig. that which
 is pointed, from זנז II. only
 1 Kings 22:38.

I. זנז (fut. זנז) to move, figur. to
 tremble. Pi. reduplicate זנז to
 make tremble, to shake.

II. זנז (not used) to drip, perspire,
 equiv. to זנז, from which זנז.

זנז (part. pl. זנז in the Keri, זנז
 in the Ketib) Aram. like זנז I. in
 Hebrew.

זועה f. unstableness, shaking, fright,
the Keri has always זועה.

זף (not used) 1) equiv. to זב to melt,
to flow; 2) according to the Aram.
to borrow; from which זפת, זף.

I. זר to be estranged, to turn away
(from God, or relatives), hence
the particip. זר stranger, foreigner;
figur. heathen, barbarian, sinner,
etc., inasmuch as the alienation
was considered an evil: רחמי זרה
לִאִשְׁתִּי “my breath is strange to
my wife,” (Job 19:17) i.e. dis-
agreeable; related to סזר. Niph.
only Isa. 1:6, to estrange oneself
from God. Hophal, to become
estranged. part. זנר.

II. זר (fut. זור, apoc. זיור) 1) to tie
fast, to gird; זרז Isa. see זרת.
זרה part. pass. for זרה. From
which זרז, זרז, and זוזר; 2) to
press together (זיצה an egg), to
squeeze (זנה) by pressing together;
related to צר.

זת (not used) to be agreeable, love-
ly, especially of lovely fragrance.
From which זית.

זח (Kal not used) to move; hence
Niph. (fut. זח) to move oneself
away. The root is also in זכג.
זחל to crawl (of serpents); figur. to
sneak, to be afraid. Comp. זחל.

זחלת (זכבן) p.n. of a place near Je-
rusalem (stone of terror).

זיד see זור.

זידן (after the form זעירם, from עזר)
adj. m., tossing (of the waves),
swelling with pride.

זי (Aram.) m. splendour, serenity
(origin. brightness of the counte-
nance). See זו.

זי m. 1) fulness, plenty, superfluity,
from זז I., only Isa. 66:2, ful-
ness of glory, it stands parallel with
זז breast. It is possible, how-
ever, that זי is here only a softer
form for זיץ; 2) according to
Kimchi and Abulwalid) animal,
game, from זז III.

זינא p.n. m. (the shining one, the
brilliant one).

זינה p.n. m. (splendour, ornament).

זינא p.n. m. the same.

זיע p.n. (the terrified one).

זיה 1) (melting-place) p. n. of a dis-
trict in the territory of Judah;
gent. זיפי; 2) p.n. m. (like זשאל
the one lent).

זיקות see זק, from which it is the pl.

זית (pl. זיתים, from זת, after the
form זית from זית) m. olive-oil,
complete זית שמן, שמן זית; also,
olive-tree, complete זית העץ; es-
pecially the fruit; hence, זית
to press olives. The root is זת
and not זנה.

זיתם p. n. m. equiv. to זיתן).

זיתן p.n. m. (planter of olives).

זָהַר (pause זָהַר) adj. m. זָהָר f. purified, figur. also in a moral sense.

זָהָר (not used) Aram. purified; hence figur. to be morally pure.

זָהָר (fut. זָהַר) equiv. to זָהָר, זָהָר, זָהָר to be purified; hence morally, to be pure, pious. Piel זָהַר to cleanse (the heart). Hith. הִזָּהַר to cleanse oneself.

זָהָר (const. זָהָר, def. זָהָר) Aram. f. cleanliness; moral purity.

זָהָר f. origin. that which is purified, transparent; especially, crystal, glass. Root זָהָר.

זָהָר masculine, equivalent to זָהָר male.

זָהָר p.n. m. (man).

זָהָר p.n. m. (pure, innocent, pious one).

זָהָר (3 pl. pret. זָהָר) to sieve; hence, figur. (intrans.) to be pure, clean, pious. Compare זָהָר. Hiphil, to cleanse, to wash clean.

זָהָר (fut. זָהַר) origin. to penetrate (comp. זָהָר); hence, to impress, to remember (with accus. or זָהָר, זָהָר), to retain in, or to recall to, the memory. Niph. to be considered (of somebody, or of some subject), to be mentioned to (זָהָר) somebody. Hiph. to call to memory, to mention, especially, in favor; hence, to praise, to bring an offering of remembrance or of thanks, to record

annals, etc.). Sometimes like Kal. Comp. זָהָר.

זָהָר m. origin. the male-kind (that which penetrates, comp. זָהָר); next, the male (of man and beast), from which denom. Niph. זָהָר to be born a male.

זָהָר (sometimes זָהָר) masc. memory, remembrance, memorial, name, mark of distinction; figur. fame.

זָהָר p.n. m. (glory, the famous one).

זָהָר (const. זָהָר, pl. זָהָרִים, זָהָרִים) m. equiv. to זָהָר; hence, זָהָר stone of remembrance; זָהָר offering of remembrance; but also figur. noting down something for memory, remark; זָהָר the book of memory; also, day, feast, sentence of memory, etc.

זָהָר p.n. m. (the celebrated one).

זָהָר p.n. m. (fame of God).

זָהָר p.n. m. (the same).

זָהָר (not used) to drop, to flow in drops; from which perhaps זָהָר.

זָהָר fem., baseness, vileness, only Ps. 12:9, "when the vilest of men are exalted." Root זָהָר.

זָהָר (only pl. זָהָרִים) m. equiv. to זָהָר, זָהָר, זָהָר, bough, branch, especially of the vine. Root זָהָר.

זָהָר (part. זָהָר) origin. to move to and fro, especially of the shaking of branches (compare זָהָר) from which זָהָר; hence figur. to strew

about, to squander; **וילל** spend-thrift; **וילל צפר** squanderer of the body, i. e. profligate. Squandering being considered bad, an evil, **לל** signifies also to be bad, base. Niph. **לל** to be stewed about.

וילעץ (pl. **וילעצות**, constr. **וילעצות**);

glow, heat, e. g. of the wind (sorrow), offsmine. The root appears to be formed from **עץ** and **עץ**.

ולל (not used) to drip, to fall in drops; related to **לל**.

ולל p. n. f. (juice of myrrh, fragrance).

ולל f. 1) spinning of deceit; hence, an abominable deed, vice; next, shame, for whoredom; 2) spinning of thoughts, plan, design. Root **ולל** 1; 3) p. n. m. concoction.

ולל f. thinking, thought, only plur. **ולל** for **ולל**—, according to others it is the inf. of Pi. almost in the same sense, or the 3 pers. pret. for **ולל**.

ולל (pl. but with suff. **ולל**) f. the shaking branch, bough.

ולל (only pl. **ולל** p. n. of a race of giants (swarm).

ולל (const. **ולל**) m. after the form **ולל** tune of the feast, (song) of vintage, or harvest; next, triumphal songs generally.

ולל (only pl. **ולל**) fem. 1) song,

song of praise, triumphal song; 2) p. n. masc. vintage, cutting of grapes.

I. **ולל** (1 pers. pret. **ולל** and **ולל**; fat. **ולל**; pl. **ולל** for **ולל**) origin. equiv. to **ולל** to bind, to plait, to spin; hence, to spin plans, to devise good or evil. Pl. (inf. **ולל**) according to some, like **ולל**, **ולל** the same.

II. **ולל** (not used) to roar, to bawl. From which **ולל**.

ולל m. equiv. to **ולל** plan.

ולל (Kal not used), to number, to measure; hence Piel, to arrange, determine something. Pu. pass. (**ולל**) appointed times. Related to **ולל**.

ולל of a modern date (pl. **ולל**) m. time, fixed, appointed time.

ולל (Aram.) like **ולל** in Heb. Hith. **ולל** to make mutual appointment; but only in Keri, the Ketib has af. **ולל** in the same sense.

ולל (def. **ולל**, pl. **ולל**) Aram. equiv. to **ולל** time, period, but like **ולל** also of a holy period, or time, festival. The plur. is used as an adv. times, e. g. three times.

I. **ולל** (fut. **ולל**) to prune (the vine), but also, cutting off in general, e. g. trimming the light; hence **ולל** (related to **ולל**). Niph. pass. from Kal, to be pruned.

II. זָמַר (Kal not used) to clatter, to tune; hence Pi. to sing (with the voice), to tune (by string-instruments).

זָמַר (def. זָמַרָא) Aram. m. the tuning of instruments, playing.

זָמַר (plur. זָמְרִין) masc. a player on stringed instruments, a singer.

זָמַר m. name of a gazelle, the wild goat, or the giraffe.

זָמְרָה (const. זָמְרָת) f. song, sound (of the harp), figur. praise; i.e. the best part (of the country).

זָמְרָה see זָמְרָה.

זָמְרָה see זָמְרָה.

זָמְרִי p. n. m. (vintner), but this form is also patron. from זָמְרָן.

זָמְרָן p. n. m. (the celebrated one).

זָמְרָת f. equiv. to זָמְרָה song, fame, praise.

זָן (pl. זָנִים) m. form; next, kind, manner, way. Root זָנָן.

זָן (Aram.) the same.

זָנָב (not used) equiv. to זָנַף (in זָנַף wagging, moving to and fro.

זָנָב (pl. זָנָבוֹת, const. זָנָבוֹת, m. a tail; next, anything that drags behind.

זָנַב (Pi. denom. from זָנָב) to remove, destroy that which drags behind.

זָנְתָּ (fut. apoc. זָנְנָה) whoring, also committing adultery, with the accus.

זָנָה of the person with whom it is carried on; with זָנָה to

follow some one with the object of whoredom; with זָנָה, מִזְנֵה, to desert the person whom one followed in whoredom; Particip. זָנָה (or זָנְתָּ) a harlot. Figur. apostatising from God, of intercourse with idolatrous nations. Pual זָנְתָּ pass. Hiph. זָנְתָּ (fut. apoc. זָנְנָה) to cause, to seduce to, profligacy.

זָנָה (marshy ground), p. n. two places in the territory of Judah.

זָנָה (from זָנָה equiv. to זָנָה) m. plur. whoredom; figur. apostasy (from God), intercourse with idolaters.

זָנָה (pl. זָנָהִים) f. the same.

זָנָה (fut. זָנְתָּ) 1) trans. to push away, to desert, to reject (עָנָל, מִזְנֵה, with accus. זָנָה מִן to forsake some one; 2) (not used) to remove; hence, to decrease, to dry up (of the water) related to זָנָה (see זָנָה). Hiph. זָנְתָּ to reject, to banish from (מִן) something. The Hiph. זָנְתָּ see under זָנָה.

זָנָה belongs to זָן see זָן.

זָנָה (Kal not used) to hasten away. Pi. זָנַק to spring forth, with זָנָה of the place.

זָנָה f. perspiration, from זָנָה.

זָנָה f. Keri, equiv. to זָנָה Ketib, shaking, fright. Root זָנָה.

זָעוּן p. n. m. (the affrighted one).

זָעִי m. a little, a trifle, but also as an adv. small, little.

זָעִיר (Aram.) adj. m. זָעִירָה f. small, little, formed from זָעִיר.

זָעַךְ equiv. to דָּעַךְ to quench, to extinguish; figur. to vanish. Niph. to vanish.

זָעַם (fut. יִזְעֵם, יִזְעֵם imper. זָעַם for (זָעַם) to snort, to foam; figur. to be wroth, especially when the anger indicates punishment, with the accus. or עָל; hence, also to denounce, to curse. Niph. to be wroth, to be vexed; זָעִים זָעִים angry countenance.

זָעַם (with suff. זָעַמִּי) m. anger, especially the anger of God, punishment; anger of the tongue, i. e. chastising language.

זָעַף (fut. יִזְעֹף) to seethe, to snort, to foam; i. e. to be wroth, const. with עָל and עָם; or look sad, to appear sad or melancholy, origin. to be violently moved.

זָעִף adj. m. angry, snorting.

זָעַף m. anger, the foaming (of the sea).

זָעַק (fut. יִזְעַק, inf. זָעַק, זָעַק equiv. to צָעַק, which appears later, to cry (from pain); to call, with אֶל upon some one; also with ל and accus.; the object for which one cries, with עָל, ל and מִלְפָּנֵי Niph.

to be called together, to assemble.

Hiph. to cry, to call (with the accus.)

to assemble together, to assemble.

זָעַק (pl. זָעִיקוֹ in the Targ.) Aram. the same.

זָעַק m. lament, outcry, like זָעָה.

זָעָה f. equiv. to צָעָה cry, lament, tremulous cry.

זָעַר (not used) equiv. to the old form זָצַר, origin. to compress; hence, to be little, small, to be straitened. Aram. זָעַר.

זָפְרוֹן (sweet of odour) p. n. of a northern border town in Palestine, which in the Targum is rendered קֶרֶן זִכּוּתָא.

זָפַת (from זָפַת, like נָפַת from נָפַח; קָשַׁת from קָשַׁשׁ; נָהַת from נָהַח) f. pitch.

זָק (only pl. זָקִים) m. 1) flame, spark, especially the flaming arrow, from זָקָה I. 2) fetter, bond, from זָקָה 2.

זָקֵן (const. זָקֵן) m. chin, beard. The root is זָקַן to sprout, to germinate, perhaps connected in its root with זָקֵן.

זָקֵן (fut. יִזְקֵן) grey, white hair, to be old, but only used of man. Hiph. זָקֵן (like הִלְבִּין) to have grey hair, to be white; also of inanimate nature.

זָקֵן (const. זָקֵן, plur. זָקִינִים) m. age, hoary-man; hence also elder, signifying some one distinguished.

זקן m. hoary age.

זקנה f. the same.

זקנים m. pl. the same. זקן a son
got in old age.

זקן equiv. to זקן and זקן to fasten,
to support; next, to raise (the
humble one).

זקן (Aram.) the same, to hang up;
origin. to raise a piece of wood.

זקן (fut. זקן) 1) equiv. to זקן to
sieve, to purify; next also in a
moral sense, to cleanse: 2) to
burn, to flame, to glow, related to
זקן, from which זקן: 3) to bind,
to tie; fig. (Talm.) to compel. Pi.
זקן to refine (gold). Pu. pass. to
be purified (of metals or wine.)

זקן (part. from זקן) m. a stranger;
see זקן I.

זקן m. that which encompasses an ob-
ject; hence clasp (of a table),
border, from זקן II.

זקן f. equiv. to זקן (from זקן) strange,
bad, disgusting; hence זקן
becoming loathsome.

זקן equiv. to זקן, זקן to glow, to
burn. Psal זקן to dry up (of
rivers).

זקן p. n. m. (scattered to Babel,
equiv. to זקן).

זקן p. n. of a valley and river, now
called Wadi El-ahm.

I. זקן to strew, to scatter about;
hence, winnowing. Niph. to be

scattered about. Pi. to scatter
about (a people), to winnow. Pu.
pass. the part. זקן is for זקן.

II. זקן only Pi. in Ps. 139:3, equiv.
to זקן to encompass, to encircle,
to hedge in (זקן), i.e. to watch
closely.

זקן see זקן.

זקן see זקן.

זקן (from זקן) masc. a shower of
rain, the form is contracted from
זקן.

זקן (from זקן equiv. to זקן) masc.
girded (of the loins); hence, name
of the war-horse, or, probably, of
a warrior in general. See זקן II.

זקן (fut. זקן to shine forth, e. g. of
the morning sun, of the light, or
of the majesty of God, transf. to
the sprouting of plants, of the
coming forth of the child (from
the mother's womb), of the break-
out of leprosy.

זקן m. 1) shining forth, the rising
of the sun; 2) p. n. masc. rising;
patron. זקן.

זקן p. n. masc. (arisen through
God).

זקן (after the form זקן) m.
shower of rain, equiv. to זקן but
only in Isa. 1:7.

זקן equiv. to זקן, זקן to flow, to
carry away by a flood, to flow
away, e. g. Ps. 90:5, "thou carriest

them away as with a flood." Pu. to stream forth.

זָרַם m. shower of rain, flood (water, hail, etc.); קִיר זָרַם flood against the wall.

זָרַח f. flow of semen, of the stallion.

I. זָרַע (fut. יִזְרַע) equiv. to זָרַח ḡ. to strew, to scatter about; hence, to sow (also for plants), to spread the seed (with double accus.) to fertilize; next, figur. to sow, i.e. spread justice, meekness, vanity, happiness. Niph. pass. from Kal, to be sown, fertilize. Pu. the same. Hiph. to beget (by sowing, fertilizing), to produce seed, i.e. to have offspring (of a woman).

II. זָרַע (not used) to carry, to bear. Aram. זָרַע, from which זָרַע.

זָרַע (const. once זָרַע) m. 1) concr. seed of trees, of corn, and of men; but also that which arises from the seed, like plants, corn, fruit; and of man, children, descendants, family in general, generation, tribe; 2) abstr. the sowing, planting; hence also, the seed-time.

זָרַע (Aram.) the same.

זָרַע (also זָרַע; pl. זָרַע, זָרַע) com. the limb adapted for lifting and carrying of burdens, the arm; hence, also power, strength, might, e.g. זָרַע אֱדָמִי human might; זָרַע strength

of the hand; זָרַע, זָרַע, זָרַע to destroy the power, power and strength are used either in a good sense, for help, support, or for violence.

זָרַע (pl. זָרַע; but also זָרַע, plur. זָרַע) m. that which is sown, vegetable.

זָרַע (only pl. זָרַע) m. vegetable, and the food prepared therefrom.

זָרַע (not used) equiv. to זָרַב (זָרַב) to flow, to stream; from which זָרַע.

זָרַק (fut. יִזְרַק) to sprinkle, to moisten; hence, to sprinkle water or blood, but it is also used of dry things, to strew, and figur. of the increase of grey hair (זָרַק). Pu. pass.

זָרַד (only Po. זָרַד) equiv. to זָרַח, זָרַע to scatter about; hence Pa. זָרַד to throw out (phlegm), also, to sneeze. In Latin and Greek, sternuo, στερνύω, proceed from the same idea.

זָרַשׁ (Persian) p.n. f. (origin. golden) Zendic, zairish from zair.

זָרַת fem. the little finger, contracted from זָרַת; see זָרַע.

זָרַח p.n. m. (a sprout, from זָרַח = זָרַח).

זָרַח (equiv. to זָרַח) p.n. m. (olive-planter).

זָרַח (Persian) p.n. m. (offerer) Zendic zahtar.

ח

ח cheth (חית=חית) signifies, hedge, wall, so called on account of its position and shape. ח is the eighth letter, and as a numeral signifies 8. It interchanges with כ, ב, ק; e.g. חָבָא with כָּפָה; חָפָר with כָּבַל and כָּבַל with חָפָר; חָבַר with קָבַר; חָבַשׁ with קָבַשׁ; but as a guttural ח often interchanges with א, ה, and ע: e.g. חָנַח with אָפַר; חָנַשׁ with עָנַשׁ, etc.

חָב (with suff. חָבִי) m. concealed, hidden place, bosom, lap; Aram. hence also חָבִי.

חָבָא (Kal, not used) to conceal, to hide; related to חָפָה and כָּפָה. Niph. (in the inf. נִחְבָּה and נִחְבָּה) stands for א), to hide, secrete oneself. Pu. the same. Hiph. הִחְבִּיאוּ (3 pret. f. has הִחְבִּיאוּ for הִחְבִּיאוּ to conceal, to secrete. Hoph. pass. Hith. like Niph.

חָבַב (only part. חוֹבֵב) equivalent to חָבָא, origin. to cover, to shelter (hence חָב bosom), transf. to love, origin. to protect.

חָבִב p. n. m. (the beloved one) the second name of Jethro.

חָבָה equiv. to חָבָא, but found only in the imper. חָבִי (equiv. to חָבָה) and in חָבִיו.

חֲבֻלָּה (Aram.) f. hurt (in a moral sense) fault. See חָבַל.

חָבוּר p. n. of a stream in Assyria (Arab. *chabur*), the mouth of which is Yakuti in the Tigris, and distinct from חָבַר in Mesopotamia, which discharges itself in the Euphrates. As an Assyrian province, the Talmud takes it for the whole territory of Adiabene (חָבִי). See חָבַר.

חָבֻרָה f. a stripe, only Isa. 53:5.

חָבֻרָה f. the same; see חָבַר.

חָבַט (fut. יִחְבֹּט) to strike; transf. to knock off, fruit; to beat out grain from the ears, also of the striking of water against something. Niph. pass.

חָבִיָּה p. n. m. (protection from God).

חָבִיוֹן m. cover, veil, from חָבָא.

חָבִיר (but only pl. חָבִירִים) for חָבִירִים m. a pan which is deepened out and encloses the contents. Compare in modern Heb. חָבִיר cask, from חָבָה.

I. **חָבַל** (fut. יִחְבֹּל, יִחְבֹּל) 1) to bind, related to חָבַל, חָבַל, hence חָבִיל sail, cord (see חָבַל); 2) figur. to pledge. In this signification חָבַל is constr. with double accus. 3) to act perversely, comp. עָקַשׁ, עָקַל. Pi. to wince (from pain), hence to travail: comp. חוּל.

II. חָבַל equiv. to חָבַר to wound, to hurt. Niph. to hurt, wound oneself. Pi. to destroy, to ruin. Pu. pass.

חָבַל (only Pa. חָבַל) Aram. equiv. to חָבַל Heb. under חָבַל II. to hurt, to destroy, to annihilate. Hithp. pass.

חָבַל (pl. חֲבָלִים, const. חֲבָלִי) m. pain, pang, throes (of a woman in labor); next, pain generally. חָבַל לְ some one being attacked with pain; שָׁלַח חֲבָלָיו to cast out pain (Job 39:3), i.e. to bear young with pain; according to others, to be delivered from pain.

חָבַל (with suff. חֲבָלִי, pl. חֲבָלִים, const. חֲבָלִי and חֲבָלִי) com. 1) band, cord, from חָבַל to bind; next, measuring line, or that which is measured with a line: hence, portion of inheritance; next, territory, land, and district generally. 2) snare. 3) band, troop, clique. All significations proceeding from the original sense, to bind. See חָבַל I.

חָבַל (def. חֲבָלָא) Aram. m. wound, hurt, injury.

חָבַל m. pledge, הָשִׁיב חֵ' to return the pledge, חֵ' חָבַל to take in a pledge.

חָבַל m. according to some a denom. from חָבַל (cord), i.e. ship's sails;

probably however, חָבַל, חָבַל, תַּחְבֵּלָה descend from חָבַל in the sense of יָבַל to lead, hence חָבַל rudder, helm.

חָבַל m. steersman, pilot, man at the helm, captain, from חָבַל to lead. See חָבַל.

חָבַלָה f. equiv. to חָבַל pledge.

חָבִץ (not used) equiv. to חָמֵץ to be sharp, e.g. of the smell; hence, to smell strong; of colour, hence, to be of a light dazzling colour.

חָבִיצָה f. a light coloured or strong smelling flower, about the name of which the biblical interpreters disagree. As to the form, it originates from חָבִיצָה, a masc. form changed into a fem. one, by the termin. חָ. In חָבִיצָה the dimin. form חָ is affixed to the root חָבִץ.

חָבִיצָה p. n. m. (Divine assembly, from חָבִץ after the Aram. to assemble; comp. חָמוּצָא).

חָבַק (inf. חָבַק) equiv. to חָבַק II., to clasp, embrace (a child). Pi. the same, to embrace closely. חָבַק יָדַיִם to fold the hands (of the slug-gard), but only with a subst.

חָבַק m. the folding (of hands).

חָבִיקָה (a double form, from חָבַק) p. n. m. folder of the hands.

I. חָבַר to be joined, fraternised, e.g. of the union of nations, of the

joining of two subjects; transf. to spell-bind by sorcery. Pi. to join (two subjects); with **על** to enter into a covenant with some one. Pu. **חָבַר** pass., e.g. of a city with which the neighbouring towns are united: **הִיחָבְרָה** (Ps. 94:20) "Shall — have fellowship with thee?" which stands for **הִיחָבְרָה**. Hiph. to act prudently, which signification also **חָבַר** has. Hithp. to unite oneself.

II. **חָבַר** (Kal, not used) to cut in. Hiph. **הִחָבִיר** to make an incision, fig. to penetrate, to hurt by speaking (**מַמְלִים**).

חָבֵר (contracted from **חֻבְרִי**) adj. m. **חֻבְרָה** (c. **חֻבְרָת**) f. joined, fraternized; also a subst. associate, colleague, friend.

חֻבֵּר (Aram.) m. the same.

חֻבְרָה (pl. **חֻבְרִים** m. 1) association, union; e.g. **בְּחֻבְרֵי**, of priests; 2) the spell of sorcery; 3) p.n. m. (for which also occurs **חֻבְרָה**) a sorcerer; patr. **חֻבְרִי**.

חֻבְרִי m. (pl.) associates in business, who negotiate on something (**בְּחֻבְרָה**), or who dig pits (comp. Job 6:27) to ensnare something; perhaps from **חָבַר** II., to cut, to pierce, and **יָכַרְוּ עָלָיו חֻבְרִים** "shall the piercers (who conquer the leviathan) pierce him?" (Job 41:6,

author. version, "shall thy companions make a banquet of him?")

חֻבְרָא (Aram.) f. female associate, female companion, equiv. to **חֻבְרָה** in Heb.

חֻבְרָה (pl. **חֻבְרִים**) f. stripes (of a leopard) from **חָבַר** II.

חֻבְרָה f. association, society, company.

חֻבְרָה (court) p.n. of an ancient city in the territory of Judah, now called by the Arabs El-Khalil.

חֻבְרָה f. juncture, place of joining.

חֻבְרָה see **חֻבְרָה** under **חָבַר**.

חָבַשׁ (fut. **יַחְבֹּשׁ** and **יִחְבֹּשׁ**) to bind, to tie round (the root is related to **לָבַשׁ** with a turban (**פָּאָר**), and like all these kinds of verbs with double accusative; but seldom with **ל** of the person (Jonah 2:6) and **כִּי** of the object (Ezekiel 16:10 and Job 40:13). Transf. to bind, equiv. to hold fast, to rule (syn. **עָצָר**), to bind up, equiv. to saddle; to bind round, equiv. to heal, etc. Pi. 1) to bind up, to heal; 2) to prevent (the streams **נְהָרוֹת** from running). Pu. to be bound up (of a wound).

חֻבָּת (not used) equiv. to **כְּפָת** to enclose, to conceal, related to **חָפָה**, equiv. to **כָּפָה**, **חָפָה**, from which the root is only extended. Comp. Talm. **כַּסְתָּא** basket.

חַג (const. חַג, pl. חַגִּים) m. celebration of the feast (by circuits) feast, generally, or festival-offering. **עָשָׂה חַג** to celebrate a festival, especially the feast of Tabernacles. Root **חגג**.

חִזְזָה (for חִזְזָה from חִזַּז) f. fear, terror, trembling, from חִזַּז to totter, to reel.

חִזַּב (not used) to pluck off, to cut off (like חָצַב) related to **חִזַּב** in the rabbinical; or the root is only an extension from **חָב**, above, from which **חָב**.

חִזְבִּים (pl. חִזְבִּים) masc. 1) locust, like **חִזְבִּים** so called from "nibbling." The Samaritan name **חִזְבִּים** is the same with the **י** interpolated; 2) p.n. m.

חִזְבִּיה p.n. m.

חִזַּב to make a circuit (comp. **חָצַב**) to proceed in a circuit; hence, in a good sense, to dance; in a bad sense, to reel (of a drunkard), fig. to go in procession, or on a pilgrimage.

חִזַּב (not used) equiv. to **חִזַּב**, to cut in, syn. with **חָצַב**, **חָצַב**, **חָצַב**.

חִזְבִּי (after the form **חִזְבִּי**, **חִזְבִּי**; pl. const. **חִזְבִּי**) m. cleft of a rock, gulf, equiv. to **חִזְבִּי הַצֵּד** **חִזְבִּי** **חִזְבִּי** **חִזְבִּי** and others; next, refuge, since these cliffs served as a place of refuge. Root **חגג**.

חִזְבִּי (const. pl. **חִזְבִּי**) adj. m. (after the form **חִזְבִּי**) to be girded, with the accus. of the object.

חִזְבִּי (after the form **חִזְבִּי**) m. girdle; it is the masc. of—

חִזְבִּיה f. girdle. See **חִזְבִּי**.

חִזְבִּי p.n. m. (festive one, *festive*).

חִזְבִּי p.n. m. (the same).

חִזְבִּי p.n. m. (feast of God).

חִזְבִּי p.n. f. (the festive one).

חִזַּב (not used) to hop, to spring, after the Arabic.

חִזְבִּי p.n. f. partridge.

חִזַּב (fut. **חִזַּב**) to gird round with double accus. of the limb and the garment, seldom with **י** of the garment. Transf. to gird oneself with victory, joy, &c.

I. **חִזַּב** (only once in Heb.) Aram. a numeral adj. m. **חִזַּב** f. one answering to the Hebrew **אֶחָד** and **אֶחָד**. The masc. **חִזַּב** before cardinal numbers multiplies, e. g. **חִזַּב שֶׁבַע** sevenfold, the fem. **חִזַּב** following as a gen. is a substitute for the ordinal number. **חִזַּב** is also used as an adverb.

II. **חִזַּב** adj. masc. **חִזַּב** f. sharp (of a sword). **חִזַּב עֵין** p.n. of a place; see **עֵין**.

חִזַּב (fut. **חִזַּב** for **חִזַּב** after the form **חִזַּב**, **חִזַּב** to be sharp, pointed (related to **חִזַּב**, **חִזַּב**) transf. to be rash, vehement. Hiph. (fut. **חִזַּב**

for **יָחַד** to sharpen, to point (iron), transf. to sharpen the sight.

Hoph. pass.

חָרַד p. n. m. (sharpsighted one).

חָרָה (fut. apoc. **יִחַד**) to rejoice, to be cheerful. Pi. to cheer, to gladden.

The original signification is, to shine, related to **חָזָה**, and next, to be bright, adding the idea of joyfulness.

חָרַד m. sting, thorn, point; from **חָרַד**.

חֲרִוּה f. joy, cheerfulness, from **חָרָה**.
In Aram. the same.

חָרִי (only in the pl. **חָרִין**, with suff. **חָרוּחִי**) Aram. m. breast, equiv. to **חֶזֶה** in the Heb.

חָרִיד point, top of a mountain, p. n. of a mountainous city of the Ben-jaminites.

חָרַל (also **חָדַל**; fut. **יִחְדַּל**) to cease, to vanish, to abate; hence in the Targum **פָּסַק** to desist from something; with **מָן** to forsake. Hiph. to forsake.

חָרַל (const. **חָרַל**) adj. masc. 1) forsaken, joyless; 2) omitting.

חָרַל (pause **חָרַל**) m. place of desertion, rest; figur. grave. Compare **דּוּמְיָה**.

חָרְלִי p. n. masc. lazy one, or resting one.

חָרַס (not used) to pierce, to cut in, related to **חָתַךְ**; but the root is

חָרַךְ, which is found again in **חָרַךְ** and **חָרַךְ**.

חָרַךְ m. pointed pricking thorn, from **חָרַךְ**, comp. **קוֹץ**.

חָרַךְ m. the same.

חָרַךְ (from an origin. form **חָרַךְ** with לְ termination) p. n. of the river Tigris (origin. the rapid stream.)

חָרַךְ equivalent to **חָרַךְ** to enclose, to hedge in, comp. **חָתַר**; next, to encircle (of a sword).

חָרַךְ (const. **חָרַךְ** with ה mobile **חָרַרְה**, pause **חָרַרְה**; plur. **חָרַרִים**) masc. room, chamber, so called from enclosing. **חָרַךְ** is used of a sleeping-room, bridal-chamber, provision-room, chamber of the heart, etc.; the chambers of the south, i. e. the planetary position of the southerly winds.

חָרַרְךָ p. n. of a town not far from Damascus.

חָרַשׁ (Kal not used) to be fresh, new, young (the root is found again in **חָרַשׁ**). Piel, to renew, to erect anew (ruins of altars, cities), fig. to renew life, the spirit, etc. Hithp. to renew one's youth.

חָרַשׁ (pl. **חָרַשִׁים**) com. 1) the new moon, time of the new moon, which was celebrated; next, month in general, **חָרַשׁ יָמִים** a month of time, **חָרַשׁ בֶּן חָרַשׁ** a month old: 2) p. n. f. born on the new moon.

חֲרָשׁ adj. m., **חֲרֻשָּׁה** f. new, young, fresh, and thus in the most various significations: **חֲרֻשָּׁה** something new; **חֲרֻשׁוֹת** news.

חֲרֻשָּׁה (the newly built one) p. n. of a city of Judah.

חֲרָנִי p. n. of a city beyond the Jordan.

חֲרַת (Aram.) equiv. to **חֲרָשׁ** in Heb.

חֲרַת (Aram.) adj. m. equiv. to Heb. **חֲרָשׁ**.

חֲרַא (in Pi. rare) Aram. to say, to relate; origin. to pronounce; hence, Pa. **חֲרַא** to denote, to announce, with the accus. and **ל** of the pers.: Af. to denote, to signify, like Pa. with **ל** and acc. Instead of **א** at the end a **ה** occurs sometimes in the biblical Aram. as usual.

חֲרַב (Kal, not used) to owe, either a debt of money or goods, or a moral debt. Pi. **חֲרַיב** to burden one with a debt, to make one indebted.

חֲרַב m. a debt, debt of money, **חֲבֻלַת** 'ח a pledge for a debt.

חֲרַבָּה (formed like a lap) p. n. of a place.

חֲרַב equiv. to **עָרַב** to encircle, to encompass.

חֲרַב m. circle, arch, especially of the heavenly arch, or of the circle of the earth.

חֲרַר (fut. **יִחַרֵּר**) to be tied up, intricate, the root is related to **אָרַד**,

אָרַד; hence, to deliver intricate speeches, riddles. According to others, the origin. signif. is to be sharp, pointed, related to **חָרַר**; hence, to make sharp, pointed speeches.

I. **חֲרַרָה** (not used) equiv. to **חַיָּה** to live, to be, to exist; comp. the relationship between **חַיָּה** and **חַיָּה**.

II. **חֲרַרָה** (only Pi. **חֲרַרֵּר**, comp. the Aram. **חֲרַרָא**) to say, to relate. Pi. to denote, signify, announce, proclaim.

III. **חֲרַרָה** (not used) to bend, to curve (comp. Aram. **חֲרַרֵּר** serpent); hence to enclose, to encircle.

חֲרַרָה fem. 1) life, from **חֲרַרָה** I.; hence, p. n. of the first woman, producing life; 2) round tent, circle of a tent, village of tents, from **חֲרַרָה** III.

חֲרַרָה (not used) equiv. to **חֲרַרָה** to look forward, especially of the longing look; hence, **חֲרַרָה** prospect.

חֲרַרָה (not used) to cut in, to inscribe, related to **חֲרַרָה**.

חֲרַרָה (pl. **חֲרַרָהִים**, **חֲרַרָהִים**) m. 1) pointed hooks, comp. **חֲרַרָה**; 2) thorn, brier.

חֲרַרָה (not used in Heb.) Aram. to bind, to tie, to hoop. Af. of the erecting of a wall pulled down.

חֲרַרָה masc. thread, cord, from **חֲרַרָה** to bind.

חֲרַרָה (inhabitant of a village) p. n. of a tribe.

חִוּלָה p. n. of a district: 1) on the Persian Gulf, being the eastern border of the Ishmaelites; 2) in Southern Arabia, on the Abyssinian coast; 3) stands for India and Arabia.

חָוַל (fut. יָחַוַל, apoc. יָחַל, יָחַל, יָחַל) equiv. to **לָוַל**, to turn, to make a circuit, like **לָוַל**; hence, 1) to dance; 2) to wince, from pain and anguish, especially of the throes of a woman in labor (comp. **לָוַל**); next, to tremble, const. with **עַל**; 3) to roll along, of a storm, of the destructive sword, etc.; 4) to be strong, firm (comp. **קָשָׁר**). Hiph. **חָוַל** (fut. יָחַוַל) to cause to tremble. Hoph. **יָחַוַל** to be born. Po. **חָוַל** the intensive of **Kal** in all significations. Pu. **חָוַל** pass. Hithp. I. **יָחַוַל** 1) to wince from pain; 2) the rolling of a tempest; 3) to wait, hope. Hithp. II. **יָחַוַל** to be affrighted.

חֹל district, department: 1) p. n. of an Aram. country on the borders of the Jordan; 2) name of a bird, accord. to tradition, phoenix, called in the Talmud **אֲדָרְשִׁינָא**. Others read it in the biblical passage, **חֹל** sand.

חֹל m. sand, from **חָוַל** to heap up, to accumulate, equiv. to **לָוַל**.

חֹם (not used) to heat through, to

burn black; related to **חָמָם** (comp. **חָמָם**, Aram. **חָמָם**).

חָמָם adj. m. burnt black, dark coloured.

חֹמָה (anal. **חֹמֹתַיִם**, pl. **חֹמֹת**) f. a wall round about the town, from **חָמָם** I. to encircle, to enclose.

חָם (fut. יָחַם, יָחַם) to cover, to shelter, to protect: **חָם** is related to **פָּחַם**; hence, to spare, to protect some one by countenancing, therefore const. with **עַל**.

חָם see **חָם**.

חֹמֶם p. n. m. (the protected one) patron. **חֹמֶם**.

חָץ (not used) to separate, to divide (comp. **חָצַץ**, to separate, in the Talmud), equiv. to **חָצַץ**, to divide.

חָץ (pl. **חָצִיִּים**) m. 1) partition wall, equiv. to **חָץ**, transf., to outside; hence, pl. **חָצִיִּים**, fields, commons, deserts, heaths; 2) adv. without, with **הָ** mobile **חָצִיִּים**, outwards; **מִחוּץ**, from without, outside; **אֶל מִחוּץ**, outward; **לְ מִחוּץ**, outward of; **חוּץ מִן**, except.

חָץ (not used) to conceal, to enclose, to encompass.

חֹק Ketib for **חָק**, see **חָק**.

חָוַר (fut. יָחַוַר) to become white, grey; hence, to turn pale (of the colour of the face), related to **עָפַר**, to be grey, in **עָפַר**.

חָוַר (not used) the same, from **חָוַר**.

IL חור (not used) equiv. to עור, בור, to dig, to excavate. It is not connected with חור from חור. חור (pl. חורים) m. 1) white linen, related to צור and צור; from חור I.; 2) cave, hole, cave in a dungeon, from חור II.; 3) p.n.m. (noble one, free man) from חור=חור.

חור m. hole, cavity (of the eye, the window, the mountain), from חור II.

חור adj. m. (Aram.) white. See חור.

חור see חור.

חור see חור.

חור p.n.m. (linen weaver.)

חור p.n.m. (noble one, freeman.)

חור see חור.

חור p.n.m. (one of noble extraction).

חור p.n.m. (one of noble ancestry); for which also חור.

חור (district of caves) p.n. of an Aram. landscape, Hauran.

חור (fut. יחור, 3 pers. f. יחור for יחור) 1) to flee, to hasten away, equiv. to עור, עור; next, to hasten generally. Past pass. חור, the swift one; 2) of the inward motion. The passage in Eccles. 2:25, יחור, "or who can hasten thereto," from חור I. High. to hasten, to forward, to flee (sometimes similar to Kal).

חור p.n.m. (haste) part. חור.

חור p.n.m. (swift one).

חור p.n.m. (swiftness).

חור p.n.m. (swift one).

חור see חור.

חור m. 1) originally that which is sealed; next, seal-ring; 2) p.n.m. one that seals.

חור (vision of God) p.n. of the king of Syria; hence, חור, Damascus.

I. חור (fut. יחור, apoc. יחור) to see, to behold, to see in the mind; next, to look generally, with צ, to select, to see into the matter, to experience; transf. to visit, without one's presence, i.e. to inspect; next to get sight of, to find, etc.

II. חור (not used) equiv. to חור, to point, to cut.

חור (Aram.) equiv. to חור I.

חור (const. חור, pl. חורות) m. the prominent part of the body, breast (of cattle), from חור, to be prominent, to appear.

חור m. 1) part. from חור, a seer, a prophet; 2) covenant, from חור.

II. Comp. חור from חור.

חור p.n.m. (exhibition, exhibitor).

חור (=חור, def. חור, const. pl. חורים) Aram. f. vision, appearance, form.

חור (const. חור) m. vision, revelation; next, also, subject of revelation.

חור (a secondary form from חור, const. חורות) f. revelation.

חָזוּת (Aram.), *f.* look, sight.

חֲזוֹת *f.* 1) vision (prophetic), revelation; 2) point, e.g. **חָזָן** pointed horn, from **חָזָה** II. = **חָזוּ**, according to others, considerableness, dignity, from **חָזָה** I.

חָזוּ (not used) to point, according to some related to **חָזָה** II. **חָצַץ**, to cut in, to bore.

חֲזִיאוֹל *p.n. m.* (vision of God).

חֲזִיָּה *p.n. m.* (the same).

חֲזִיּוֹן *p.n. m.* (vision).

חֲזִיּוֹן (const. **חֲזִיּוֹן**, *pl.* **חֲזִיּוֹנוֹת**) *m.* prophetic vision, revelation, prediction.

חֲזִיּוֹן (*c.* **חֲזִיּוֹן**, *pl.* **חֲזִיּוֹנוֹת**) *m.* that which is pointed, arrow, wedge; transf. to thunder bolt.

חֲזִיר *m.* swine, boar, so called from its strength; also *aper*, from strength (see **חֲזִיר**). **חֲזִיר מִיַּעַר** boar of the forest, wild boar.

חֲזִיר *p.n. m.* (powerful, strong one).

חָזַק *fut.* **יִחָזַק** to fasten, to support, to maintain; also intrans. to keep fast to, with **בָּ**, to persevere (**לֵךְ**) in doing something. Next, to be strong, courageous, to prevail (with **עַל**) to press on (**עַל** or acc.) some one. *Pi.* 1) to gird fast, **אֶבְגַּט** with a girdle, **מִתְגַּבֵּר** the loins, (with double acc.) to fasten, (**בְּרִיחַ**, **בְּרִיקָה**) (to rebuild a ruin); **חָזַק** to harden the heart; **חָזַק**

פָּנִים to make bold, audacious; **חָזַק יָד** to strengthen the hand (to encourage); **חָזַק בְּיָד** to support; **חָזַק בְּדָבָר רָע** to strengthen the bad cause. *Hiph.* to hold fast (**עַל**, **לֵךְ**) to something; to seize something (with **בָּ** acc.), e.g. **חָזַק בְּצָרָה**, **חָזַק בְּרִשְׁמֵט**; to exercise power, dominion (**מַלְכוּת**), to conquer; to afford strength, to support, as manifold as the *Kal*. *Hithpael* **הִתְחַזַּק** to strengthen, encourage oneself; to show oneself strong before (**לְפָנַי**) some one; but also in the original signification, to unite with some one, with **עִם** and **בָּ**.

חֲזָקָה (*pl.* **חֲזָקִים**, const. **חֲזָקִי**) *adj. m.* **חֲזָקָה**, *fem.* strong, violent (of a storm, war, disease), hard (of the forehead, i.e. barefaced), hardened (i.e. of the heart, stubborn), audacious (**מִצָּח**, **פָּנִים**), etc.

חֲזָקִי (an old particip. form) *adj. m.* strong, violent.

חֲזָקָה (only with suff. **חֲזָקִי**) *m.* might, strength, help, protection.

חֲזָקָה (with suff. **חֲזָקִי**) *m.* strength (of the hand), power, boldness.

חֲזָקָה *fem.* strength (of the wealthy), invigorating; **בְּחֲזָקַת הָיָד** by the strength of the hand of God.

חֲזָקָה *f.* 1) erection, fortification; 2) power, strength, hardness, violence.

חֲזָקִי *p. n. m.* (strong one).

חֲזָקִיָּה p.n. m. (the strength of God).

חֲזָקִיָּהוּ p.n. m. (the same).

חָזָר (not used) equiv. to חָזַר to be robust, strong (physically); related to חָזַר.

חָזָר (with suff. חָזִי, pl. חָזִים for חָזִי, חָזִים) m. 1) hook, harpoon drawn through the nostrils of animals to lead them thereby; 2) buckle, lace (female ornament). The root is חָזַר, which see.

חָזִי (only pl. חָזִים adj. m. from חָזַר, pointed; next, subst. that which is pointed, hook.

חָטָא (fut. יִחָטֵא) originally, to take away, to diminish, related to the roots פָּחַת and חָתָה; hence, חָטָא מִן הַקֹּדֶשׁ he has taken away from the holy; 1) to miss, to fail (contr. to תָּמַם to be perfect); 2) to miss the aim (God), contr. to מָצָא to find; hence, 3) to fail in a moral sense; to miss the aim, the precept; next, to sin against (לְ) some one, (בְּ, עַל accus.) somebody, or something. Pi. חָטְאָה denom. from חָטָא, which see. Hiph. to miss the target (of the archer); 2) to seduce to sin; to declare as sinful (before the tribunal). Hithp. to miss oneself, to lose oneself (unable to restrain oneself in terror). In another signification it is a denom. from חָטָא which see.

חָטָא (contracted from חָטְאָה; with suff. חָטְאִי, plur. חָטְאִים, const. חָטְאִי) m. fault, sin, trespass; 2) punishment, or expiation of sin. Comp. חָטְאָה guilt and punishment of guilt; from which חָטָא denom. 1) to expiate, to remove חָטָא (the sin); comp. סָקַל to clear the stones away (from סֶקֶל stone); 2) to bring a sin-offering, or to remove the sin by an offering. Hithp. חָטְאָה to cleanse oneself from sin.

חָטָא (pl. חָטְאִים) adj. m. חָטְאָה fem. 1) sinner (male or female), sinful; 2) the penitent one. This double signification is also found in חָטָא, חָטְאָה.

חָטְאָה f. 1) sin, trespass; 2) expiation of sin, offering. It is the fem. of חָטָא.

חָטְאָה fem. equiv. to חָטְאָה sin and expiation of sin, punishment, sin-offering.

חָטְאָה (Aram.) the same. The Ketib has חָטְאָה.

חָטְאָה (once חָטְאָה, const. חָטְאָה, with suff. חָטְאָהִי, plur. חָטְאָהִים, const. חָטְאָהִי) f. the same; חָטְאָהִי water of the sin-offering.

חָטְבָה (fut. יִחָטְבֵהּ) 1) equiv. to חָצַב, חָטְבָה, to hew, to cut (wood), to fell. 2) to make stripes, to make a thing of chequered colors; hence חָטְבָה

striped, chequered. The idea of making stripes proceeds from that of cutting in. Pu. pass. equiv. to be hewed out.

חֲטָן (primitive, pl. חֲטָנִים, חֲטָנִין) fem. wheat, חֲטָלֶבֶת fat, marrow of the wheat. The plural is used of wheat in the grain.

חֲטָנִים p.n. m. (assembled one).

חֲטַם (not used) to dig, to search, to explore, like חָפַר.

חֲטִי (with suff. חֲטִיָּךְ) Aram. masc., equiv. to חֲטָאָה, חֲטָאָה.

חֲטָיָה see חֲטָאָה.

חֲטִיפָא p.n. m. (the searcher).

חֲטִיל p.n. m. (the trembling one).

חֲטִיפָא p.n. m. (the spoiled one).

חֲטַל (not used) to totter, to tremble, perhaps related to חָשַׁל, so that חֲטִיל signifies the weak one.

חֲטַם (fut. יִחְטַם) to close the anger (אֵף) against (לְ) some one, only Isa. 48:9, where חֲטַמְתִּי is to be rendered as חֲטַמְתִּי.

חֲטַף (fut. יִחְטַף) to snatch away, to rob, to despoil.

חֲטָב (not used) to support; like שָׁבַב, perhaps connected with חָבַר.

חֲטָב m. stave, stock, staff, like שָׁבַב, staff, so called from supporting.

חֲטָשׁ (not used) to assemble (after the Arab.), perhaps equivalent to שָׁחַט to disperse, to scatter (the enemy); from which חֲטָשׁ.

חֲטָשׁ see חֲטָשׁ.

חַי (const. חַי, comp. חַיִּי, חַיִּי, חַיִּי, from חַי, only Levit. 25:36, חַי stands in the absolute; pl. חַיִּים)

1) adj. m., חַי (const. חַי, poet.

חַיִּיתוּ, pl. חַיִּיות) f. living, alive, חַיִּים

the living; 2) subst. living, alive;

חַיִּים the living ones; also חַיִּיתוּ living,

alive; e.g. חַיִּיתוּ חַיִּיתוּ, חַיִּיתוּ

חַיִּיתוּ, the living bird, living birds,

but generally a subst. living thing,

espec. beast, coll. beasts, for which

also sometimes the pl. חַיִּיות, and

then only it is distinguished from

חַיִּיתוּ cattle; 3) abstr. life, as also

the sing. חַי and חַיִּיתוּ, more fre-

quently however, חַיִּים and חַיִּין.

The idea of life, is transf. to sus-

tenance, refreshing, quickening,

happiness, etc. Also in sig. I. strong,

vigorous, fresh, raw, etc. חַיִּיתוּ

renewal of strength; חַיִּיתוּ to

fulfil the wants of life.

חַי (def. חַיִּי, pl. חַיִּין) Aram. adj. m.

living, alive; pl. life.

חַיִּיתוּ p.n. m. (life of God).

חַיִּיתוּ f. entangled, intricate speech;

hence, riddle, poetry; next, equiv.

to חַיִּיתוּ proverb, axiom, metaphor,

oracle, riddle. The root is חַי, which see.

חַיִּיתוּ (for which once occurs חַי, 3 pers.

f., once חַיִּיתוּ) equiv. to חַיִּיתוּ to live,

to be, to exist, related to חַיִּיתוּ:

next, to live well, to be strong, joyful, youth-like, to recover from (מ) sickness, to live by something; e.g. by the profession of warrior (על חרב). Pi. חיה to give life, to revive, to maintain, to call into life; fig. to rebuild a falling town. Hiph. almost like Pi. to call into life.

חיה (imper. חי) Aram. the same.

Af. אחא (for אחיא, part. מחא), to preserve alive.

חיה adj. m. חיה (pl. חיות) f. vigorous, healthy.

חיה only a secondary form of חור (which see), round tent, circle of a tent; hence, camp.

חיות (def. חיותא, const. חיותא, pl. חיות) Aram. f. beast, equiv. to

חיה beast of the field.

חיות f. life. חיותא widowhood during the life of the husband, i.e. absence of the husband.

חיה see חיה.

חיה see חיה.

חיה (const. חיה, only occurs twice for the absolute, 2 Kings 18:17, and Isa. 36:2; pl. חיות, with suff. חיות) m. 1) power, strength, valor; next, like חיה in reference to the physical power. חיה חיה to exercise valor: 2) strength, power, transf. to wealth, property, where חיה חיה signifies to acquire property: 3) power, strength of an

army; hence, warrior; 4) valor, virtue; hence, חיה חיה a virtuous man, חיה חיה a virtuous woman. All these significations are derived from חיה IV.

חיה (const. חיה, with suff. חיה)

Aram. the same.

חיה see חיה.

חיה m. trembling, from חיה II, especially of the throes of a woman in labor.

חיה f. the same.

חיה f. equiv. to חיה, moat, rampart, or ditch round a rampart.

חיה (also חיה) p.n. of a city not far from the Euphrates (place of wealth).

חיה p.n. of a city of priests in the territory of Judah.

חיה (extended from חיה) m. beauty, grace; see חיה and חיה.

חיה m. wall, partition, equiv. to חיה.

From which is formed:—

חיה (after the form חיה) adj. m.

חיה f. the outer one, e.g. the outside building, etc. חיה from without.

חיה (seldom חיה) m. bosom, lap, from חיה חיה to lie at the bosom; חיה חיה wife, i.e. she who rests on thy bosom; חיה חיה to pay in the bosom, i.e. to recompense, likewise חיה חיה. Lap of the garment, i.e. pocket;

lap of the carriage, i.e. a folding in the same; lap of the altar, i.e. deepening for containing the fire.

חִירָה p. n. m. dignity, nobility.

חִירָם (also חִירוֹם) p. n. m. the same.

חִישׁ swiftness, haste; next, adv. swift, hasty: see חוֹשׁ.

חָךְ (after the form חָלַל, חָלַל; with suff.

חָכְיִי m. palate, comp. מְלַחְחִים; next, mouth, as organ of speech and taste: see חָכַךְ.

חָכָה (part. חֹכֶה) to depend on; hence, to trust in, related to בָּטַח, in the original sense. Pi. to trust confidently, to hope (with accus. and לְ), to wait for. Inf. חָכִי (for חֹכִי) is like חִיָּה for חִיּוֹת (Ezek. 21:15), רָאָה (Job 10:15), for רָאוֹת. The root is connected with חָכַךְ.

חָכָה f. angle, fishing-hook, from חָכַךְ, to catch; מִשְׁנֶה בָּח, to draw up by the fishing hook.

חֲכִילָה (beauty) p. n. of a hill in the desert of Sif.

חָכִים (Aram.) adj. wise, prudent one, especially Magicians, after the form of חָכִים, etc.

חָכַךְ (not used), to seize, to catch according to Aram., related to חָכַךְ, from which חָכַךְ.

חָכַל (not used) to paint the face, especially of the red rouge. The root is transposed from חָכַל.

חֲכִילָה p. n. m. ornament of God.

חֲכִילִי (const. חֲכִילִי) m. painting, colouring, especially of the eyes; hence, in the Targum, חֲכִילִי.

חֲכִילָה f. painting, colouring.

חָכַם (fut. יִחְכֹּם) origin. to know; next, to be wise, to gain wisdom. Pi. to make wise, to instruct. Pu. to become wise, shrewd (of sorcerers). Hiph. to make wise, discreet, to give instruction. Hithp. to boast of wisdom, to conduct oneself cunningly toward (לְ) some one.

חָכָם (const. חָכָם, pl. חֲכָמִים) adj. m.

חָכְמָה (pl. חֲכָמוֹת) f. wise, sensible, experienced, understanding; but generally as a subst., a wise, prudent, experienced one, etc. Among the branches of prudence and experience (חָכְמָה) is also (like in the verb), cunning and shrewdness inseparable from the sense of wisdom.

חָכְמָה f. wisdom, understanding, experience; modern Hebrew, also knowledge.

חָכְמָה (def. חֲכָמָתָא) Aram. f. the same.

חֲכָמוֹת or חֲכָמוֹת (secondary form from חֲכָמוֹת) f. wisdom.

חֵל (seldom חֵיל) m. wall, rampart, moat round a rampart or a town, from חוֹל.

חל (after the form **חֹק**) m. that which is profane, not sacred, unfettered, accessible to every one, whilst that which is holy is not accessible to all.

The root is **חלל**, loose, free, unfettered, loosened, i.e. not sacred.

חָלָה (not used) to be covered with dirt, to rust, to be covered with rust;

חָלָה, to be sick; see under **חָלָה**.

חֲלָאָה (after the form **חֲמָאָה**) f. covering of dirt, rust.

חָלִי see **חֲלָאִים**.

חָלַב (not used) 1) to draw toward something, to be attached to; related to **לָב**, and the roots in **חָלַף**, **חָלַף**, etc.; 2) to be white, related to **עָלַב**, but not connected with signif. I.

חֶלֶב (with suff. **חֲלָבִי**) m. milk, quite different from **חֲמָאָה**, so called from its whiteness, and not from its fatness.

חֶלֶב (only const. **חֲלָב**) m. the same.

חֲלָבִים (const. **חֲלָב**, with suff. **חֲלָבִי**, pl. **חֲלָבִים**, const. **חֲלָבִי**) m. 1) fatness, fat, stoutness; fig. the best, excellence, the heart; 2) p. n. (stout one).

חֲלָבָה (fertility, fatness) p. n. of a city in the territory of Asher.

חֲלָבֹן (the same) p. n. of a city in Syria, Aleppo.

חֲלָבָנָה f. galbanum, perhaps so called from the place, Aleppo.

חָלַד (not used) 1) to hide, to conceal, like **עָלַם**; next, to cover with rust, like **חָלָה**, 2) to dig, excavate, from which **חֲלָד**.

חֲלָד p. n. m. concealment.

חֲלָדִי (with suff. **חֲלָדִי**) m. the dark, covered, unlimited time; hence, 1) futurity; 2) world, worldliness. Similar in etymology and signif. to **עוֹלָם**.

חֲלָד m. mole, from **חָלַד** II.; comp. **חֲפָרָפֶר**, which signifies the same animal, from **חָפַר**.

חָלָה (fut. **יִחָלָה**, apoc. **יִחַל**, inf. **חָלוּת**) to suffer, to be oppressed, to be weak; hence, to be sick, with the acc. of the limb from which one suffers; with **עַל** to grieve at something; 2) to adorn, to embellish, perhaps related to **פָּלַל**; 3) to flatter, to show tenderness toward some one. The connection of these three significations cannot be traced. Niph. to become ill, weak, to grieve at (**עַל**) something; **מִכְלָה נִחְלָה**, a morbid wound. Pi. to flatter, to implore, humbly to demand something; 2) to make sick, to weaken. Pu. pass. to become weak. Hiph. to cause illness or grief. Hoph. pass. Hithp. to fret oneself, to feign sickness. **חֲלָדִי** p. n. m. (the covered one, stout one).

חִלְדָּה p. n. f. weasel, mole.

חֶלֶה (const. חֵלֶה, pl. חֵלֹת) f. cake, from its round shape, like כֶּזֶר.

The root is חִלַּל to round.

חֵלֹם (pl. חֵלֹמוֹת) m. dream; figur. folly. Root חִלַּם.

חֹלֶן (pl. חֹלָנִים, חֹלָנוֹת) com. a window, origin. hole, opening, from חָלַל to bore, to excavate.

חֹלֶן (place teeming with caves); secondary form from חֵלֶן p. n. of a city in Moab, and of one in Judah.

חֲלוּנֵי m. window-work; the form is origin. an adjective one.

חֲלוּף m. forsaking, vanishing, perishing, from חָלַף to pass away, to vanish.

חֲלוּשָׁה f. defeat, being conquered; see חָלַשׁ.

חֲלָה p. n. of an Assyrian country, to which the ten tribes were sent into exile; in the Talmud called חֲלוּן.

חֲלָחַל p. n. a town in the territory of Judah (earthquake).

חֲלָחֶלֶה f. terror, trembling, anguish, redoubled form from חָלַל; comp. Hithp. II. of חָלַל.

חָלַט (Kal not used) to pull off (equiv. to חָלַץ) to uncover, figur. to do something absolutely, i. e. plainly, uncovered. Hiphil, to explain something exactly, specially, absolutely. In modern Hebrew this form is very common (לחלוטין).

חָלִי (plur. חֲלָאִים; comp. צָרִי, plur.

צָרָאִים; חֲלָאִי pl. חֲלָאִים) masc.

1) ornament, decoration, from חָלַח II.; 2) (ornament) p. n. of a city in the territory of Asher.

חָלִי (pause חֲלִי, with suff. חֲלִי, plur.

חֲלָאִים) masc. sickness, grief, pain,

defection, evil, and as manifold in signification as the verb; חָלִי דָע

an evil disease, חֲלָאִין בְּרִפְּאָה an incurable disease.

חֲלִיָּה f. ornament, decoration.

חֲלִילִי (plur. חֲלִילִים) m. 1) flute, from:

חָלַל to make hollow; compare

חֲחִילָה and חֲחִילָה in the modern Heb., also חֲחִל and חֲחִל to hol-

low out; denom. חֲחִל, which see.

2) that which is unfettered, not sacred, profane; next also, that

which is defiled; hence with ה

mobile, חֲחִילָה as an exclamation:

"far be it from me" (i. e. it would

be a profanation), connected with

the dat. of the person and מִן with

infia. following; or מִן follows in

reference to him, from whom it

be far; e. g. מִן ה' in reference to

God, or מִן follows with the fu-

ture. See חָלַל II.

חֲחִילָה f. 1) change (of garments);

hence חֲחִילָהוֹת change of

suits, i. e. different suits; some-

times חֲחִילָה is omitted; 2) inter-

change of friendship, mutual truce;

3) change (of a military post), figur. of being relieved from difficulties ; 4) the plur. חלפוחות as adv. changing. See חלף 1.

חלפוח f. clothing, equipping, arming, garment ; from חלץ I. to clothe.

חלץ (not used) equivalent to חלץ to walk, to travel. The ח changed into פ.

חלץ (with ח of motion חלצה, like חלצה in pause חלצה m. equiv. to חלצה wandering, next comcr., wanderer, traveller, and like חלצה transferred to, a poor, unhappy one.

חלפי (for חלפתי, formed from חלץ, plur. חלפתיים) adj. masc., which changed into a noun, has the same signification as חלץ.

I. חלל to bore, to hollow out; comp. חול and the derivatives חליל, חלון and מחלה; transf. to pierce, to wound, to hurt, to murder, or in a spiritual sense, e.g. לבי חלל my heart is wounded. Pi. parallel with הרג to slay, to kill. Po. חולל to kill (the dragon). Pu. חולל to be pierced (by the sword). Poal, חולל to be wounded, slain.

II. חלל (Kal not used) to become loose (that which was fettered), to be free (that which was restricted, prohibited, inaccessible to us as holy); transf. to be unfettered,

free, loosened, accessible, profane, for that which is holy is bound (חלל) for us, whilst the profane is loose (חלל); next, generally, to be profane. Pi. to loosen (a tie), to redeem (the otherwise holy vineyard); to expose, e.g. a daughter to prostitution ; a plantation, i.e. to loosen it from the bands of holiness ; fig. to profane (a priest, the temple, the sabbath, the name of God); to defile (חלל the conjugal bed); חלל לזנות to defile deeply, to disgrace; comp. חל, חלל, חליל. Hiph. (fut. יחלל, inf. לחלל) to absolve (from a pledge), to defile (the sacred name). Niph. יחלל (like יחלל) fut. יחלל, inf. יחלל pass. from Pi. to be defiled. Pu. the same.

III. חלל (Kal not used) to begin, origin. to open; compare Aram. חלל to begin, and to absolve. Hiph. יחלל (fut. יחלל, apoc. יחלל, rare יחלל, as from חולל) to begin, with inf. following. יחללו Hos. 8:10 stands for יחללו "they shall wait for (Author. Vers. "sorrow for"). חלל the burden," חלל Lev. 21:9 is like חלל. Heph. יחלל to be commenced ; from which חלל beginning.

IV. חלל to make a circuit, to move in a circuit (comp. חול); hence, to tremble, to bear (children), to

roll along, like חול; from which חלה.

V. חלל denom. from חליל (flute); hence part. חולל player on the flute. Po. חולל the same; hence מחוללות female players on the flute. Pi. the same, מחלל he who plays on the חליל flute.

חלל (const. חלל, pl. חללים) m. 1) subst. one that is pierced, wounded, slain (either by hunger or by the sword); 2) adj. m. חללה f. defiled, unclean; next, subst. the one who is defiled, dishonoured.

חלם (fut. יחלם) 1) to be strong, firm, (comp. חלם, חלם); hence, figur. to be healthy, vigorous, cheerful; 2) to be dumb, to be fettered, fig. to sleep, to dream, to be inactive (comp. חלם). The contr. is חקיץ. Hiph. to cause to dream, to make healthy, strong.

חלם (def. חלמא, pl. חלמין) Aram. m. a dream, a vision in a dream.

חלם p.n. m. (strong one).

חלמור f. white of an egg (from חלב=חלם), or the purslain according to the Syriac.

חלמיש (const. חלמיש) m. hard stone, rock, formed from חלם with the termination שׁ.

I. חלה (fut. יחלה) 1) to withdraw, pass away, slide away (comp. חלה, חלה, חלה), e.g. of a flower that

withers, of a ship that moves a long, of a storm that passeth by:

2) to put aside, e.g. the law; to polish iron (by drawing it through the fire); also, to change, of plants, to grow, sprout again (of renewed courage). Pi. to change (garments), to pull off (a garment, to change it). Hiph. to change the wages (see Kal), to renew strength (כח), youth, etc.

II. חלה (not used) equiv. to חלה to cut off, to shave off, from מחלה, which see.

חלה (not used) equiv. to חלה to plait (the hair), from which מחלה.

חלה (Aram.) to pass away.

חלה m. 1) change, as an adv. instead; comp. Aram. חלה, and in Talmud and modern Hebrew חלה: 2) p. n. of a town in the territory of Naphtali.

חלץ (fut. יחלץ) 1) to cover, to clothe (comp. חלץ Aram. חלץ), from which חלץ cover, garment, and מחלץ; transf. to arm, equip, gird: hence, חלץ armed, חלץ the loins; 2) denom. from חלץ to take off the arms. Pi. to remove (stones), to deliver (from danger), to take the arms (from the enemy). Niph. to be delivered (from danger); also, to equip oneself. Hiph. to equip others, to arm.

חֲלָץ (only dual חֲלָצִים) f. the loins, comp. חֲתָנִים according to a similar etymology, to gird the loins, to equip; to proceed from the loins, i. e. to be begotten.

חֲלָץ (or חֲלָץ) p. n. m. (armed one, strong one).

חָלַץ (fut. יַחַלֵּץ) 1) to be smooth, polished, related to חָלַץ, חָלַץ, חָלַץ, from which, 2) to pluck off, cut off (comp. חָלַץ); next, to tear off, cut off, to split, to divide. Niph. to be divided, separated (from a whole), to be distributed (either by lot or not). Pi. to divide (booty, inheritance). Pu. pass. Hiph. 1) causative from Kal, to make smooth, to polish (a work of art), words, to smooth the tongue, i. e. to flatter; 2) to distribute, to receive a portion. Hithp. to divide among themselves.

חָלָק adj. m. חֲלָקָה (pl. חֲלָקוֹת) f. 1) physically: smooth, bald, of a man without hair, of a mountain without foliage; 2) fig. flattering, deceitful, smooth; the pl. חֲלָקוֹת is also used in an abstr. sense: 3) p. n. of a mountain (bald mountain).

חָלָק (with suff. חֲלָקִי, pl. חֲלָקִים, const. חֲלָקִי, once חֲלָקִי) m. 1) smoothness, baldness (of a valley, without foliage), fig. flattery: 2) part, portion, booty; next also,

that which is allotted, property hence also, acre, land which is allotted to one as property: 3) lot (proceeding from signif. 2, if not taken from the idea of smoothness, or smooth stone, by which the lots were cast, comp. חֲלָקִי): 4) p. n. m., patr. חֲלָקִי.

חֲלָקָה (with suff. חֲלָקָה) Aram. m. part, portion, equiv. to the Heb. חֲלָקָה.

חָלָק (const. pl. חֲלָקִי) adj. m., smooth. of stones: חֲלָקִי אֲבָנִים smooth, stones, origin. the smooth among the stones.

חֲלָקָה (only pl. חֲלָקוֹת) f. flattery, hypocrisy. The form is derived from חָלָק, like חֲסִידָה from חָסֵן.

חֲלָקָה (pl. חֲלָקוֹת) f. 1) smoothness (of the neck), baldness (of the rock), flattery (smoothness of the tongue, lips); hence, plur. חֲלָקוֹת flattery, similar to the plural of חֲלָקָה: 2) piece of land, acre, field, origin. that which is allotted; hence, more frequent with the addition שָׂדֶה.

חֲלָקָה f. division, distribution.

חֲלָקִי p. n. m. (the allotted one).

חֲלָקִיהָ p. n. m. (portion from God).

חֲלָקִיהוּ p. n. m. (the same).

חֲלָקָה (after the form חֲלָקָה, once חֲלָקָה) adj. m. חֲלָקָה (pl. חֲלָקָה) f. smooth, slippery (of localities), smoothness (of the tongue), flat-

tery. The form is redoubled from חלקל.

חלקל (plough-field) p.n. of a city in the territory of Asher.

חלקל (baldness of the rocks) p.n. of a place.

חלש (fut. יחלש and יחלש) 1) to thrust down, to overwhelm, to conquer; with על, to triumph over some one; fut. יחלש, 2) intr. (יחלש) to stretch down, to encamp, equiv. to חלש; hence, to be weak, sickly.

חלש m. one stretched down, weak, from חלש II.

I. חם (with suff. חמי, חמיה) m. father-in-law, from חם III., to be united, related by marriage.

II. חם 1) p.n. m. (black one); 2) p.n. of a whole district (southern country); 3) p.n. of Egypt, used by the natives (country of the blacks). Root חםח.

חם (pl. חמים) adj. m. hot, warm, from חםח. The fem. of which is חמה, which see.

חם (with suff. חמו) m. glow, heat, warmth; orig. inf. of חםח, hence often translated as the inf.

חם (not used) probably a transposition from חם, to be fat; orig. to anoint. Comp. חם, and Aram. חם, oil. See חם.

חם see חם.

חם (Aram.) f. glow, anger, from חם; in Heb. חם is used for it, from חם.

חם (after the form חם, חם) f. fat milk (see חם). That it signifies a fluid, is evident from the passage חם חם; and that it signifies fat milk, is evident from חם.

חם (fut. יחם and יחם) 1) to strive, to seek after, to desire; with acc. 2) to take pleasure in something; fut. יחם: חם, that which is desired, beloved; fig. idol. Niph. to be lovely, agreeable, desirable. Pi. to desire vehemently; according to others, to be delighted.

חם m. desirableness, delight, precious thing.

חם fem. 1) desire, wish; חם, without being desired; 2) delight, preciousness; 3) object of desire in a good sense, but also in a bad sense, lust; hence, חם (lust of women), name of a female deity, Anahis.

חם (rare חם) f. pl. preciousness, loveliness, delightfulness, desirableness.

חם p.n. m. (lovely one).

I. חם (not used) to enclose, encompass, hedge in, like חם. Probably the root of חם is חם.

but the root of חמץ is חמץ.

II. חמץ (not used) equiv. to חמם, to be warm, to glow.

III. חמץ (not used) to join, to connect oneself by marriage; related to חם, חם, etc., from which חם and חמון.

חמץ f. a glow, warmth, poetically for the sun, otherwise חמץ; orig. fem. of חם.

חמץ (once חמץ) f. glow, wrath, fig. poison, on account of its burning in the body.

חמץ Job 29:6, contracted from חמץ, see חמץ.

חמץ p.n. m. (joined to God).

חמץ p.n. f. (combining freshness of life).

חמץ p.n. m. (one who is spared).

חמץ (seat of a tower) p. n. of a city in the territory of Asher, and another in the territory of Naphtali, for which also חמץ.

חמץ (after the form חמץ) m. perpetrator of violence, robber, and חמץ preceding it (Isaiah 1:17) signifies, lead on the right path.

חמץ after the form חמץ m. encompassing, enclosing, i. e. girdle. See חמץ.

חמץ (pl. חמצים) m. 1) he ass, from חמץ, to be red, on account of the reddish colour of the skin of the ass in the south; 2) burden of an

ass, heap, comp. חמץ; 3) p.n. (ass, comp. *Asellus*, *Asinius*, in Latin).

חמץ, f. burden of an ass, heap, like חמץ II., and חמץ, only used to play upon the words.

חמץ (after the form חמץ) f. from חם, mother-in-law. Root חמץ III., to join, to connect oneself by marriage.

חמץ (not used) to coil, to lie on the ground; according to the Aram. of the Targum, for חמץ.

חמץ m. a species of lizard.

חמץ (fortress) p.n. of a city in the territory of Judah.

חמץ adj. m. salt, hence חמץ, salt provender, i. e. salt herb, like חמץ.

חמץ (seldom חמץ) adj. m. חמץ (pl. חמצים) f. formed from חמץ, the fifth; subst., fifth part.

I. חמץ (fut. חמץ, inf. חמץ) to be benign, tender-hearted, *ἀμαλός*, *malle*, to be compassionate on (על) some one, to have forbearance with (על) some one, of things to spare (with על, על).

II. חמץ (not used) only a secondary form from חמץ, orig. to bear.

חמץ f. sparing, compassion; from חמץ I.

חמץ (1 pers. חמץ, inf. חם, const. חמץ, fut. חם, apoc. חם, and the intrans. form חם, חם, compare חם, חם) to be warm, hot, to

glow; figur. of the heat of passion, anger and lust; **אין נחלת** **לחם** there is no coal to warm one (**חם** inf.); but **לחם** Hag. 1:6 is trans. Niph. to glow (of the breast, passion) with **ב**, to which belong several forms of the like **חם**, future. Pi. **חם** to warm, to brood, to hatch (eggs). Hithp. to warm oneself; comp. **חם** and **חמה**.

חפן (only plur. **חפנים**) m. pillar of the sun, dedicated to the "God of the sun," **בעל חפן**.

חם (**יחם**) origin. 1) to be sharp, related to **חמץ**; transf. to be bold, violent; transf. to perpetrate violence, to violate (**נפש** the life, **תורה** the law), **חם מנחות** to sharpen plans against (**על**) some one; 2) to rob, to thrust down, e.g. **בקר**, **שן**. Niph. to be robbed, spoiled, i.e. to be stripped.

חם (with suff. **חמסי**, pl. **חמסים**) m. 1) violence, robbery; 2) property gotten by violence and robbery. 3) audaciousness, e.g. **חם** audacious, lying witness.

חמץ (fut. **יחמץ**, inf. **חמצה**) equiv. to **חם** originally, to be sharp of taste, countenance and mind; hence, 1) to be sour, tough, salt, from which **חמץ**, **חמין**; 2) of a sharp colour, i.e. scarlet, **חמוץ**, **בגדים** scarlet garments or purple;

3) to be of a violent temper, to perpetrate violence. Hiphil, to make sour, to produce fermentation. Hithp. to turn bitter.

חמץ (contracted from **חמין**) masc. leaven, sorrel (syn. **שאר**).

חמץ masc. vinegar, of wine or any other drink.

חמק origin. to enclose, encompass, equiv. to **קבב**, as is evident from **חמוק**; hence, like **קבב** to turn (in order to depart). Hithp. to turn oneself, to rove about.

חמר (fut. **יחמר**) equiv. to **חמר** to glow, to burn, from which (like in **חם** transf. to colour): 1) to be of a burning red colour, to be ruddy, from which **חמור**, **יחמור**, **חמר** and **חמר**; 2) to glow, transf. to seethe, foam, ferment in consequence of heat. Pu. **חמרמר** 1) to ferment, to foam (of inward motion), to glow, to burn (of the face).

חמר see **חמור**.

חמר (after the form **ענב**, **נכר**) m. a species of gum (or pitch), perhaps so called from its red-like colour; from which **חמר** denom. to smear with gum.

חמר m. fermented drink, wine, see **חמר** 2.

חמר (def. **חמרא**) Aram. m.

חמר (pl. **חמרים**) masc. 1) a kind of earth, potter's earth, so called from

its red-like colour; root חמר 1; 2) the foaming, roaring (of the sea), from חמר 2; 3) denomin. from חמור the burden of an ass; hence, heap in general, transf. to measure of a certain lot, measure of dry things.

חמר p. n. m. (the red one).

חמץ (not used) equiv. to חמס, חמץ to be strong, bold, courageous; from which חמש and the denom. חמש are derived therefrom.

חמש masc. loin, body, as the seat of strength (compare חלץ, בתן of similar extraction); from which:—

חמש denom. to gird the loins, to arm generally; hence, part. pass. חמוש armed (parallel with חלוצי) as the Targum also renders it חרן.

חמש (const. חמש, pl. חמשים, with suff. חמשיו (cardinal number, m. חמשה, const. חמשת) f. five, the plur. fifty; שר חמשים captain over fifty.

חמש Pi. denom. from חמש, to give the fifth part for a levy.

חמש m. the fifth, a tax of the fifth part, like the present tithe.

חמשי see חמשי.

חמת (not used) according to some, to become rank, decomposed, but this does not agree with the noun; more correctly it is, therefore, to contain, to comprise; equiv. to

חבת (from which חבת and מחבת), i. e. to be deepened out for receiving something, from which:—

חמר (const. חמר after another reading also חמת Hos. 7:4, Job 21:20) fem. bottle (of leather) so called from its hollowness to receive something; רוקב, as the Targum renders it, has a similar etymology, for רקב is related to נקב, קבב. That this derivation is the only correct one, is evidenced by its use in the Talmud for bag-pipe, flask of the shepherd, on account of the hollowness.

חמת (burgh, fortress) p. n. of a city in Syria on the Orontes, Hamat, later Epiphania, next also, to signify the whole district: complete ח' צובה, ח' רבה.

חן (with suff. חני m. 1) inclination, favor, grace; נשא, מצא ח' to find, favor, grace; נתן ח' to procure favor; 2) loveliness, grace, e. g. אבן חן, a pleasant roe; אבן חן precious stone; רוח חן a gracious spirit; 3) p. n. m. (grace, beauty).

חנדר p. n. m. (grace of Hadad).

חנה (fut. יחנה, apoc. יחן) to incline, to bend (synon. with פנה and related to פגע); hence, to encamp, with על, to be hostile against somebody; with ל, to encamp round something to protect it; to

dwel: חננות equiv. to חננות
חננות which see.

חנן (pl. חננות) f. 1) grace, mercy,
pl. חננות Ps. 77:10, if it is not the
inf. from חנן; 2) object of com-
passion, picture of distress, Job
19:17, חננותי "and I am a pic-
ture of distress:" the pronom.suff.
is often used so: 3) p.n.f. grace,
beauty.

חנן (1) p.n.m. (initiated one), patron,
חנני; 2) p.n. of a city.

חנן p.n.m. (the presented one).

חנן adj. m. gracious, merciful, after
the form חנן.

חנן (pl. חננות) f. place of residence,
tent, hut; later also warehouse for
the sale of goods, or prison, from
חנן.

חנן erroneously considered by some
as belonging to חנן, which see.

חנן (fut. חננ) 1) to preserve, and
to season things generally (unripe
figs): 2) to embalm with spice.

חנן (for חנן, where the dagesh is
analysed by the insertion of נ)
Aram.f.equiv.to חנן Heb.wheat.

חננים m. pl. abstract, embalming,
mummifying.

חנניאל p.n.m. (grace of God).

חנני (pl. חננים) m. the initiated
one, i.e. experienced one: see חנן.

חננה f. grace, mercy, from חנן.

חננית (pl. חנניות and חנניות) f.

spear, lance. The root is חנן
equiv. to חנן (חנן), to point.

חנן (Art. חנן) denom. from חנן ori-
ginally to pass something through
the throat, to give the palate
something to taste; hence, 1) fig.
to instruct, to teach, to instil: 2)
to initiate, which idea is taken
from 1.

חננה f. 1) dedication, *kyndria* (of
a house, an altar, or a wall): 2)
the offering of dedication.

חננה (Aram) f. the same.

חנן (from חנן formed with the suff.

חנן; comp. חנן, חנן) adv. gra-
tuitously (חנן), i.e. without recom-
pense or reward; hence next, in
vain, for nothing, for which also
חנן stands; also, without
cause, guiltless: חנן innocent
blood.

חנן (not used) to be hard, firm, re-
lated to חנן and חנן, where the
same signification is found.

חנניאל p.n.m. (equiv. to חנניאל,
grace of God).

חנניאל (in pause חנניאל) masc. origin.
stone; next however, hail-stone
which breaks the sycamore trees,
formed from חנן, with the well
known termination חנן. Root חנן.

Kirachi also says חנני חנני.
חנן (fut.^{trans} חנן, intr. חנן; with
suff. from חנן: חנני, חנני; inf.

חנ and חננו origin. equiv. to חנ to incline; next morally, to incline favourably, to be gracious. Niph. חנ (comp. חננ) to be worthy of compassion (2 pers. pret. חננתי). Pi. חננ to make lovely (the voice), comp. חנ, חנה. Pi. 1) to have mercy, with the accus. 2) to implore (comp. Hith.), with the accus. Hoph. חנח to be compassionate. Hith. to implore for mercy, with לפני. Possibly the sense to implore proceeds from the original idea, to incline, like the Aram. חנל.

חנ (inf. חנח) Aram. the same. Hith. חנח to implore, to pray.

חנ p.n. m. (the gracious one).

חנניאל p.n. m. (grace of God), see חנניאל.

חנני p.n. m. (the merciful one).

חנניח p.n. m. (equiv. to חנניאל).

חנז p.n. of a town in central Egypt, so called by the Greeks.

חנח (fut. חנח) origin. to cover, to conceal; hence, transf. to flatter, (comp. חנח, חנח); next generally, to lie, to defile, to dishonour, comp. חנח. Hiph. to flatter, to defile, to disgrace, to lead to hypocrisy, to pollute.

חנח adj. masc. (origin. part.), but next a substantive, a flatterer, a sinner.

חנח masc. hypocrisy, dissimulation wickedness.

חנח f. hypocrisy, next wickedness in general.

חנח (Kal not used) to be tight, oppressed, *ἀσχε, angō*, in Aram. חנח, but it is not connected with חנח. Niph. to strangle oneself. Pi. to strangle, to draw tight.

חנח (graceful one) p.n. of a city in the territory of Zebulun.

I. חסד (Kal not used) orig. to be intimate (with some one), to be friendly, sociable (related to חסד, חסד); hence, Hith. to show oneself friendly, kind: from which חסד, חסיד, חסידות.

II. חסד (only Pi.) equiv. to חסד to molest, asperse, disgrace, and is not connected with חסד I.

חסד (pl. חסדים) m. 1) favour, kindness, love, friendship; next, mercy, benevolence, transf. to piety; 2) shame, molestation, dishonour; 3) p.n. m.

חסד p.n. masculine, (goodness of God).

חסד (3 pers. pl. also חסדי, fut. חסדי, pl. חסדי, חסדי) to seek refuge, protection; const. with א or accus., or without any case. The usual forms are חסד, חסד, חסד.

חסד p.n. m. (refuge in God).

חֶסֶן adj. m. strong, mighty, wealthy.

See חֶסֶן.

חֶסֶת f. refuge, protection, security.

חֶסֶד (pl. חֶסֶדִים) 1) adj. m. kind, pious, lovely, gracious; perhaps חֶסֶד, Job 39:13, is a fem. form of this adj. pious, benevolent; 2) subst. the kind, pious one, sometimes 'אִישׁ חֶד; hence pl. 'חֶסֶדִי ה', the pious of God, i.e. his pious adorers.

חֶסֶדֶה f. the kind, affectionate bird; name of the stork, on account of her affectionate treatment of the young.

חֶסֶל m. origin. one that nibbles off; hence, the name of a species of locust. The form is extended from חֶסֶל, like פֶּלִיט from פֶּלֵט.

חֶסֶן (const. חֶסֶן) m. mighty, strong one, from חֶסֶן.

חֶסֶר (Aram.) adj. m. defective, equiv. to חֶסֶר in Heb.

חֶסֶל (fut. יִחְסֵל) to nibble, eat off, origin. to tear off, related to חָצַל, חָצַל, and others.

חֶסֶם (fut. יִחְסֵם) equiv. to חָסַם, חָסַם, to close, to shut (the mouth of the threshing ox), to hinder (the passer by) from going on.

חֶסֶן (not used) to be strong, mighty, transf. to be wealthy, rich.

חֶסֶן (Aram.) the same. Only Af. חֶסֶן, to possess.

חֶסֶן (def. חֶסֶן) m. might, strength.

חֶסֶן m. possession, strength, might, treasure; חֶסֶן, richness in salvation, i.e. abundance of salvation. From which denom. Niph. to be treasured up.

חֶסֶן (Kal not used) to peel off; comp. חֶסֶן, from which Pi. חֶסֶן (shortened from the double form חֶסֶן). Part. pass. חֶסֶן, to be peeled, scaled.

חֶסֶן (def. חֶסֶן) Aram. m. sherd, origin. the peel of anything; next, generally a piece, fragment.

חֶסֶר (fut. יִחְסֵר, but the pl. יִחְסְרוּ) equiv. to חָנַר, to cut off; hence, next, to be wanting, deficient; next, to suffer want. Comp. חֶסֶר, חֶסֶר, and חֶסֶר. Pi. to cut off, to diminish. Hiph. to cause want, also to be deficient, wanting.

חֶסֶר (const. חֶסֶר after the form חֶסֶן) adj. m. wanting, deficient, e. g. חֶסֶר, bread, understanding.

חֶסֶר m. deficiency, want, need, necessity.

חֶסֶר m. (the same).

חֶסֶר p. n. m. (deficiency).

חֶסֶר m. want, fault.

חֶף (after the form חֶף) adj. m. polished, rubbed off, from חֶף; hence, Targ. חֶף, washed off; generally, however, in a moral sense, pure, innocent.

חפא (Kal not used) equiv. to חפה, חבה, to cover, to veil, to conceal, from which the Pi. חפא, to cover (על) something; 'ח לְדַבְּרִים עַל, to speak secretly against some one.

חפה equiv. to חפא, to cover, to veil, to wrap up (פָּנִים, רֹאשׁ) as an indication of mourning. Pi. to cover over, to wrap up (to overlay with gold or wood) wainscoating. Niph. pass. from Pi. חפה, is not a Pu. but a noun.

חפה f. 1) cover, canopy, from חפה; 2) p.n. cover, shelter.

חפז (fut. יִחַפֵּז) 1) to tremble, related to חָזַן; 2) to move hastily, to flee. Niph. חִפֵּז, to hasten away in fear.

חפזון m. haste, swiftness, flight.

חפים p.n. m. cover, protection.

חפן (dual חֲפָנִים) m. hollow of the hand, also fist; dual, the palms of the hand; what can be taken in the hollow of the hand; hence חֲפָן, handful; 'חָלָא, to fill a hand. The Root חֲפָן with the ן terminating, like in אֲפָן, אָפָן, בִּשְׁן.

חפני p.n. m. (the protected one).

I. חפה (comp. חֲפָה) to cover; hence, with על, like חפה and חפה, to protect, to shelter; from which חף not from חפה II.

II. חפה (not used) to rub off, to clean; comp. חֲפָה, חֲפָה, חֲפָה, from which חף.

חפץ (fut. יִחַפֵּץ) origin. to long, to desire; hence, to take pleasure in something with ב; to love something, with accus., to desire.

חפץ (fut. יִחַפֵּץ) only a secondary form from חָפַץ, to move to and fro, i.e. the tail (Job 40:17).

חפץ (pl. חֲפָצִים, const. חֲפָצִי) adj.m. חֲפָצָה, f. desiring, willing, longing.

חפץ (with suff. חֲפָצִי, pl. חֲפָצִים, with suff. חֲפָצִיָּהּ) m. 1) desire, longing, wish; hence, 2) that for which one desires, precious thing, e.g. אֶרֶץ חֲפָצִי, precious land; אֶבֶן חֲפָצִי, precious stone; 3) desirableness, loveliness, e.g. acceptable words; חֲפָצִי, 4) object for which one strives, i.e. affair, subject, matter; next, generally like חֲפָצִי and עֲנִין.

חפציבה p.n. f. (my desire is in her).

חפר (fut. יִחַפֵּר) 1) to cut in, to dig (a well, a pit), hence also to penetrate, e.g. of the hoofs of the bold horse that penetrate the earth; 2) to dig for something, i.e. to explore, to search. Comp. חֲפָר, חֲפָר II.

חפר (fut. יִחַפֵּר, pl. יִחַפְּרוּ) to become red from shame, different from חֲפָר, which signifies to become pale from shame but both as

changing the natural colour as an indication of shame. Hiph. to blush with shame, but also to act shamefully; comp. **הַבִּיֵּשׁ** equiv. to **הוֹבִישׁ** from **בָּשׂ**, to cause (**בִּזְיוֹן**) disgrace. Related to **בָּשַׁר** II.

הַפֶּר 1) p.n.m. (shaming) patron.
הַפְּרִי; 2) (well) p.n. of several cities.

הַפְּרִים (double well) p.n. of a city in the territory of Issachar.

הַפְּרֵעַ p.n.m. (priest of the sun).

הַפְּרָפֶרֶת (pl. **הַפְּרָפֵרוֹת**) f. an animal that digs up the ground, the exact name of which has not been specified by the commentators.

הַפִּישׁ (Kal not used) equiv. to **בָּשׂ**,
1) unfettered, to be free; hence, to be stretched out, as indicating freedom; figur. to be free, to move freely; 2) to be stretched down, fig. to be sick. Pu. **הִפִּישׁ** to be liberated, to be freed.

הַפֵּשׁ (fut. **יִהְיֶה**, pl. **יִהְיֶינָה**) origin. to dig; hence, next, to search, to dive into, almost like **הִפֶּר** and **הִפְּרִי**. Niph. to be searched. Pi. to search for some one; figur. to investigate, morally. Pu. to be searched; hence, **הַפֵּשׁ הַמְּבֻשָּׁשׁ**, the investigation which has been made, i.e. searching enquiry; to be sought (from concealment).

Hith. to conceal oneself; hence, figur. to make oneself unknown by disguise.

הַפֵּשׁ m. search, inquiry.

הַפְּשָׁה (with suff. **הַפְּשָׁה**) extension, stretching out (of bolsters and mattresses); hence, cover, bolster, generally, perhaps also freedom; 2) couch, e.g. **בִּפְתִּיחַ הַמָּשָׁכָה**, my couch, or resting place, is among the dead.

הַפְּשָׁתָה (from **הַפְּשָׁה**) f. liberty, freedom.

הַפְּשָׁתָה f. sickness, illness, origin. sick bed.

הַפְּשִׁי (from **הַפְּשָׁה**) adj.m. (pl. **הַפְּשִׁים**) to be free, whether in contrast to slavery, imprisonment, or to being tributary, burdened with taxes.

הַפְּשִׁית f. the same, like **הַפְּשִׁית**.

הַצֵּב (with suff. **הַצֵּב**, pl. **הַצֵּבִים**) m. 1) an arrow, from **הִצֵּב**, to point, to cut out; hence, **בְּעֵלֵי הַצֵּבִים**, shooters of arrows, archers; **יָרָה הַצֵּב**, to shoot off an arrow; **הִסֵּב אֶל הַצֵּב**, to spare an arrow. Applied to God, **הַצֵּב** signifies lightning, next punishment; 2) a shaft, only a secondary form from **הִצֵּב**, like in the Keri **הַצֵּב הַזֶּה**, destructive, i.e. poisoned, is my arrow, from which denom. **הִצֵּב**, to shoot off arrows, hence particip. **הִצֵּבֵנִי**, archer.

1. **הַצֵּב** (fut. **יִהְיֶה**) equiv. to **הַצֵּב**,

חֶבֶב, to hew, to hew out (of stone or wood), to dig out (חֶבֶב, חֶבֶב), to spread flames, figur. to destroy, to kill. Niph. to be hewn out on a rock (for a remembrance). Pu. to be hewn out (of a stone), i.e. to originate. Hiph. to destroy, to fell.

II. חֶבֶב (not used) equiv. to חֶבֶב, to tie, to bind (comp. חֶבֶב) from which חֶבֶב for חֶבֶב.

חֶבֶב (lat. חֶבֶב, spec. חֶבֶב) 1) to cut off, to cleave, to part, comp. חֶבֶב, חֶבֶב; hence, 2) to divide in two parts, to halve; חֶבֶב עַד צֵוֶן (of a river), to divide up to the neck (man), i.e. to reach up to the neck.

Niph. to divide oneself in parts.

חֶבֶב (חֶבֶב) f. trumpet, from חֶבֶב, to sound; from which the denom.

חֶבֶב, חֶבֶב; Po. חֶבֶב, Hiph. חֶבֶב, to trumpet.

חֶבֶב (a court) p.n. of a place in Palestine, and a district in Arabia.

חֶבֶב (const. חֶבֶב) f. middle (of two parts), e.g. in the middle of the night.

חֶבֶב (pause חֶבֶב, with suff. חֶבֶב) m.

1) the middle, equiv. to חֶבֶב, where something separates into two parts; 2) half.

חֶבֶב m. equiv. to חֶבֶב, an arrow.

חֶבֶב חֶבֶב p.n. m. (middle of the resting places), patronymic חֶבֶב חֶבֶב.

I. חֶבֶב (only a lengthened Arabic form from חֶבֶב) m. an enclosed place, dwelling, court.

II. חֶבֶב (const. חֶבֶב) m. grass, leek, from חֶבֶב to vegetate, to bloom.

חֶבֶב (with suff. חֶבֶב) m. origin. an incision, an inlet, from חֶבֶב equiv. to חֶבֶב (in חֶבֶב) to cut; hence, figur. bosom, lap. חֶבֶב is not to be adopted as the root.

חֶבֶב (with suff. חֶבֶב) m. the same.

חֶבֶב (Aram.) equiv. to חֶבֶב Heb. to rage; hence, affix חֶבֶב to press violently, to rage.

חֶבֶב equiv. to חֶבֶב to cut, to divide; hence, fig. to be divided in hosts, particip. חֶבֶב. Perhaps a noun in the sense of a line, row. Pl. only particip. חֶבֶב they that divide (the spoil); if this word is not a denom. from חֶבֶב. Pu. to be shortened, e.g. the number of the month.

חֶבֶב (pl. with suffix חֶבֶב) m. 1) small particles, figur. small stone, gravel; 2) lightning, orig. an arrow; next, from 2 denom. Pi. חֶבֶב to shoot arrows, if it is not formed directly from חֶבֶב.

חֶבֶב חֶבֶב (also חֶבֶב) p.n. of a city in the territory of Judah (row of palma).

חֶבֶב see חֶבֶב.

חֶבֶב see חֶבֶב.

חָצֵר (not used) to hedge in, to in-
close; related to עָצַר: from which
חָצֵר and חֲצִיר I.

חָצֵר (not used) to cry, to scream, it
signifies also, like צָלַל and הָלַל,
to bloom, to vegetate.

חָצֵר (const. חָצֵר, pl. חֲצֵרוֹת, חֲצֵרִים)
com. an enclosed place, court,
village, locality, and all that is
enclosed as a place of abode,
moveable tents are also called so
if they are placed like a court.
The geographical compounds are
חָצֵר אֲדָר (court of magnificence),
חָ' נָדָה (court of happiness), חָ'
סוּסָה (court of horses), חָ' עֵינֹן
(the same), חָ' שׁוּעַל (the same), חָ'
(court of foxes), חָ' תִּיכוֹן (middle
court).

חָצֵרֹן p. n. m. (the blooming one,
from חָצֵר).

חֲצֵרוֹת (courts) p. n. of a place.

חֲצֵרִי (Keri חֲצֵרוֹ) p. n. m. (the bloom-
ing one).

חֲצֵרִים p. n. of a place.

חֲצֵר־מָוֶת (court of death) p. n. of a
province in Arabia, Hadramaut.

חֵק see חֵק.

חֵק (before makkaph חֵק, with suff.
חֵקִי, חֵקְךָ, pl. חֵקִים m. 1) origin.
that which is inscribed, hence that
which is appointed (לְחֵק) mea-
sured, fixed, allotted, the appointed

time, the fixed aim; 2) law (of
God), revelation, divine sentence,
edict, the law engraven or ap-
pointed. Root חֵקֵק.

חֵק (not חֵקֵק; pl. const. but חֵקֵקִי,
with the dagesh analysed; the
same as צָלַלִי is from צָלַל
from עָמַי, צָלַל is from עָמַי, conclusion, decree.

חֲקָה (Kal not used) equiv. to חֵקֵק to
engrave. Pu. to be inscribed on
(עַל) the wall, or painting on
something. Hith. to make ap-
pointments upon (עַל) something,
to draw the boundaries of any-
thing, e. g. to limit the boundaries
of the soles of the foot (שְׁרָשֵׁי
רֶגְלִי).

חֲקָה (pl. חֲקוֹת) f. a law, a precept,
equiv. to חֵק.

חֲקוּפָא p. n. m. (the bent one) from
חֲקַף to bend, to coil.

חֲקַף (inf. with suff. חֲקוּ, imper.
with suff. חֲקֵף) to engrave (on a
rock), to inscribe ("decree un-
righteous decrees"), to fix (laws),
to draw ("a compass over the
depths"), to draw upon (עַל) some-
thing, e. g. a town, but especially
to inscribe in (עַל) a book. חֲקֵק
a law-giver, a leader. Po. חֲקֵק.
Part. מְחַקֵּק, fut. יִחַקֵּק, to engrave,
to inscribe (laws), to rule, to lead;
hence, מְחַקֵּק a law-giver, a leader,
equiv. to שָׂבֵט staff, the leader.

Pu. pass. hence **חִקְקָה** that which is inscribed, the law. Hoph. **חִקַּק** like Pu. to be inscribed **חִקְקָה**.

חִקְקָה (a ditch) p.n. of a city.

חִקַּק (fut. **יִחְקַר**) orig. to dig; hence, to inquire, to search (with accus. of the person.). The root is related to **חָקַר**, **חִקַּר**, etc. Niph. to be searched, searchable. Pi. to explore, to fathom.

חִקַּר (pl. const. **חִקְרֵי**) m. 1) search, inquiry, fathoming, e.g. of the heart: 2) that which is searched, i.e. the innermost, the secret of of a thing, e.g. **חִקְרֵי אֱלֹהִים**. **חִקַּר**, **חִקְרֵי**, and others.

חור see **חור**.

חור see **חור**.

חָרָא (or **חָרָה**, not used) to purge, especially the bowels; hence in the Talm. **חָרָא** to sweep away. The derivs. are only in Ketib.

חָרָא (pl. **חָרָאִים**, const. **חָרָאִי**) masc. refuse, dung, from **חָרָא**.

חָרַב (Kal not used) equiv. to **חָרַף** to cut, to be sharp, comp. **חִרְפָּה** (Aram), a knife; hence, Niph. to combat. Hoph. like Niph.

חָרַב (fut. **יִחְרַב**) 1) to dry, to wither, related to **חָרַב**, **חָרַב**; hence, to be desolate, destroyed; 2) to be amazed, to stare; comp. **חָרַב** and **חָרַב**. Niph. to become desolate, devastated. Pu. to be dried up.

Hiph. to dry up (the sea), next, to devastate (**חָרַב**, **חָרַב**, **חָרַב**).

חָרַב adj. masc. **חָרַבָּה** (plur. with the article **הַחָרַבּוֹת** for **הַחָרַב**) f. dried up. figur. devastated.

חָרַב (Aram.) only Hoph. to be destroyed, like **חָרַב** in Heb.

חָרַב (with suff. **חָרַבִּי**, plur. **חָרַבּוֹת**, const. **חָרַבּוֹת**) fem. 1) edge, next, the sword, **חָרַב**, **חָרַב** to slay by the sword; **חָרַב** **חָרַב** to fall by the sword, transf. to other instruments similar to a sword. Root **חָרַב**; 2) dearth, from **חָרַב**, which see.

חָרַב (deserted hill), p.n. of a height on the mountain Sinai.

חָרַב m. dearth, transf. to desolation **חָרַבָּה** (from **חָרַב**, pl. **חָרַבּוֹת**, const. **חָרַבּוֹת**) f. desolation, hence, ruins, desolated places, from **חָרַב**.

חָרַבָּה fem. dryness, dry land, from **חָרַב**.

חָרַבּוֹן (const. **חָרַבּוֹן**, plur. const. **חָרַבּוֹנִי**) m. dryness, heat.

חָרַבּוֹנָא (Persian) p.n. m. (driver of an ass).

חָרַבּוֹנִי (fut. pl. **יִחְרַבּוּ**) to tremble; hence, to flee with trembling.

חָרַבּוֹל (from **חָרַב**; formed with the termination **ל**) m. a kind of hopping locust.

חָרַב (fut. **יִחְרַב**) 1) to tremble, to be frightened at (**חָרַב**) something,

for something to be uneasy; 2) to hasten away from (חָרַץ) a place, to hasten toward (לְחָרֹץ) some one. Related to חָרַץ, רָחַץ. Hiph. to terrify.

חָרִיץ (pl. חָרִיצִים) adj. masc. anxious, frightened for (עַל) something; pious.

חָרִיץ (sonst. חָרִיצִת, pl. חָרִיצִתִּים) fem.

1) fright, fear, anxiety; 2) (place of terror) p.n. of a place.

חָרַץ (fut. יִחָרֵץ) to glow, to burn, namely, of the kindling of wrath, e.g. חָרַץ לִי his wrath was kindled, more frequently with אַף and the person with whom one is angry, const. with אֶל or עַל and בְּ, sometimes חָרַץ בְּעַיִן עֵינַי. Niph. does not occur for the form חָרַץ. חָרַץ, חָרַץ are derived from חָרַץ which see. Hiph. 1) חָרַץ (fut. apoc. יִחָרַץ) to cause the anger to be kindled, with עַל; to do something with ardour, zeal. Hiph. 2) חָרַץ the ה is changed into ח; hence particip. חָרַץ, fut. חָרַץ to dispute, to vie with (אֶת, בְּ) somebody. Hiph. חָרַץ, fut. apoc. יִחָרַץ to enrage oneself against (בְּ) some one. Comp. חָרַץ.

חָרִיץ (place of terror; fountain of terror) p.n. of a place and a fountain; complete חָרִיץ; gent. חָרִיץ. חָרִיץ (only pl. חָרִיצִים) m. a string (of

coral or pearls), origin. that which is strung, from חָרַץ to string.

חָרִיץ (pl. חָרִיצִים) masc. thorn, thorn-bush. Root חָרַץ, חָרַץ is the termination.

חָרִיץ (const. חָרִיץ, pl. חָרִיצִים) m. glow, glowing of anger; hence, generally, complete חָרִיץ; especially the anger of God.

חָרִיץ (without pl.) m. 1) ditch of a fortress, from חָרַץ, equiv. to חָרַץ to cut in; 2) legal decision, punishment by law, from חָרַץ 2, to decide; hence חָרִיץ חָרִיץ valley of judgment; 3) gold, a poetical expression, from חָרַץ to glitter, related to חָרַץ.

חָרִיץ (pl. חָרִיצִים) adj. m. (for חָרִיץ) 1) robust, active, diligent, from חָרַץ; 2) to be pointed, sharp, e.g. חָרִיץ pointed threshing-roller, abridged also חָרִיץ alone, (Isaiah 28:27) transf. to pointed stone; 3) p.n. m. the diligent one.

חָרִיץ (only pl. חָרִיצִים) f. a pointed, sharp, threshing, cart-wheel, equiv. to חָרַץ.

חָרַץ (not used) to string, to string together (on a card), from which חָרַץ, which see.

חָרִיץ p.n. m. (the shining one), from redoubled form of חָרַץ.

חָרִיץ (from חָרַץ) masc. 1) kindling; 2) p.n. m. (noble, free one).

חֲרַם (not used) equiv. to חָרַת, חָרַט, to hollow, deepen out, or engrave.

חֲרָטִי m. a pencil, a chisel with which things are cut or engraved; figur. style.

חֲרָטִים (formed from חָרַט, with the termination חִי, like חֲרָטִים from חָרַט; plur. חֲרָטִים like חֲרָטִים) m. he that understands to draw with the pencil, hieroglyphist; hence also, signifying a class of priests.

חֲרָטִים (pl. חֲרָטִים, def. חֲרָטִים) Aram. m. the same.

חֲרָה masculine, glow of anger, always joined with חָרָה, from חָרָה which see.

חֲרָה (from חָרָה after the form חָק, with adj. termination חִי) adj. m. but already as a subst. that which is dried, baked, compare Aram. חֲרָה, חֲרָה; hence, cake. The root is חָרָה not חָרָה.

חֲרָה as a p.n. see חֲרָה.

חֲרָה (in pause חֲרָה) adj. mas. but already as a subst. *bysus*, linen, fine linen, from חָרָה which has also the signification of חָרָה.

חֲרָה (from חָרָה=חָרָה, after the form חֲרָה) masc. pl. חֲרָה, חֲרָה; refuse, dung, only in the Ketib.

חֲרָה (pl. חֲרָה) masc. origin. that which is deepened out to contain something, a pocket.

חֲרָה m. pl. 1) holes; 2) the noble ones.

חֲרָה p.n. m. (harvest-time); patron. חֲרָה, חֲרָה.

חֲרָה (pl. const. חֲרָה) m. 1) something that is cut off, a piece; חֲרָה a slice of cheese: 2) equiv. to חָרָה 2, point, or that which is pointed.

חֲרָה m. 1) the ploughing; 2) like חֲרָה, חֲרָה, חֲרָה, time of ploughing. Root חָרָה.

חֲרָה adj. m., but only חֲרָה f. is used, to be taciturn, quiet. Root חָרָה.

חֲרָה (not used) 1) equiv. to חָרָה to enclose, to enclose together; 2) to seize, to lay hold of, like חָרָה proceeding from the idea of grasping.

חֲרָה (Pual not used) Aram. to singe, to burn; hence, Hith. to singe oneself, to be singed.

חֲרָה (only pl. חֲרָה, comp. חֲרָה, חֲרָה, etc.) m. window-lattice: comp. חֲרָה.

חֲרָה a root erroneously adopted as belonging to חָרָה, which see.

I. חָרָה (Kal not used) to be lonely, forsaken; hence, like חָרָה, to be desolate; from which Hiph. to separate, to select for God, i.e. to consecrate, or desolate; next, to tame. Hoph. pass. from Hiph..

II. חָרָה to cut off, to shorten; hence

particip. pass. חֶרֶם especially used
flatness of the nose.

חֶרֶם (devoted city) p.n. of a place in
the territory of Naphtali.

חֶרֶם p.n. m. (the flat-nosed one).

חֶרֶם (once חֶרֶם, with suff. חֶרְמִי, pl.
חֶרְמִים) m. 1) origin. taming; next,
a net by which something is tamed,
also to decoy generally; 2) deso-
lation, desertion, a ban; sometimes
the subject which is devoted, con-
secrated.

חֶרְמָה (ridge of a mountain) p.n. of
a Canaanite royal town, formerly
צֶפֶת.

חֶרְמוֹן (ridge of a mountain) p.n. of
a mountain of Anti-Lebanon. It
is called חֶרְמוֹנִים on account of
the many ridges on the mount.

חֶרְמִישׁ (for חֶרְמִישׁ after the form
חֶרְמִישׁ, עֶפְרַיִם, where חֶרְמִישׁ is the
termination) masc. sickle, from
חָרַם, to cut off.

חֶרֶן 1) p.n. m. (the noble one); 2)
heath, p.n. of a town in Meso-
potamia, Karrhæ.

חֶרְנִים (double cave) p.n. of a Moabite
city; gent. חֶרְנִי.

חֶרְנָפָה p.n. m. (the snoring one).

חָרַם (not used) to break to pieces;
comp. חָרַץ, next, to rub,
to scrape.

חָרַם (not used) to glitter, to shine,
related to חָרַץ which see; from

which חָרַם 2, and perhaps also
חֶרְסוֹת.

חָרַם masc. 1) scurvy, from חָרַם to
scratch, to rub; 2) with חָרַם mobile
חָרַם sun, origin. glitter, light,
from חָרַם to glitter.

חֶרְסוֹת f. pottery; according to others
the rising of the sun; from חָרַם
or חָרַם.

חֶרְסִית only in the Ketib for חֶרְסוֹת.

חָרַע (not used) to be cunning, subtle,
from which חֶרְעָה.

חָרַף (fut. יִחָרַף) 1) origin. to pluck;
hence figur. to mock, to scorn, to
blaspheme, comp. חָרַץ, חָרַץ: 2)
intrans. to be plucked off, to be
bare, naked, disgraced. Pi. חָרַף
(fut. יִחָרַף) 1) to blaspheme, with
לְ and accus.: 2) to lay bare, to
expose, e.g. חָרַף נַפְשִׁי the life. Niph.
to be delivered up (of a woman to
a husband). With this root חָרַף
חָרַף and חָרַף.

חָרַף p.n. m. (one who has reached
the autumn of life).

חָרַף (with suff. חֶרְפִּי) m. 1) time for
plucking off the fruit, harvest:
2) figur. the autumnal age of man.
From which denom. חָרַף to stay
somewhere during the autumn
(חָרַף), comp. חָרַץ to spend the
summer somewhere (חָרַץ).

חֶרְפָּה f. 1) shame, disgrace, which
rests upon some one, scorn, transf.

to the secret parts of the body, from חָרַף 2: 2) object of blasphemy, disgrace, scorn, also pl. חֲרָפוֹת.

חָרַץ (fut. יִחַרֵּץ) 1) to cut in, hence to wound, related to חָרַת, to engrave; 2) figur. to decide, to fix (a sentence), to conclude; comp. חָרַץ; 3) to point (comp. חָרַץ), hence of the moving (pointing) of the tongue by a dog; 4) to arm, to gird; hence, to be active. In this last sense, חָרַץ is a secondary form of חָלַץ, which see. Comp. the Aram. חָרַץ, loin, Heb. חָלַץ. Niph. to be decided, resolved.

חָרַץ (def. חָרַץ, with suff. חָרַץ, Aram. m. loin, equiv. to the Heb. חָלַץ, from חָרַץ, to arm, to gird; comp. חָרַץ 4.

חָרַץ (not used) equiv. to חָרַץ, glittering, dazzling, of the gold colour; from which חָרַץ.

חָרַץ (from חָרַץ, with analysed dagesh by the insertion of ר; pl. חָרַצוֹת, m. band, knot, transf. to torment, pain, like חָבַל. Root חָרַץ 2.

חָרַץ (only pl. חָרַצִּים) m. according to tradition, grape-stone; accord- to others, unripe, sour grapes, from חָרַץ, equiv. to חָמֵץ.

חָרַק (fut. יִחַרֵּק) to gnash (the teeth), with the accus. or בְּ of שִׁנָּיִם.

חָרַר (3 pers. f. חָרָה, fut. יִחַר, after the form יִקַּל) 1) to glow, to burn, to be devoured by flame; related to חָרָה, from which: 2) only in derivatives, to be purified, cleansed, spotless; hence, free, noble, distin- guished. Niph. נָחַר (like נָטַם, נָסַב), also נָחַר; (another Niph. form, e.g. נָחַל, נָחַת, hence pl. נָחָרוּ, pause נָחָרוּ), to be burnt, to be dried up, to excite oneself against בְּ some one. Pi. חָרְחַר, to kindle (חָרַר יָדֵי dispute); from which also חָרוּל.

חָרַר (only pl. חָרָרִים) m. land parch- ed by the sun. Comp. צִיָּה.

חָרַשׁ (pl. חָרָשִׁים) m. 1) earthen, a vessel made of clay, hence כְּלִי חָ' earthen vessel, without indicating fragility; חָ' יוֹצֵר potter; 2) sherds of an earthen vessel. Root חָרַשׁ, related probably to אָרַץ, hence אָרַץ lime-earth, in contrast to אֲדָמָה mould.

חָרַשׁ (fut. יִחַרֵּשׁ) equiv. to חָרַץ, 1) to cut. in (wood, metal, or stone); hence, transf. to plough; 2) to plough, in a figur. sense, i.e. to devise good or evil. Niph. to be ploughed, שָׂרָה a field. Hiph. to devise against some one (עָל), the same signification also occurs in Kal, const. with עָל.

חָרַשׁ (fut. יִחַרֵּשׁ) 1) to be silent, to speak in a whisper, next to be

inactive; in Targum, to bewitch, of the whispering language of the sorcerers; 2) to be deaf, e.g. חֲרִישָׁנָה אֲזִנֵּיהֶם, their ears are silent, i.e. deaf. Hiph. to be silent to (ל) something, before אֵל, somebody; to pass in silence (with accus.), to be submissive, also to silence. Hith. חֲרִישׁ, to conduct oneself silently.

חֲרִישׁ (const. חֲרִישׁ, pl. חֲרִישִׁים, const. חֲרִישִׁי) m. artificer, one who cuts in wood, stone, or metal; hence, חֲרִישׁ, אֶבֶן, עֲצִים, בְּרֹזֶל, figur. one who devises, plans, something, e.g. חֲרִישׁ מְשִׁחִית destruction.

חֲרִישׁ (pl. חֲרִישִׁים) m. art, artifice, masonry, carpentry; hence, חֲרִישִׁים, valley of carpentry; 2) figur. art of sorcery, from חֲרִישׁ, also חֲכָם חֲרִישִׁים, equiv. to נִבּוֹן לְחִישׁ, hence, secrecy. As an adv., חֲרִישׁ stands for בְּחֵי, secretly, quietly; 3) p.n. m. working man.

חֲרִישׁ see חֲרִישׁ.

חֲרִישׁ (pl. חֲרִישִׁים) m. (the deaf one), origin. root חֲרִישׁ.

חֲרִישׁ (with ה of motion, pl. חֲרִישִׁים) m. a grove, a bush, a small forest. The deriv. is obscure.

חֲרִישָׁא p.n. m. (worker).

חֲרִישָׁת f. 1) artificial work, or work in wood and stone; 2) (carpentry), p.n. of a place.

חֲרִישָׁת p.n., see חֲרִישׁ.

חֲרִישָׁת p.n. of a forest, probably equiv. to חֲרִישׁ.

חֲרִישָׁת to engrave on (עַל) a tablet, hence, equiv. to חֲרִישׁ.

חֲרִישָׁב (fut. יִחְשַׁב before makkaph "יִחְשַׁב") equiv. to חֲצַב II., to knit, to tie, to bind (comp. חֲשַׁב, girdle), hence figur. to think, to plan, like in חֲרִישָׁבוֹת, to devise plans against (עַל, אֵל) some one; חֲרִישָׁב רָעָה to devise evil, with ל, for some one; next, to count, to consider, to reckon, with ל or accus. of the person.; חֲרִישָׁב weaver, from the primitive signification. Niph. to be considered like (ל, עַם, בְּ) something, to be counted to (ל, עַל) something. Pi. to calculate. Hith. to count oneself among (בְּ) some one.

חֲרִישָׁב (part. pass. חֲשִׁיב, Aram. the same, to deem, to reckon.

חֲרִישָׁב m. girdle, from חֲשַׁב to bind.

חֲרִישָׁבָדָה p.n. m.

חֲרִישָׁבָה p.n. m. (understanding).

חֲרִישָׁבוֹן m. 1) combination, reckoning, invention; 2) p.n. of the capital of the Amorites.

חֲרִישָׁבוֹן (only pl. חֲרִישָׁבוֹת) m. 1) cunning, invention, art; 2) instruments of war

חֲרִישָׁבָה p.n. m. (esteemed by God).

חֲרִישָׁבָה p.n. m. (the same).

חֲשַׁכְנָה p.n. mase. (probably from חֲשַׁכְיָה).

חֲשַׁכְנָה p.n. m. (the same).

חֲשָׁה (fut. יִחְשָׁה to be silent, to rest (comp. חָרַשׁ) hence, to be mute, dumb. Hiph. חִשְׁשָׁה to observe silence; but also causative, to silence some one (לְ); comp. חָסַה.

חֲשֹׁב p.n. m. (thinker, calculator).

חֲשֹׁךְ (def. חֲשִׁיכָא) Aram. masc. darkness.

חֲשֹׁמֶה p.n. m. (uncovered, naked one).

חֲשֹׁקִים see חֲשֵׁק.

חֲשֵׁק (Aram.) to be necessary, useful, wanted; an abridged form from חֲשִׁיחֵק.

חֲשָׁה (const. חֲשָׁה) Aram. f. want, requirement.

חֲשִׁיכָה see חֲשִׁיכָה.

חֲשִׁים p.n. m. (swiftness, the swift one). See חֲשִׁים.

חֲשִׁיף see חֲשִׁיף.

חֲשָׁה (fut. יִחְשָׁה) to be or to become obscure, dark, e.g. of the eyes (חֲשָׁה, עֵינַיִם) of the sun, the day, the stars, the earth (which is covered by locusts). Hiph. to darken; figur. to darken a counsel, to diffuse darkness.

חֲשָׁה (fut. יִחְשָׁה) to withhold from (כִּי) some one; hence, to deny, to deny oneself something; figur. to save, origin. to withhold from

(כִּי) danger; to spare, to save.

Niph. to be spared; saved.

חֲשָׁה (only plur. חֲשִׁימִים) adj. masc. obscure (of position), i.e. to be low.

חֲשָׁה (with suff. חֲשִׁיכָי) m. darkness, obscurity; hence figur. of hell, a dungeon, a subterranean treasure; next, calamity, destruction, darkness of death, mournfulness; transf. to darkness of spirit, like in most modern languages.

חֲשָׁה (from חֲשָׁה) f. the same.

חֲשָׁה (once חֲשִׁיכָה; const. חֲשִׁיכָה pl. חֲשִׁיכִים) f. darkness, obscurity.

חֲשָׁל (Kal not used) a softer form of חֲשָׁל; hence, to be weak, staggering, lean, thin; the verb חֲשָׁל is only a transposition of חֲשָׁל, the latter being the original. Niph. to be weakened, fatigued.

חֲשָׁל (Aram.) to cease to decay, to destroy.

חֲשָׁם (not used), equiv. to כָּתַם to glitter; Aram. חֲשָׁם to be noble, distinguished.

חֲשָׁם p.n. m. (noble, distinguished, rich, one).

חֲשָׁמוֹן (riches), p.n. of a city in the territory of Judah.

חֲשָׁמוֹנָה (the same) p.n.

חֲשָׁמִל (formed from חֲשָׁם with the diminutive termination ל, like in חֲנָמִל, נָרְמִל; with ה of motion

חֲשֵׁמְלָהּ, pl. in the Talm. חֲשֵׁמְלִים) glittering metal, quartz; later, illustrious being, an angel. Root חֲשֵׁם.

חֲשֵׁם (from חָשַׁם, formed with the termination ין, compare אֲשָׁם, חָרַץ; plur. חֲשֵׁמִים) m. noble, distinguished one, origin. shining one.

חָשַׁם (not used) equiv. to חָשַׁם to shine; hence, to be adorned, beautified.

חֲשֵׁן m. decoration, so called from its brilliancy, especially the brilliant breast-plate of the high-priest.

חָשַׁף (fut. יִחַשֹּׁף) equiv. to חָסַף; 1) to peel off (of a tree); hence, to uncover, to expose; 2) to take away, to withdraw (water).

חֲשֵׁפִי (pl. const. חֲשֵׁפִי) masc. something separated, divided, division, herds (of goats).

חָשַׁף to attach (related to the root in חָשַׁף to kiss, and חָשַׁף); hence, generally, to attach oneself to something (from love); next, to have a desire; origin. an attachment. Pi. to attach, connect something. Pu. the pass. of Piel.

חֲשֵׁן (with suff. חֲשֵׁנִי) masc. desire, pleasure.

חֲשֵׁן (pl. חֲשֵׁנִים or חֲשֵׁנִים) m. that which is attached; hence, the fil-

lets connecting the pillars of the temple.

חֲשֵׁק (pl. חֲשֵׁקִים) m. spoke, which connects the nave with the circle.

חָשַׁר (not used) equiv. to קָשַׁר to bind, to tie up, to collect: from which—

חֲשֵׁר (pl. חֲשֵׁרִים) m. nave of the wheel that joins all the spokes.

חֲשֵׁרָה (const. חֲשֵׁרָה) f. close connexion (of the clouds) thick clouds.

חֲשֵׁשׁ (not used) equiv. to קָשַׁשׁ (connected with קָשַׁשׁ), to be hard, dry, sapless.

חֲשֵׁשׁ m. straw, stubble. See קָשַׁשׁ. The form חֲשֵׁשׁ is analysed from קָשַׁשׁ=חֲשֵׁשׁ.

חָתָה (after the form חָתָה) in pause חָתָה; the analysed form is חָתָה; with suff. (חָתָה) m. fear, terror.

חָתָה (pl. חָתָה) adj. m. terrified, af-frighted.

חָתָה p.n. (fright). From which חָתָה, which see.

חָתָה (fut. יִחַתֵּה) to seize, lay hold of, e.g. fire from (חָתָה) the hearth); hence, חָתָה עַל to take and lay upon something.

חָתָה (after the form חָתָה) f. fright, fear. Root חָתָה.

חָתָה m. bandage of a wound.

חָתָה (pl. חָתָה) m. fright, terror. Root חָתָה.

חָתָה (pl. חָתָה) patron. from חָתָה,

name of a tribe dwelling in the vicinity of Hebron.

חַתִּית f. terror, only a secondary form from חַתָּה.

חָתַךְ (Kal not used) to cut, to part, equiv. to חָצַר, and like it, transf. to decide, appoint. Niph. to be appointed, determined, decreed on (על) some one.

חָתַל (Kal not used) to fold, to bind. Pu. and Hoph. to be folded.

חֲתֻלָּה f. covering.

חֲתֻלָּון covered place, haunt, p.n. of a city in Syria.

חָתַם (fut. יִחְתָּם) equiv. to חָטַם, to close up, hence חָתַם בְּעֵד, equiv. to סָגַר בְּעֵד, to enclose something; transf. to seal up, sometimes with ב, of that which is sealed up, or with which it is sealed; figur. to do something under seal, secretly, or to accomplish, fulfil (by seal). Niph. to be sealed up. Pi. to close up, enclose. Hiph. to shut up, to prevent.

חָתַם Aram. the same, to seal.

חֹתָם m. seal, seal-ring. See חֹתָם.

חָתַם after the form חָתַם (שָׁרַף) m. perfection, completion. Root חָתַם.

חֲתָמָה f. seal-ring, signet.

חָתַן 1) to join in marriage, hence, חוֹתֵן, father-in-law, i.e. father of the wife; חֲתָנָה, mother-in-law.

Hith. to intermarry, const. with חָתָן, בָּ, לָ; 2) (not used) to circumcise, i.e. to fulfil the covenant of God by circumcision.

חָתָן (const. חָתָן, with suff. חָתָנוּ, pl. חֲתָנִים m. bridegroom; חָתָן וְיָמִים, a husband of blood, signifies the newly circumcised child. See חָתָן II.

חֲתֻנָּה f. espousing, marriage, origin. connection, union.

חֲתָף masc. spoil, robbery, concrete, robber.

חָתַף (fut. יִחְתָּף) to rob, to snatch away, related to חָטַף, חָטָף.

חָתַר (fut. יִחְתָּר) to break through (a wall), to break into (a house); (with accus.), to break through the waves, to row. The root is found again in חָתַר, חָתַר.

חָתַת (part. חָתַת, pl. חֲתָתִים, see adj.; fut. יִחָתַת, pause יִחָתַת, with ה, אֲחָתָה, to fear, to tremble, but always intrans. Pi. חָתַת, to frighten, to terrify, but also to be in fear, terror. Hiph. חָתַת (fut. יִחָתַת); for חֲתָתִי occurs also (חֲתָתִי), to terrify, to frighten, to humble. The form יִחָתַת, Hab. 2:17, is supposed to stand for יִחָתַת, so that the ך is a suffix.

חָתַת see חָתַת.

ט

ט is the ninth letter of the alphabet, hence, as a numeral, it signifies 9. The signification of the name seems to be a serpent, in reference to the shape. This consonant interchanges 1) with the other letters sounding *t*, e.g. **טבל** II. and **דבל**; **טבר** and **תבר**; **טוא** and **דוא**; **טאר** and **תאר**; 2) with the dentals, especially *t*, *z*, and *s*; e.g. **טבח** and **זבח**; **טבל** and **שבל**; **טבע** and **צבע**; **טען** and **צען**; **טמר** and **נמר**; **טפח** and **צפח**; **טהר** and **זהר**.

טא (Kal not used) to drive, to push away (related to **סא**), from which **סאמא**, and **טע**, from which **טענע**, herefrom **טאמטא** to sweep away, reduplicated from the simple form **טא**.

טאב Aram. equiv. to **טוב**, Heb. origin. to shine, next to be joyful over (**על**) something

טאמטא see **טא**.

טב adj. (Aram.) good, right, agreeable.

טבאל p.n. m. (approved of God).

טבול (pl. **טבולים**) m. turban, a tie, from **טבל** II., to tie, wind round.

טבאר height, mountain, from **טבר**, to be hilly, high; hence, **טבאר**

הארץ, height of the earth. See **טבר**.

טבח equiv. to **זבח** 1) to slaughter (cattle), especially for no holy purpose, but only for eating. For the former, **זבח** is used; 2) to kill (man).

טבח (with suff. **טבחה**) masc. 1) the slaughtering (of cattle and of man); figur. a meal prepared from that which is slaughtered; 2) p.n. m.

טבח m. 1) cook, origin. a slaughterer of cattle; 2) executioner.

טבח (Aram.) the same, like **טבח** 2, Heb.

טבחה fem. cook-maid, formed from **טבח**.

טבחה f. 1) slaughter; 2) banquet. See **טבח**.

טבחח (equiv. to **טפחת**, spreading) p.n. of a city in Aram. Compare **טבת**.

I. **טבל** (fut. **יטבל**) to wet, to pour over; hence, to dive, to bathe, related to **שבל**. Niph. pass.

II. **טבל** (not used) to wind, wind round, wrap round; related to **דבל**, or the root is in **דבל**, from which **טבול**.

טבליהו p.n. masc. (one crowned by God).

טבע (fut. **יטבע**) 1) to impress, like **טבע** in the Talmud; 2) equiv. to

צָבַע, to sink, to dive. Pu. to be sunk. Hoph. the same.

טִבְעוֹת p.n. (impressions).

טִבְעוֹת (pl. טִבְעוֹת, const. טִבְעוֹת) f. that which makes an impression; hence, seal, seal-ring; transf. to ring generally.

טָבַר (not used) to be raised, hilly, elevated; related to תָּבַר under תָּבוֹר; from which טַבּוֹר. A later signification of טַבּוֹר, rising of the belly, navel, proceeds from the same idea.

טִבְרָמוֹן p.n. masc. (the goodness of Rimmon, a Syrian deity).

טִבְתַּי (probably from טִבְחָת, extension) p.n. of a city in the territory of Ephraim.

טִבְתַּי m. name of the tenth month of the Jewish lunar year. According to modern researches, Tebet is identical with the Indian month *Tapas*, and signifies winter month.

טָהוֹר (const. טָהוֹר, before makkaph, טָהוֹר) adj. m. טָהוֹרָה, fem. clean, cleanly, in a physical sense, but also in a ritual and a moral sense; subst. cleanliness. The original signification is bright.

טָהַר (pause טָהַר; fut. יִטְהַר) equiv. to צָהַר, to shine, to glitter; transf. to be pure, clean, in a physical, ritual, and moral sense. Pi. to cleanse, to pronounce as clean

ritually and morally. Pu. pass. Hith. הִטְהַר and הִטְהָר, to cleanse oneself (ritually).

טָהַר (with suff. טָהַרְו, טָהַרְו, masc. brightness, cleanliness, purification; הִטְהָרְתָּ מִמָּהָרְו thou hast diminished his splendour.

טָהֳרָה (formed from טָהַר) f. cleanliness, purification; דְּמִי טָהָר of purification (of woman in child-bed).

טָהַר belongs to טָהַר. See טָהַר.

טָהַר (not used) Aram. equiv. to דָּנָה, to suffer, to be sickly, to fast; from which טָהַר.

טָהַר (pret. טָהַר, pl. טָהַר; fut. only formed from יִטְהַר) originally to be bright, like יָשַׁר; hence, to be serene, agreeable, lovely, cheerful. Hiph. הִטְהַרְתִּי, stands for הִטְהַרְתִּי, and belongs to יִטְהַר.

טָהַר adj.m.; (טָהַר) f. 1) good (according to the most manifold modifications as a verb), agreeable, kind, blooming, fresh, useful, abundant, great, benevolent, true, happy, etc., according to the context; 2) subst. the good, happiness, kindness, in which sense the m. as well as the f. is used; 3) p.n. of country beyond the Jordan (fame).

טָהַר p.n. masc. (fame of Adonijahu).

טוב masc. 1) goodness (of matter), good condition, beauty, excellence, joyfulness, happiness, etc.; 2) concrete, property, riches.

טוביה p.n. m. (the goodness of God).

טוביה p.n. m. (the same).

טוה to weave, to spin; origin. to knit, related to צוה; from which מטוה.

טוה (3 person pret. טח for טח) to plaister, to wash over. Niph. (inf. הִטוּחַ) pass. related to טחח, and the root in טחח.

טוחות see טוחות.

טוחטות (only pl. טוחטות) f. a band, a band on the forehead or round the arm, generally only that on the forehead; next, ornament generally. The form is contracted from טוחטות, and re-duplicated from טוח.

טול (Kal not used) 1) to shake, to move about, to rock, from which טלל; 2) to lift up, to lift away. Hiph. הִטִּיל, to carry, throw away, but also to lead, to send away, always proceeding from the original idea to lift. Comp. נשא. Pi. (reduplicated) טלל to shake, to throw about. See טללה.

טון (not used) Aram. to be muddy, soft (similar to טון Hebrew, from which טין); from which טין.

טוה (not used) to tie, to wrap round,

related to טוה 2, and the root in טוה, from which טוחטות.

טוה 1) (not used) to wait, hope for; comp. the root is in טוה: 2) to surround for the purpose of protecting, probably from the same original signification as in טוה to watch: 3) to arrange, to string together, as a secondary form of טוה.

טוה (pl. טוהים, const. טוהי) m. 1) wall, from טוה 2, to protect,: 2) row, from טוה 3.

טוה (def. טוהא) Aram. m. mountain, hill. The root is טוה, and טוה arose from טוה=טוה (Heb. טוה, comp. טוה, Heb. טוה), for which in Targum טוה (Heb. טוה) occurs.

טוה (fut. יטוה) to flee away. Aram. טוה.

טוה (from טוה, like טוה, טוה, from טוה, טוה) Aram. f. the fasting, adv. fasting, during fast.

טוה (Kal not used) to push away, to shoot forward, to drive out, related to טוה, but probably only equiv. to טוה; next, to draw, to strain, synon. with טוה. Piel טוה to shoot, from טוה with the ו interpolated for טוה or for טוה (Poel); hence, part. pl. const. טוה. Comp. טוה in Hithp.

מָחָה (pl. מַחֹת) fem. kidney, seat of contemplation, from מָחָה, because the kidneys are covered with fat.

מָחֹן a mill.

מָחֹר see מָחָר.

מָחֹת see מָחָה.

מָחַח see מָחָה.

מָחַן (fut. יִמְחֹן) to grind (with a hand-mill); to grind the faces of the poor, i.e. to put them to shame, to degrade; to make the woman grind, i.e. to reduce her to work at the mill; מַחְנוֹת the grinding ones, i.e. the teeth.

מִמְחָה f. mill, see מָחֹן.

מָחַר (not used) to burn, to heat oneself, related to מָחַר, especially of the burning in the posteriors.

מָחָר (pl. מַחְרִים, const. מַחְרִי) masc. inflammation and swelling in the posteriors; hence, fig. the shape which the diseased part assumes (hæmorrhoids). The Ketib has עֲפָלִים. See מָחַר.

מִיָּח mas. rough-cast, plaster; from מָחָה.

מִיָּם masc. clay, lime; the noun has arisen from the reduplicated form of מָחָה.

מִיָּן (def. מִיָּנָה) Aram. m. clay. See מָחָה.

מִיָּרָה (pl. מִיָּרוֹת) f. 1) burgh, fortress, castle, orig. that which protects; hence, also a village of the no-

males, or also a wall round the town; from מָחָר 2.

מָל (pause מָל, with suff. מָלִי) masc. dew, from מָלַל to moisten, to bedew.

מָל (Aram.) the same.

מָלָא 1) to be torn in pieces, to hang down in tatters (comp. מָלַל, מָלַל) from which to patch; 2) to be spotted, to be patched together.

מָלָאִים see מָלִי.

מָלָה (not used) equiv. to מָלָה to be young, fresh, blooming. Greek θάλλειν.

מָלָה (const. מָלָה, origin. part. from מָלָה) m. young, tender, transf. to a lamb.

מָלָה see מָלִי.

מָלָה wandering, unstableness, from מָלָה under מָלִי.

מָלִי (plur. מָלָאִים for מָלָאִים, comp. מָלִי, pl. מָלָאִים) masc. equiv. to מָלָה a lamb, from מָלָה.

I. מָלַל (not used) to bedew, to moisten; next, to fall in drops, comp. מָלָה to be full of sap, to be young.

II. מָלַל (Kal not used) to shadow, to cover, to shelter. Comp. מָלַל, from which it is formed. Pi. מָלַל to cover, to raft (like מָלָה).

מָלַל (Aram.) the same; hence, Aph. מָלַל to be shadowed.

מָלָם (not used) to press, to oppress. מָלָם place of lambs, arose from מָלִי

of סָלָה with ס־ as termination;
hence, also for which סָלָה
p.n. of a city in the territory of
Judah.

סָלָה p. n. m. (the oppressor).

סָלָה (fut. סָלָה, inf. סָלָה) origin.

to be obscure (in contrast to סָלָה

to be bright); hence, to be dirty,

in this sense related to סָלָה; next,

transf. to be defiled, polluted:

סָלָה to become unclean through

something. Niph. 2 pers. plur.

סָלָה to make one-

self unclean, by (סָ) something

(idolatry, adultery). Pi. to defile,

to disgrace, to dishonour, to de-

clare as unclean (ritually). Pual

pass. Hith. סָלָה to defile one-

self by (סָ, סָ) something. Hoph.

סָלָה pass.

סָלָה (pl. סָלָה, adj. masc. סָלָה

const. סָלָה) f. unclean, morally

or ritually, polluted.

סָלָה f. uncleanliness, defiling, any-

thing unclean.

סָלָה f. the same.

סָלָה (Kal, not used) obdurate, stub-

born; hence, to be stupid, related

to סָלָה. Niph. to be considered

stupid.

סָלָה (fut. סָלָה) to conceal, to hide;

hence, to lay down something se-

cretely (a net, a snare), with סָ, to

conceal, to hide, from somebody.

Niph. to hide oneself. Hiph. to
preserve.

סָלָה (not used) to tie, to plait, twist,

related to סָלָה. From which:—

סָלָה (with suff. סָלָה) masc. basket,

from סָלָה to twist. Comp. סָלָה

after a similar etymology.

סָלָה (Kal, not used) to be covered

with dirt, origin. to cover, wrap

up. Pi. to soil, to begrime. The

root is related to סָלָה.

סָלָה (Kal, not used) equiv. to סָלָה

to err about. Hiph. to lead astray.

סָלָה (סָלָה) to taste, to enjoy, transf.

to feel, conceive; next also, to

recognise, understand, as proved

by the nouns סָלָה, סָלָה.

סָלָה (Aram.) the same; hence, Po.

to give to taste, or to eat.

סָלָה (with suff. סָלָה) m. 1) taste,

from סָלָה in its original signifi-

cation; 2) in a moral sense, con-

ception, understanding, insight;

transf. to royal decree.

סָלָה (Arab.) the same as in Hebrew

in signification 2.

סָלָה (def. סָלָה) Aram. m. 1) taste;

2) insight, understanding, pru-

dence, transf. to royal edict; שָׁלַח

to issue an edict; שָׁלַח

stadtholder, administrator of the

royal commands.

I. סָלָה (Kal, not used) to thrust down

(comp. the root סָלָה, סָלָה and סָלָה,

signifying terror), hence Pu. טען
be laid prostrate, with accus. of
the instrument used.

II. טען to load, to burden. Comp.
צען.

טף (with suff. טפּי m. collectively,
those that trip in their walk,
children, family, from טפּף; טפּל in
Aram. is an extension of this root.

טפּח (Kal, not used) equiv. to צפּח
to extend, to spread (related to
פּח); hence, Pi. 1) to spread out,
to expand (the heavens like a tent);
2) to spread the hands over chil-
dren, i.e. to swaddle. See טפּח
under טפּח.

טפּח (plur. טפּחות) masc. 1) hand's
breadth, span, especially as a mea-
sure; טפּחות as an adv. a few
spans, i.e. short, from which ac-
cording to some טפּח to carry on
the hands, to rear; 2) corbel (in
architecture) on which the beams
rest.

טפּח m. hand's breadth, as a measure.
טפּחים masc. pl. the nursing, rearing
of children.

טפּל (fut. יטפּל) to attach, to plais-
ter; hence, to cover with some-
thing (with על), related to תפּל,
from which תפּל plaister.

טפּסר (pl. טפּסרים) m. an officer in
the army, a colonel; the word is
of foreign extraction.

טפּף origin. equiv. to רבב, to trip,
hence, to walk slowly, used of the
coquettish gait of a woman.

טפּר (not used) Aram. equiv. to צפּר
Heb. to be pointed, or transf. to
point, to pierce. The root is also
found in חדפּר.

טפּר (pl. טפּרים) Aram. masc. point,
prickle, transf. to a nail; comp.
צפּרן.

טפּש to be stout, strong, related to
פּתה, פּתה, transf. to be fat,
later also transf. to be stupid,
foolish, stubborn. Compare also
רבש.

טפּת p.n. f. (from טה=טה, hence
pearl).

טפּר to push, to drive on; hence,
transf. to the continuation of an
action.

טפּר (part. active plur. טפּרים, part.
pass. טפּיר) Aram. to push, drive
away.

טפּה (not used) equiv. to טלה to be
young, fresh, blooming, sapful.

טפּר (Ketib for טפּר Ruth 3:14)
equiv. to טפּר which see.

טפּח (Kal, not used) to take pains,
to trouble oneself; hence, Hiph.
הטפּח to burden, with something
heavy, Job 37:11, "also by water-
ing he wearieth the thick cloud."

טפּח (with suff. טפּחי) masc. burden,
trouble, painstaking.

טרי (after the form עני) adj. masc.

טריה f. fresh, moist, from טרה.

טרים see טרם.

טרם (formed from טר with the ter-

mination טרם, comp. פטרם, צלם,

תלם, from פטר, צל, תל) m. origin.

hope, from טור I., next as an adv.

expecting; hence, generally con-

connected with the future: often

connected with prepositions, like

בטרם, מטר, etc. Sometimes טרם

is connected with the pret. For

טרם once in Ketib stands טרם.

טרה (fut. יטרה, once ירה) to tear

to pieces; e.g. of the tearing to

pieces (by a wild beast), of the

tearing off of a leaf; comp. the

root in ירה. Niph. pass. to be

torn to pieces. Pu. the same;

comp. also ירב and δρεπ-ειν.

טרי (Kal not used) to satiate one-

self; hence Hiph. to feed, to sus-

tain; comp. τρέφ-ειν.

טרי (with suff. טרי; const. plur.

טרי) m. 1) that which is torn,

broken off; hence, a leaf (after

its being torn off); next, booty,

spoil; e.g. הרי טרי mountains

of spoil, when there are beasts of

prey; 2) food, nourishment, from

טרי not connected with signifi-

cation 1).

טרי adj. masc. to be fresh, sapful,

young; from טרי. More likely

טרי, Gen. 8:11, stands for טרי,

comp. מאמן for אמן.

טריה f. that which is torn (by wild

beasts) of cattle (generally con-

nected with נבלה).

טריה p.n. of an Assyrian district

where the Jews were exiled to,

seat of *Taparētēs* on the Maeotic

gulf (Strabo I.7:57); hence gent.

noun pl. טריה.

י

י Jod (יוד) is the tenth letter of the

Alphabet, and its name as well

as shape corresponds with its

character; as a numeral it counts

10; at the beginning of a root,

י is often a substitute for י. It

interchanges י with י as a demi-

vowel, e.g. יאר and ירה to stream;

יאר and יאר to be appropriate;

2) with the palatines; e.g. ישיש

and קשיש; ישיש and קשיש

with the gutturals. יוד=יוד hand.

יאב to long for, to desire (ל) some-

thing; related to אבה and the

root in יאב.

יאר equiv. to יאר to be proper,

suitable, with י of the person.

See יאר.

יאר see יאר.

יאר p.n. m. (heard by God).

יאר p.n. m. (the same).

יֵאִיר p.n. masc. (the beautiful one), patron. יֵאִירִי.

I. יָאֵל (יָאֵל; Kal not used) origin. to be weary, faint; hence transf. to be foolish, stupified; the root is also found in יָאֵל. Niph. to appear foolish, to be stubborn.

II. יָאֵל (יָאֵל; Kal, not used) to will, desire, to wish: hence Hiph. to strive after something, to begin, to attempt, to undertake, to consent, etc., according to the context.

יָאֵר (not used) equivalent to יָהַר to stream, flow along (with the idea of swiftness), origin. to shine, like in the Samaritan.

יָאֵר (with the ה of motion יָאֵרָה, pl. יָאֵרִים, once יָאֵר for יָאֵר) m. river, stream, equiv. to יָהַר, especially of the Nile, the pl. used of the arms, branches, of the Nile. Root יָאֵר if the name is not Egyptian.

יָאֵשׁ (Kal not used) to give up something, to abandon, desist from something. Niph. נִיאֵשׁ to desist from (מִן) something, i.e. to give up; part. נִיאֵשׁ despairing. Pi. to despair of something. The original signification is as in חָדַל.

יָאֵשֶׁה p. n. m.

יָאֵשֶׁהוּ p. n. m.

יָאֵתֵר p. n. m. (equiv. to יָעֵתֵר the rich one).

יָבֵא belongs to מִבְּאֵר; see מִבְּאֵר).

יָבַב (Kal not used) to rejoice, to exult; hence, to sound afar off; perhaps related to יָבַב in modern Hebrew, from which יָבַב flute; perhaps also, to lament, to howl. Pi. יָבַב to call out aloud, to shout.

יָבֹל m. produce, origin. that which is gathered into the house; perhaps from יָבֹל, equivalent to יָבַל transf. to wealth, property.

יָבֹם firm soil, trodden down soil, (from יָבֹם). Formerly a p. n. of Jerusalem; hence gent. יָבֹסִי the Jebusite, which stands sometimes for עִיר הַיְּבוּסִי.

יָבָר p. n. m. (the chosen one).

יָבִין p. n. masc. (the one of understanding).

יָבִישׁ 1) p. n. masc. (deceiver, from יָבִישׁ); 2) source dried up, p. n. of a city in Gilead, on Wadi-Jabes (from יָבִישׁ).

יָבַל (Kal not used) to flow, to wave, to moisten (comp. יָבַל related to יָבַל, בֹּל, בָּל; figur. to proceed along; comp. יָבַל and יָבַל. Pi. (not used), to dissolve, to run out (of the matter of a wound). Hiph. יָבַל, equivalent to יָבִיא, הֵבִיא to bring, to lead, to cause to go in solemn procession, to deliver presents. Hoph. יָבַל pass. to be led, carried along.

יבל (Peal not used), Aram. the same; hence Af. **היבל**, like in the Heb. **הוביל** to lead, to bring.

יבל (not used) to exult, to shout; related to **יבב** (יב).

יבל (pl. const. **יבלי**) m. 1) stream, river; 2) p.n. m. (wanderer, nomade).

יבלעם (devourer of people) p.n. of a city in the territory of Manasseh.

יבלת f. swelling (of cattle), wen, a wound that runs, formed from Piel.

יבם (not used) of uncertain derivation; **יבם** is only a denom. from **יבם**.

יבם (with suff. **יבמי**) m. brother-in-law, brother of the husband, from which **יבם**, to perform the duty of a husband's brother, i.e. to marry his widow.

יבמת (probably also **יבמת**, formed from the m. **יבם**) f. sister-in-law.

יבנאל (erected by God) p.n. of a city.

יבנה (the same) p.n. of a Philistine city.

יבנה p.n. m. (erected by God).

יבנה p.n. m. (the same).

יבץ (not used) equiv. to **בויץ**, to shine, to excel; from which, p.n. **תבץ**, which see.

יבק (discharging of a river, from **בַּקַּב**; or for **יבַּק**, from **אבַּק**,

river of combat) p.n. of the present Wadi Serka, in the vicinity of the mountain of Gilead.

יברכיהו p.n. m. (blessed of God).

יבש p.n.; see **יביש**.

יבש (fut. **יבש**, **יבש**, pl. **יבשו**, inf. const. **יבש** and **יבשות**) to be dry, parched, withered, seared. Pi. **יבש** to make dry. Hiph. **הוביש**, to cause to wither (of fruit, plants), but always trans. Another Hiph. form **הוביש**, is derived from **בוש**, according to the Aram. and signifies to be ashamed, to look pale; comp. **הלבין**.

יבש 1) adj. masc. **יבשה**, fem. dry, withered; 2) p.n. of a city (see **יביש**), with **ה** mobile **יבשה**.

יבשה f. the dry (land), in contrast to the sea; hence also, dryness.

יבשם p. n. masc. (the agreeable one).

יבשת f. the same, as **יבשה**. Both formed from the intensitive form.

יבשת (def. **יבשתא**) Aram. fem. the same.

ינאל p.n. m. (redeemer, avenger).

ינב (only part. **ינב**) equiv. to **נוב**, to dig, to plough; hence **ינב**, ploughman.

ינב (for **יניב**, comp. **פלט**, for **ינע**, **ינע**, masc. that which is ploughed (arable land).

ינבה (with **ה** mobile **ינבהה**) p.n. of

a place in the territory of Gad (high place).

יִנְדָּלֶיהָ p.n. m. (reared by God).

יָנָה (Kal not used) to grieve, to weary oneself, related to יָנַע, from which, next, to be mournful, sad. Niph. נִנְחָה, to be afflicted; particip. נִנְחָה f. (pl. נִנְחָה, pl. const. m. נִנְחָי) for נִנְחָה (comp. מִנְחָר for מִנְחָר); hence, Zeph. 3:18 "they that are sorrowful for (absent from) the solemn assembly." Pi. יָנָה (fut. יִנְנָה) to afflict, to sadden. Hiph. הִנְחָה, to cause grief. 2 Samuel 20:13, belongs to הִנְחָה.

יָנוּחַ (with suff. יָנוּחִים) masc. grief, affliction.

יָנוּר (dwelling place) p.n. of a place in the territory of Judah.

יָנִיעַ 1) adj. masc. wearied, but also as subst. the wearied one; 2) exertion, fatigue (only const. יָנִיעַ); hence, that which is got by labour, e.g. a work, possession, wealth.

יָנִיעָה f. exertion, fatigue, labour.

יָנִילָה p.n. m. (the exiled).

יָנוּ belongs to נָתַת. See נָתַת.

יָנַע (fut. יִנְנַע) origin. equiv. to יָנָה; hence, transf. to labour for (יָנַע) something, to be wearied of (יָנַע) a matter, to work indefatigably. Pi. to weary, to tire out. Hiph. to trouble, weary some one.

יָנַע m. that which is got by work, property, wealth.

יָנַע (secondary form from יָנִיעַ) adj. m. tired, fatigued, troublesome.

יָנַר (not used) Aram. to accumulate, to heap up; related to אָנַר, Aram. אָנַר.

יָנַר (Aram.) m. heap, hill, heap of stones.

יָנַר to fear; with מִפְּנֵי or the accus. that of which one is in fear; comp. נָוַר.

יָנַר (יָנֹר) adj. m. fearing.

יָד (const. יָד, with suff. יָדִים, יָדָם) com. 1) origin. the limb which seizes, the hand; from יָדָה, equiv. to הִדְרָה to lay hold of, the dual יָדַי of the hands of the human body; the pl. יָדוֹת artificial hands, tenons, stays (of a throne), axletrees; 2) transf. to power, might, help (by force), force, blow, punishment; 3) side (origin. hand) of a subject, e.g. side of a river; hence with prepositions לְיָד at the side, near by, also יָד בְּעַד יָד, אֶל-יָד, אֶל-יָד; hence also רָחֵב יָדַי both sides, e.g. רָחֵב יָדַי large on both sides; 4) place; dual, places; 5) hand-ful; hence, portion, part, especially, יָדוֹת transf. to times, e.g. so many times, as an adv.; 6) monument, origin. guide. The most manifold forms and

phrases are joined with יָד, and must be rendered according to context, e.g. the hand is against (בְּ) some one), i.e. to punish him; but also for some one to assist; the hand is heavy, i.e. rests heavily upon (אֲלֵ) the hand of God is (i.e. rests) upon (עַל) some one; to turn the hand (אֲלֵ, עַל) upon (הַיָּשִׁיב) some one; נָתַן יָד תַּחַת (לְ) to give the hand, i.e. to conclude a matter by giving the hand; to subject oneself; לְיָד from hand to hand, i.e. from generation to generation; בְּיָד through, by, with, before, at hand, etc.; יָד according to the power, dignity; בֵּין יָדִים on the breast, comp. בֵּין עֵינַיִם, on the forehead; other forms will be found in verbs

יָדָה (def. יָדָה, with suff. יָדָה, dual יָדִין) Aram. com. the same in the most manifold applications.

יָדָה (Peal not used) Aram. origin. to name, to pronounce, related to בָּטָא, hence transf. to 1) to pronounce, declare, confess; 2) to praise. Af. הוֹדָא, partic. מְהוֹדָא but also מוֹדָא to praise, to thank.

יָדָה (the exalted one), p.n. of a city in the territory of Zebulun.

יָדָה p.n. m. (the sweet, agreeable one).

יָדָה (not used) orig. to join some

one, to befriend, or to be connected with some one, to love; related to יָדָה; יָדָה belongs to יָדָה.

I. יָדָה (imp. יָדָה) to thrust down; more frequently in Pi. יָדָה (inf. יָדוֹת) of the casting of lots, of the casting out of the horns of the Gentiles.

II. יָדָה (Kal not used) origin. to name, to pronounce; hence Hiph. הוֹדָה 1) to declare, confess, with עַל to make a confession of something; 2) to praise, i.e. the name of some one, or to proclaim loudly; hence to praise God, "יָדָה, הוֹדָה בְּיָדָה, also construed with לְ. Hithp. הִתְיָדָה 1) to confess of oneself, to repent, the object construed with the accus. or with עַל; 2) to praise, joined with לְ,

יָדָה p.n. m. (the loving one).

יָדָה p.n. m. (the judge).

יָדָה p.n. m. (the reputed one).

יָדָה p.n. masc. (the praised one);

For which occurs also יָדָה and יָדָה.

יָדָה (Keri) p. n. masc. (the beloved one).

יָדָה (const. יָדָה) adj. m. יָדָה (pl. יָדָה) f. lovely, agreeable, orig. to be joined, from which subst. friend; the fem. pl. that which is beloved, loveliness.

יָדָה p.n. fem. (the beloved one)

יִדְרוֹת; f. love, friendship (transf. to the object of love).

יִדְרִיָּה p. n. m. (beloved of God).

יִדְרִיָּה p. n. m. (nominated by God).

יִדְרֵאֵל p. n. m. (distinguished by God).

יִדְרִיתָן see יִדְרִיתָן.

יִדְלָה p. n. m. the poor one.

יִדַּע (fut. יִדַּע, once יִידַע, for יִידַע)

comp. in the Hiph. יִיִּלֵּל, יִיִּטִּיב;

inf. abs. יִדַּע, (const. דַּעַת) orig. to

perceive by the sight, to see; hence,

to recognise, like שָׁמַע to perceive

by hearing; טָעַם to perceive by

tasting, but all three words are

mostly applied to mental percep-

tions, without reference to the

physical one. The significations

in use are manifold: 1) to perceive

(by seeing, touching, hearing);

hence, to suppose, suspect, ex-

perience, to feel, to augur, to

know, in consequence of physical

perception, with יָדַע to know by

something; transf. to recognize

one, also of conjugal cohabitation

either of man or woman; 2) to

distinguish, יִדַּע בְּשֵׁם to point

out by name, יִדַּע acquaintance,

friend; יִדְרֵנִי confidant; 3) to un-

derstand, to be wise, prudent;

hence יִדְרֵנִי equiv. to יָדַע; from

which, next, to know of, about

something, with יָדַע, also to

search, inquire. Niph. נִדְרַע pass.

to be or become known by physical means; hence, to feel, to experience, to suffer. Pi. to appoint. Pu. to be known; hence, יִדְרַע acquaintance. Po. to make known, to appoint. Hiph. הִדְרִיעַ (imp. הִדְרִיעַ) to make known, with double accus.; to announce, with לְ of the person, to instruct, to reprove, to punish (i.e. to make some one know or feel, always causative from Kal). Hoph. הִתְדְרַע to make oneself known, to reveal oneself (אֵל) to some one.

יִדַּע p. n. m. (one possessing knowledge).

יִדַּע (fut. יִדְרַע) Aram. the same; Af.

יִדְרַע (fut. הִדְרַע) to make known, to announce.

יִדְרֵיָּה p. n. masc. one who possesses knowledge of God.

יִדְרֵנִי (plur. יִדְרֵנִים) m. 1) spirit of oracle, origin. the knowing one; 2) he who possesses the spirit of oracles. The form is from יִדַּע, with the termination יָ-.

יָהּ the poetic abbreviated name of יְהוָה, with the same signification as יְהוָה God, sometimes joined to יָהּ or אֱלֹהִים; in proper nouns the form changes into יוֹ, יְהוֹ, etc.

יָהָב (imp. הָב, with the ה of motion הָבָה, f. הָבִי, pl. הָבִי where the

accent, on account of the ה, remains on the first syllable) to give, equiv. to נָתַן, from which next, to set, to lay, to impart, to set up, all proceeding from the sense of to give. Respecting הָבָה see הִבָּה.

יָהַב (part. pass. יָהִיב which is conjugated יְהִיבֹת, יְהִיבוּ) Aram. to give, to expose (the life), transf. to lay a foundation, to set down something, like in Heb. Hithp. אֲתִיְבֵה to be given, delivered up. יָהַר (Kal, not used) denom. from יְהוּרָה or from the abbreviated form יְהוּר, but only Hith. הִתְיָהַר to declare oneself a Jew, to become a Jew, to confess to Judaism. Similar formations occur in modern Hebrew.

יְהִידִי p.n.m. (one that seizes).

יְהוּא p.n.m. (the living one, from הָיָא).

יְהוֹאָחָז p.n.m. (God is the supporter).

יְהוֹאָשׁ p.n.m. (God is the donor).

יְהוּדָה Aram. 1) equiv. to יְהוּדָה, Judæa, the land of Judah; 2) like יְהוּדָה also as a designation of the Jewish people.

יְהוֹנָדָה 1) p.n.m. (the praised one), hence the tribe so called after him, and later, the whole Jewish people: 2) designation of the territory which belonged to this tribe;

hence, יְהוּדָה Jerusalem; later including the territory of the tribe of Benjamin, and ultimately used for the whole of Palestine.

יְהוּדִי gent. n. m. from יְהוּדָה plur. יְהוּדִים and יְהוּדִיִּים, f. יְהוּדִיָּה and יְהוּדִית, Jew, Jewess, i.e. citizen of the empire of Judæa: later, Jew, Hebrew, Israelite, as the general name of the people. יְהוּדִית also as an adv. signifies: in Hebrew, i.e. in the Hebrew language.

יְהוּדִי (pl. יְהוּדִיִּים, def. pl. יְהוּדִיִּים) Aram. the same.

יְהוּדִית p.n. f. (Jewess).

יְהוָה p.n. of the mighty God of the Hebrews. This name is formed from the fut. הָיָה to be, from which so many proper nouns are formed, and therefore signifies: the ever existing one, as God calls himself אֲנִי הָיָה אֲשֶׁר אֶהְיֶה in the 1st person. Properly the word should be pointed יְהוֹה, but as this name was not allowed to be pronounced by the Jews on account of its sanctity, they pronounced instead of it אֲדֹנָי Lord, from which they took the vowel points. With prefixes this name is sounded לַיהוָה, מִיהוָה, בַּיהוָה, as if אֲדֹנָי stood; but if אֲדֹנָי follows, יְהוָה assumes the vowels of אֲדֹנָי, and is then pointed יְהוָה.

יְהוֹנָדָּב p.n. m. (presented by God).

יְהוֹחָנָן p.n. m. (graced by God).

יְהוֹיָדָע p.n. m. (belovéd of God).

יְהוֹיָכִין p.n. m. (appointed by God).

יְהוֹיָקִים p.n. m. (established by God).

יְהוֹיָדָב p.n. m. (God leads the cause).

יְהוֹיָכָל p.n. m. (able one).

יְהוֹנָדָב p.n. m. (God is benevolent).

יְהוֹנָתָן p.n. m. (God is the giver).

יְהוֹסֵפֶת p.n. m. (the multiplier).

יְהוֹעֲדָה p.n. masc. (God is his ornament).

יְהוֹעֲדָן p.n. m. (God is his diadem).

The Keri has יְהוֹעֲדָן, which is the same.

יְהוֹזָבָד p.n. m. (God is just).

יְהוֹרָם p.n. m. (God is exalted).

יְהוֹשֻׁעַ p.n. m. (God is the covenant), for which also יְהוֹשֻׁעַ, which signifies the same.

יְהוֹשֻׁעַ p.n. m. (God is the help).

יְהוֹשֻׁעַ p.n. m. (the same).

יְהוֹשָׁפָט p.n. m. (God is the judge).

יְהוֹרָם adj. m. proud, haughty, overbearing. See יְהוֹרָם.

יְהוֹלָל p.n. masc. (one who praises God).

יְהוֹלָם m. name of a precious stone, so called on account of its hardness. Root הָלַם equiv. to הָלַם to be hard, strong.

יְהוֹרָם (not used) to tread down, to stamp down with the feet; from which:—

יְהוֹרָם (with the ה of motion יְהוֹרָם, p.n. of a Moabite city (place), trodden down.

יְהוֹרָם (not used) equiv. to יְהוֹרָם, to be high; hence, Aram. Ithpe. יְהוֹרָם to exalt oneself, to be proud.

יְהוֹרָם p.n. m. (God is Father).

יְהוֹרָם p.n. m. (God is the helper).

יְהוֹרָם p.n. m. (God is the supporter).

יְהוֹרָם p.n. m. (one strong in will).

יְהוֹרָם p.n. m. (God is the donor).

יְהוֹרָם p.n. m. (one who returns, from יְהוֹרָם=יְהוֹרָם).

יְהוֹרָם p.n. m. and the name of an Arabian people (one who rejoices, or dweller in the desert, after the Arab.).

יְהוֹרָם (also יְהוֹרָם; pl. יְהוֹרָם) masc. 1) jubilation, shouting with joy, from יְהוֹרָם, to jubilate, to exult, in connection with יְהוֹרָם or יְהוֹרָם; horn or trumpet of shouting יְהוֹרָם, or also יְהוֹרָם (where יְהוֹרָם is omitted), to blow the horn of rejoicing; 2) horn of the jubilee, omitting יְהוֹרָם or יְהוֹרָם; hence יְהוֹרָם the year of the jubilee horn, the fiftieth year, which was announced to the people by the jubilee horn. Sometimes יְהוֹרָם alone stands for it, without יְהוֹרָם, and without יְהוֹרָם.

יְהוֹרָם p.n. masc. (the rejoicer or the

player on the timbrel, from יָבַל stands for יָבַל, and is formed like גִּזְמִיץ and others.

יֹבֵל m. equiv. to יָבַל, stream, river, from יָבַל. The form is Aramaic.

יֹזְכֵר p.n. m. (God is the donor).

יֹזְכֵר p.n. m. (God excels in fame).

יֹחֵא p.n. m. (revived by God) perhaps an abbreviation from יֹחֲזֵן.

יֹחֲזֵן p.n. m. (God is gracious).

יֹדְעֵד p.n. m. (God is his friend).

יֹדְכֵן p.n. m. (appointed by God).

יֹדְקֵים p.n. m. (established by God).

יֹדְרֵב p.n. m. (God leads his cause).

יֹדְכָר p.n. f. (God is her fame).

יֹבֵל p.n. m. (the able one)

יֹם (pl. יָמִים, as from יָם, const. יָמִי, seldom יָמִין, poetically יָמֹת, dual יָמִים) com. day, either including the night, or in contrast to night; יֹם is applied to signify a special day, e.g. day of fortune or misfortune, birth, festival, coronation, battle, judgment-day, or of any appointed time. As an adverb (origin. accus.) by day, בְּכֹל יֹם וְיוֹם, יֹם וְיוֹם, יֹם וְיוֹם, לְיוֹם בָּיוֹם, יֹם בָּיוֹם, כָּל הַיּוֹם, בָּיוֹם בָּיוֹם, as daily. With the def. article הַ, הַיּוֹם, it is almost an adverb, and signifies, to day, by day, at this time, at that time; בָּיוֹם, on the day, immediately, recently;

כָּיוֹם now, this day; הַיּוֹם as now, as at this time, also, at this time; מִיּוֹם from the time, when, since. The plur. יָמִים, rare after the Aram. manner יָמִין is used to express "some." יָמִים indef. signifies, days, or also time indefinitely; also a year, e.g. נָבַח מִיָּמִים the yearly offering; מִיָּמִיהָ from year to year. As to the derivation יֹם or יָם it is primitive, without any verbal root.

יֹם (def. יֹמָא, pl. יֹמִין, const. יֹמָת, יֹמִי, def. יֹמִיָא) Aram. the same. יֹמָם (from יֹם, with the termination מָ, comp. רִיקָם) adv. by day, daily, the whole day.

יֹן (not used) to ferment; hence, יֹן, from יֹן, after the form בֵּית from בֵּית.

יֹן (const. יֹן) masc. mire, a slough, pool; hence, מְצוּלָה, deep mire; מִיֵּם הָיִם miry clay, formed from יֹן, on account of the rising of the pool. Comp. מִיֵּם.

יֹן 1) p.n. m. (the young one), next, the name of a people and country, Ionia, Greece; an Ionian, a Greek, e.g. מֶלֶךְ יֹן, of Alexander. The Hebrews called the Greeks, Ionians; 2) name of a city in Arabia.

יֹנָב p.n. m. (God is munificent).

יֹנָה (pl. יֹנִים) f. 1) a dove; בְּנֵי יֹנָה

a young dove ; יֹנָתַי, my young dove, term of caressing. Another יֹנָה, see under יָנָה ; 2) p. n. of a well-known prophet.

יֹנָי patron. from יוֹן, pl. יֹנִים Greeks, Ionians ; בְּנֵי הַיִּנְיִים the Greeks.

יֹנֵק (origin. part.) m. 1) suckling ; 2) young branch, as being a suckling offspring of the tree.

יֹנְקָת fem. offspring, sprout, young branch.

יֹנָתָן p. n. m. (God is the giver).

יֹסֵף p. n. masc. (multiplier) 'בֵּית יֹסֵף, also יֹסֵף בְּנֵי י, alone for Ephraim and Manasseh, as the progeny of Joseph, and later for the ten tribes, and also for the whole of Israel.

יֹסֵפֶה p. n. m. (God is the multiplier).

יֹעֲזָאֵל p. n. m. (the useful one).

יֹעֲזֵר p. n. m. (God is the witness).

יֹעֲזֹר p. n. m. (God is the help).

יֹעֲשֵׂה p. n. m. (God is the assembler).

יֹצֵדֵק p. n. m. (God is just).

יֹצֵר (origin. a part.) m. origin. one that forms things generally ; next, 1) potter, collect. the potters, כְּלֵי יֹצֵר potter's vessel. But it is also applied to one who works at stones to form something ; 2) creator, as being the former of things. See יָצַר.

יֹקִים p. n. m. (God is the reviver).

יֹרֵה (מְיֹרֵה) m. 1) the fertilizing

rain, from הֹרֵה, in contrast to מְלֻקֵּשׁ ; 2) יֹרֵה p. n. m. one born in autumn, otherwise חֲרִיף.

יֹרִי p. n. m. (the same as יֹרֵה).

יֹרֵם (God is exalted).

יֹשֵׁב חֶסֶד p. n. m. (one to whom homage is paid).

יֹשְׁבֵיָהּ p. n. m. (one who dwells with God).

יֹשֵׁה p. n. m. (able one).

יֹשֻׁנִּיהָ p. n. m. (God is sufficient).

יֹשְׁפָט p. n. m. (God is judge).

יֹתָם p. n. m. (God is perfect).

יֹתֵר (also יֹתֵר after the form שְׁוֹרֵק) m. the superfluous, the remainder (from the necessary supply) ; hence, gain, advantage, preference ; as an adv. more ; מֶן יֹתֵר more than, besides (see יֹתֵר) ; יֹתֵר שֵׁ besides that.

יֹתֵרָת f. that which remained, hanging over ; generally, with the addition מֶן הַכֶּבֶד, הַכֶּבֶד, עַל הַכֶּבֶד to signify the flap which hangs over the liver or the midriff.

יֹזֵה (not used) to assemble, after the Arab.

יֹזִיאֵל p. n. m. (God is the assembler).

יֹזִיָּה (יֹזִיָּהּ) p. n. m. (the same).

יֹזִין p. n. masc. the prominent one, from יָזַן.

יֹזִיאָה p. n. m.

יֹזִיָּה p. n. m. (God hearkens).

יֹזִיָּהוּ p. n. m. (the same).

יָנוּם see יָנוּם.

יָנוּ see יָנוּ, יָנוּן.

יָנוּ (not used) equivalent to יָנוּעַ, to run, to drip, to drop; from which:—

יָנוּ m. the sweat running from the body; יָנוּעַ may have been formed from יָנוּעַ and equiv. to יָנוּעַ, so that the root יָנוּעַ is dropped.

יָנוּחַ p.n. m. (native one, denizen).

יָנוּחַיָּה p.n. m. (he who dwells with God).

יָנוּעַל (also יָנוּעַ—) 1) p.n. masc. (God is the planter); 2) p.n. of a city where Ahab resided, in the vicinity of which there was a valley called יָנוּעַל עֵמֶק. Gent. יָנוּעַל—, f. יָנוּעַלִּית—, or יָנוּעַלִּית—.

יָנוּחַ (fut. יָנוּחַ) equiv. to יָנוּחַח to join, to be united, origin. to be like one, with (יָנוּחַח, יָנוּחַח) somebody. Pi. יָנוּחַ to join, to unite oneself. The original idea lies in יָנוּחַח, as יָנוּחַח shews.

יָנוּחַ m. union, connection; hence as an adv. together, in common with, jointly; or of time, simultaneously, with יָנוּחַח around altogether.

יָנוּחַ (also יָנוּחַיָּה) adverb for יָנוּחַח, formed from יָנוּחַח, in the same manner as יָנוּחַח, לְיָנוּחַח. In reference to its signification it is used as an adverb, like יָנוּחַח together, al-

together, at the same time, at the same place.

יָנוּחַח (for יָנוּחַח) p.n. m. (the united one).

יָנוּחַח p.n. m. (rejoiced by God).

יָנוּחַח p.n. m. (the same).

יָנוּחַח p.n. m. (revived by God).

יָנוּחַח p.n. m. (seer of God).

יָנוּחַח p.n. m. (the same).

יָנוּחַח p.n. masc. (strengthened by God); comp. יָנוּחַחִיָּה.

יָנוּחַח p.n. m. (the same).

יָנוּחַח p.n. m. (the same).

יָנוּחַח p.n. m. (the returner).

יָנוּחַח p.n. m. (he who lives in God), patron. יָנוּחַחִיָּה.

יָנוּחַ (pl. יָנוּחַחִים) adj. m. יָנוּחַחִיָּה fem. only one, single one, without an associate or fellow, e.g. of an only son, an only daughter; pl. יָנוּחַחִים single ones, scattered ones; יָנוּחַחִיָּה the only one, life.

יָנוּחַח adj. m. (a lengthened form of יָנוּחַח) waiting, hoping.

יָנוּחַ (Kal not used) equiv. to יָנוּחַח to wait, to hope; hence, Pi. 1) to long, to hope for (יָנוּחַח, יָנוּחַח) some one, to trust in some one; 2) to give hope. Hiph. יָנוּחַחִיָּה to long, to wait for (יָנוּחַח) something, to have hopes, expectations. Niph. יָנוּחַח (fut. יָנוּחַח) to expect, to abide.

יָנוּחַח p.n. masc. (waiting upon the Lord), patron. יָנוּחַחִיָּה.

יחם an extended form from **חם** to be warm, glowing, figur. to become ardent, to conceive; hence, the form **יחמה** from **יחמה**, and the pl. **יחמו**. Pi. to conceive. See **חמם**.

יחמר m. (a species of stag or hart, of a reddish colour). Root **חמר**.

יחמי p.n. m. (protector).

יחף (not used) to be bare, naked; related to **חף**, transf. to bare-footed.

יחף adj. m. bare-footed.

יחצאל (allotted by God) patronym. **יחצאלי**.

יחצאלי p.n. m. (the same).

יחר see **אחר**.

יחש (not used) to sprout, to originate, formed from **חש**. Hith. **התיחש**, see under **יחש**.

יחש m. tribe, family, generation, from **יחש** to sprout; hence, **ספר הי'** book of generations, genealogical registry. From which denom. **התיחש** to inscribe oneself in the genealogical books, and from which the inf. noun is **התיחש** inscription in such registers; or as an adv. according to genealogical register.

יחת (from **יחרת**) p.n. m. (union).

יטב (only fut. **יטב**, **יטב**, once **יטיב**), the pret. is taken from **טוב** equiv. to **טוב** to be bright, to be beautiful;

hence, transf. to be joyful, with **לב**; comp. **שטח צהל** to be pure, good, especially to be morally good, **לי יטב** it will be well with me; **יטיב בעיני פ'** it pleased some one; seldom const. with **לפני**, or **ל**. Hiph. **היטיב** (fut. **יטיב**, once **יטיב**) to make beautiful, pleasant, good, right, also in a moral sense. The inf. **היטב** is used as an adverb, good, proper, careful, etc.

יטב (fut. **יטיב**) Aram. the same; with **על**, to be kind to some one.

יטבה (beautiful town) p.n. of a place.

יטבתה (the same, comp. Agathopolis) p.n. of a place in the desert, which abounded in brooks.

יטא (also **יטא**, probably = **יטבה**) equiv. to **יטבה** p.n. of a place in the territory of Judah.

יטאר (Nomade village) p.n. m.; next, designation of a tribe of the people of the Itureans; their territory, Iturea, was on the lake Tiberias.

יין (const. **יין**) masc. wine, **בית היין** wine-house. If **יין** "to ferment," is the root, **יין** bears analogy to **חמר**; but it is probable that the primitive form (**יין**) is not of a Semitic derivation.

יך once for **יד**, which see.

יכח (Kal, not used) to be strong, firm (in Arab. transf. to make firm).

From which Hiph. הוֹכִיחַ 1) to confirm, figur. to prove, to justify; 2) to arbitrate, to decide, in a court of justice; 3) to punish, to reprove, and many other modifications, according to the context. Hoph. to be reproved, punished. Niph. נוֹכַח 1) parties respectively attempting to prove their cause; 2) to be punished, נוֹכַחַת 2 pers. pret. thou art punished, judged. Hith. הִתְנוַּחַח respectively to plead a cause; different to נָכַח, from which נָכַח and נִכּוּחַ.

יְכִילִיָּה (Ketib) p.n. m. (rendered able by God).

יָכִין p.n. m. (firm, strong one), patron. יְכִינִי.

יָכַל (also יָכֹול; fut. from Hoph. יִכָּל, inf. יִכָּלֵת, const. יָכֹול) to contain, to comprise, to endure, to be able, equiv. to בָּוֵל, הָבֵל, אָרַם. אָרַם; hence, to be able (with the accus. or the inf. following, with or without לְ), physically or morally; hence also, to conquer, to prevail over לְ) some one.

יָכַל, יָכֹול (fut. יָכֹול and יִכָּל) equiv. to יָכַל to be able, to prevail.

יְכָלִיָּה p.n. f. (enabled by God).

יְכָלִיָּהּ p.n. f. (the same).

יְכִנִּיָּה p.n. m. (appointed by God).

יְכִנִּיָּהּ p.n. m. (the same).

יָלַד (fut. יִלְד, inf. יֹלֵד, const. יָלַד

and יָלָדָה, once לָרָת) to bear, to bring forth, to beget (of man and beast); hence, figur. to create, to form, to nominate, also to lay eggs: יֹלְגָה she that bears, i.e. a mother. Niph. נֹולַד to be born, with אֶת before the object. יָלַד to assist in bearing, of the midwife. Pu. יִלְד (יֹולַד) to be born. Hiph. הוֹלִיד 1) once, to cause to be born, i.e. to fructify; 2) to beget (of the father). Hoph. like Pu.; hence, הִלָּדָה or הִלָּדָה יוֹם הַיּוֹלִיד origin. a denom. from תּוֹלְדוֹת (סֵפֶר) to inscribe oneself in the genealogical register. Comp. הִתְיַחֵשׁ.

יָלַד (plur. יָלִידִים, const. יָלִיד, and יָלִידִי) masc. that which is born; hence, a child; of beasts, the young; יָלַד נְכָרִים strangers' children; next, youth, generally. יָלִידָה (from יָלַד) fem. origin. nata; hence girl.

יָלִידָה fem. age of יָלַד youthful age, boyhood; concrete, youth, generally.

יָלִיד (after the form גִּבּוֹר, שֹׁפֵר, נִסּוֹד) m. one that is born.

יָלִין p.n. masc. he that tarries over night.

יָלִיד (const. יָלִיד, const. pl. יָלִידִי) m. one that is born, בֵּית oikoyevnē, one born in the house, a slave;

but also, son, like יֵלֶךְ descendent, progeny.

יָלַךְ (only fut. יֵלֶךְ, imp. לֵךְ, inf. לָכֶת, but pret. of Kal, Niph., Pi., and Hith. belong to הָלַךְ) equiv. to הָלַךְ to go, which see. Hiph. הוֹלִיךְ and הִילִיךְ to cause to go, to lead; of things, to carry away; figuratively, to destroy, of the water, to become shallow. See הָלַךְ.

יָלַל (Kal not used) equiv. to אָלַל to wail, to lament; hence, Hiph. הִילִיל (fut. יִהְיִיל) to attune lamentations. The noun תּוֹלָל belongs to הוֹלֵל II., הוֹלָל under הָלַל, שוֹלָל under הָלַל.

יָלַל m. howling (of beasts); hence, of the howling in the desert.

יָלָה (const. יוֹלָה) f. lament, wailing.

יָלַע (rare) to pronounce incautiously, equiv. to לָעַה, which see.

יָלַף (not used), to attach; transf. to cling, to adhere firmly; comp.

לָוֶה, אָלַף.

יָלַפַּת f. a scab.

יָלַק (not used), equiv. to לָקַק to lick off, to eat off.

יָלַק m. a species of locust, originally that which nibbles off. Perhaps יָלַק is formed direct from לָקַק.

יָם (from יָמָם; const. יָם and יָם, with ה mobile יָמָה, pl. יָמִים) m. the sea, the ocean; next, gene-

rally, great rivers, as the Nile and the Euphrates; transferred to the West, on account of the Mediterranean being west of Palestine; hence, יָם רֹיחַ west wind; פָּאָת יָם west side; יָמָה towards the west; מֵיָם from the west; the compounds of יָם, with pp.nn. of certain seas and oceans, see under יָם, עֲרֵבָה, מִלְּחָה, פְּנִינָת, מְצָרִים; besides this occurs also הַיָּם הַגָּדוֹל הַמֵּתֵר the great, uttermost sea, i.e. the Mediterranean; הַיָּם הַמִּזְרָחִי the Eastern sea, i.e. the Dead Sea; comp. also גִּחְשָׁת.

יָם (def. יָמָא) Aram. the same.

יָם belongs to יָמִים, יָמוֹת, see יָם.

יָם (only pl. יָמִים) masc. a hot well, from יָם, equiv. to חוֹם, so that יָם is synom. with חָמִים Therma, hot wells being found in this district, (the Author. Version renders it "mules").

יָמוֹאֵל p. n. m. (light of God, from יָם, equiv. to יָם).

יָמִימָה p. n. f. (dove, after the Arab. form.)

יָמִין (const. יָמִין) masc. 1) the right side (from יָמָן, origin. to be firm, strong, which see), e. g. יָמִין שׁוֹק, —יָרֵךְ—עֵין— right shank, eye, thigh, hand, especially, the right hand, transf. to, on the right, i.e. the south, מִיָּמִין southern; 2)

transf. to fortune, as the right side is the sign of luck; if not, **יָמֵן**, in this sense, equiv. to **מָנָה**, signifies, to make happy; 3) p. n. m. the happy one, patron. **יָמִינִי**; from which denom. Hiph. **הֵימִין** **הָאָמִין** to turn (the face) to the right, particip. **מֵימִין** in contrast to **הַשְּׂמָאל**.

יָמִינִי (formed from **יָמִין**) origin. adj.

m. right, fortunate, mostly in the derivation of the gen. from **בְּיָמִין**, where **יָמִין** generally is separated from **יָ**, or **יָ** is entirely omitted, e. g. **בְּיָמִינִי**.

יָמֵלָא p. n. m. (one that fulfils).

יָמֵלָהּ p. n. m. (the same).

יָמֵלֵךְ p. n. m. (ruler).

יָמָם (not used) 1) equiv. to **הָמָם** to roar, of the roaring waves, from which **יָם**, which see; 2) equiv. to **הָמָם**, from which **יָמֵמָה**.

יָמֵן (not used) 1) equiv. to **אָמֵן** to support, to make firm, or to be firm, strong; 2) equiv. to **מָנָה** to make happy; for the denom. **הֵמִין**, see under **יָמִין**.

יָמָנָה p. n. m. (the fortunate one).

יָמִינִי (from the old form **יָמֵן**) adj. m.

יָמִינִית f. on the right, in contrast to the left.

יָמֵנָה p. n. m. (the reserved one).

יָמַר (Kal not used) equiv. to **מָלַר** to change, to exchange: hence, Hiph.

הֵימִיד to exchange, if **הֵימִיד** does not stand for **הֵמִיד**.—Hith. **הִתְיַמַּר** to exchange oneself with somebody, (**יָ**) to take some one's place; if in **בְּכַבְּוֹדָם הִתְיַמְּרוּ** (Isa. 61:6) "in their glory you shall supersede them," does not stand for **הִתְיַמַּר** (Ps. 94:4).

יָמָרָה p. n. masc. (the rebellious one).

יָמַשׁ (Kal not used) to feel, to grope, only Hiph. (Ketib) **הֵימִישׁ** to cause to grope. See **מִשָּׁשׁ**.

יָנָה (fut. **יָנֶה**, part. f. **יֹנָה**) to oppress, to exact, synom. with **עָשָׂק**, **הָמָם**, **עָנָה** II. inasmuch as **י** is connected with the palatines **ח, ע, נ**; hence, **הָעִיר הַיּוֹנָה** the oppressive city; **הַחֶרֶב הַיּוֹנָה** the oppressive sword, and with the omission of **חֶרֶב**; e. g. **נִינָם יָחֵם; חֵרוֹן (הַחֶרֶב) הַיּוֹנָה** we will oppress them altogether. Hiph. **הֹוֹנָה** (fut. **יֹוֹנָה**) to press hard, transf. (like **עָשָׂק**) to cheat, to deceive. **יֹנָה** as a noun, belongs to **יָנִין**.

יָנוֹחַ (place of repose) p. n. of a place on the borders of the tribes of Ephraim and Manasseh.

יָנוּם (probably for **יָנוּן**) propagation, transplanting) p. n. of a place in the territory of Judah.

יָנוּד (place of refuge), p. n. of a

place; it stands for יָסַד in the Keri.

יָסַד belongs to יָסַד, see יָסַד.

יָסַד f. sprout, branch. See יָסַד.

יָסַד (fut. יָסַד) to suck (at the breast);

origin. to moisten (comp. יָסַד to drink); transf. to enjoy, e.g. יָסַד

יָסַד of the abundance of the seas;

יָסַד suckling. Hiph. יָסַד to

suckle; hence particip. f. מְיָסֶדֶת

(with suffix מְיָסֶדֶת) wet-nurse,

nurse; but also to cause to enjoy,

causative from Kal.

יָסַד (יָסַד) m. according to tradition, night-bird, the owl; according to others, a bittern, from יָסַד to blow.

יָסַד (fut. יָסַד for יָסַד, infin. יָסַד) origin. to set; comp. the intrans.

יָסַד to sit; transferred to found.

Niph. יָסַד; 1) to sit down (in order to consult); comp. יָסַד seat

(for consultation); hence generally,

to take counsel; 2) to be founded.

Pi. יָסַד to found, also with accusative of the material of

which the foundation is laid; fig. to arrange, to appoint. Pu. to be

founded. Hoph. יָסַד the same;

hence the infin. the founding;

יָסַד מְיָסֶדֶת that which is perfectly

founded. See יָסַד.

יָסַד m. foundation (of a thing), beginning.

יָסַד see יָסַד.

יָסַד (pl. יָסַד) m. foundation, e.g. of the altar, house, world, fortification; fig. the distinguished one.

יָסַד f. foundation, origin.

יָסַד (after the form יָסַד, יָסַד) m. master, instructor, guide; according to others, יָסַד is the fut. of Kal, from יָסַד, which see.

יָסַד (plur. with suff. יָסַד) Ketib, formed from יָסַד) masc. one that turns away, revolts.

יָסַד (only fut. יָסַד, which only stands for יָסַד, see יָסַד and יָסַד).

יָסַד p.n. f. (one that watches, observes).

יָסַד p.n. m. (God is the supporter).

יָסַד (only pret., probably the imp. יָסַד and inf. יָסַד, with a fem. termination as in יָסַד, יָסַד equiv. to יָסַד to gather; hence, to add, to multiply, with יָסַד or יָסַד and יָסַד, with inf. following, to repeat, to continue. Niph. יָסַד to increase, to add, with יָסַד; יָסַד additions. Hiph. יָסַד (fut. יָסַד apoc. יָסַד) like Kal. The forms יָסַד, יָסַד, יָסַד, are the same as יָסַד, and arose from the original identification with the root יָסַד.

יָסַד (Aram.) the same; hence Hoph.

(after the Hebrew form) הוֹסִיף to be added.

יָסַר (part. יָסַר, fut. יִסֵּר for יִסֵּר, like אָסַר for יִסֵּר; hence 1 pers. אֶסֶר for אִסֵּר, with suff. אֶסְרֶם Hos. 10:10) to chastise, to punish, origin. to bind, related to אָסַר; figur. to instruct. Niph. נִסַּר to be chastised, next figur. to be instructed, to take instruction. Pi. יִסַּר (fut. יִיֶסֶר, inf. also יִסֵּר and יִסְרֶה) to punish, to chastise, to exhort, to reprove, to instruct; יִסַּר to warn off. Hiph. הִיִּסֵּר (comp. הִיִּשֵּׁר), fut. אִיֶּסֶר like the Pi. Nithp. נִיֶּסֶר to allow oneself to be admonished, a mixed form of Niph. and Hith.

יָסַר belongs to הִסִּית, see סוֹת.

יָע (pl. יָעִים) m. shovel, used to remove the ashes from the altar, from יָעָה.

יָעֵצ 1) p.n. masc. (one that causes grief), according to 1 Chronicles 4:9, 10; 2) name of a place in Judah.

יָעַד (fut. יִיעַד) to appoint (of time or place), to pronounce (sentence of punishment); transf. to choose for a wife, see עוֹד. Niph. נִיעַד mutually to appoint; hence to meet with (לְ, אֶל) some one, to meet (somewhere) against some one (עַל), of conspirators. Hiph.

הוֹעִיד to appoint some one, summon before a court of justice.

Hoph. to be appointed, judged.

יָעוּד p.n. masc. (a free-booter, an enemy). In the Ketib for which stands—

יָעוּדִי p.n. m. (the same).

יָעָה origin. to sweep together, thus like אָסַף used to express, to take away. From which יָע.

יָעוּאֵל p.n. m. (removed by God).

יָעוּז p.n. m. (adviser, admonisher); comp. Εὐβουλος.

יָעוֹר (pl. יָעוֹרִים, only in the Ketib) m. equiv. to יָעַר forest.

יָעוֹר p.n. m. (a dweller in the forest).

יָעוּשׁ p.n. m. (gatherer). See יָעִישׁ.

יָעוּ (only נוֹעוּ part. Niph.) belongs, according to Rashi, to נָעוּ, equiv. to לָעוּ; נוֹעוּ is according to him a noun for לָעוּ; but more correctly, according to Kimchi and Targ. for נָעוּ; from עוּן, which see.

יָעוּיָאֵל p.n. m. (comforted by God), for which also עוּיָאֵל.

יָעוּזָה p.n. m. (the same).

יָעוֹר (also יָעוֹר hedge) p.n. of a city of Gad, on the border of the Ammonites.

יָעַם equiv. to עָטָה to wrap up, to clothe, only יָעַמְנִי Isa. 61:10, if this is not a mixed form of the pret. and fut. from עָטָה.

יָעַם (Aram.) equiv. to יָעַן Hebrew,

origin. to impress, to confirm ;
hence, to resolve, to take counsel.
עמ part. counsellor, royal officer.
Ithpa. את־עמ to take counsel
mutually, to resolve upon some-
thing in common.

יעִיאל p.n. m. (removed by God).

יעיר p.n.m. (inhabitant of the forest),
in Ketib יעור.

יעיש p.n. m. (assembler), in Ketib,
for Keri יעיש.

יעִבן p.n. m. (the sad one).

יעל (in בָּלִיעַל, contracted from בָּלִי
יעל) height. See בָּלִיעַל.

יעל (not used) equiv. to עָלָה to rise,
to ascend, to climb up, from which
יעל and יעלה, if these are not
formed from עָלָה : 2) to be high,
valuable, useful; hence Hiph. of
הוֹעִיל II. to be useful, to render
valuable; with לְ of the person or
object, to make profit.

יעל (only pl. יעִלִים. const. יעִלִי m.
1) originally the climber up; hence
chamois, wild goat; 2) p.n. f. (wild
goat).

יעלה (const. יעִלָה f. 1) wild goat,
chamois; next, a designation of
womanly grace: 2) p.n. m. also
יעִלָא (climber).

יעלם p.n. m. (concealer).

יען (not used) equiv. to עָנָה to wail,
lament, especially of the wailing
of the ostrich (also נָעַם Aram. re-

lated to נָאֵם, origin. to wail;
hence, נָעַמָּה ostrich), from which
יעִנָּה.

יען (from עָנָה) m. origin. sentence
(equiv. to מַעַן, also from עָנָה), plan,
object, purpose; but generally as
a prep. and conjunct. on account,
because, proceeding from the ori-
ginal idea: view, purpose.

יען (after the form יעִל, plur. יעִינים)
epic. ostrich, so called from his
wailing cry in the desert.

יענה f. (the same, generally הִיעֵנָה,
pl. בָּנוֹת הִי) to designate the fe-
male ostrich.

יעני p.n. m. (wailer, crier).

יעף (fut. ייעף) 1) to be faint, wearied,
tired, equiv. to עָוָה, from which
עָוָה. 2) transposed from יָפַע to
shine, only in הוֹעֵפֶת and perhaps
also in מַעֲפֵה בִיעָף. Hoph. הוֹעֵפָה
to be wearied, perhaps also from
signif. II. to be illumined, to be
shone upon.

יעף (pl. יעִפִים) adj. m. faint, wearied,
fatigued, tired.

יעף m. weariness, wearying (or swift)
flight, only Dan. 9:21, if the orig.
signification "lustre" is not to be
preferred.

יעץ (fut. ייעץ) origin. to confirm, to
resolve; hence 1) to fix (the eyes)
upon (עַל) something firmly, to re-
solve (a plan, device) against (עַל).

ל) some one; 2) to advise, to counsel, to exhort, עֲצָן adviser counsellor, also as royal attendant. Niph. יִצְעַן to take counsel mutually, with עִם, אִתּוֹ, לְ, next also of a single individual. Hithp. יִצְעֲנֵנִי like Niph. The root עֲצָן is related to עֲצָה and עֲצָה.

עֲקֹב (he who laid hold of the heel, deceptive one) p.n. m. of the ancestor of the Israelites; hence, also used for the Israelitish people generally, or for the Israelitish empire especially.

עֲקֹבָה p.n. m. (deceptive one).

עֲקֹנִי p.n. masc. (one who perverts justice).

עָר (not used) equiv. to עָרָה I. to vegetate, to grow; only in the derivatives עָרָה, עָרוֹר and עָרָה, if they are not formed from עָרָה.

עָרָה (pl. עָרָה and עָרָה) masc. 1) thicket, so called from growing, comp. Talmud עָרָה forest, from עָרָה; hence, forest generally (in Aram. reed-bank), fig. numerous enemies; עָרָה בֵּית house of the forest, a blockhouse or armoury of Solomon's in the Lebanon: 2) reed-bank, a resort of the wood-bees; hence, transferred to honey-comb, in the Targ, עָרָה from עָרָה.

עָרָה p.n. m. (a dweller in the forest), probably for עָרָה and עָרָה.

עָרָה f. honey-comb, origin. honey-thicket, so called perhaps from its form.

עָרָה p.n. m. (forests or bushes of the weavers), also עָרָה.

עָרָה p.n. masc. (God is the sustainer).

עָרָה p.n. m. in the Keri for עָרָה.

עָרָה p.n. m. (worker, acquirer).

עָרָה p.n. m. (God has wrought it).

עָרָה p.n. m. (God is the redeemer).

יָפָה (fut. יִפְּהָ, apoc. יִפְּהָ) equiv. to יָפָה origin. to shine; hence, transf. to be beautiful. Pi. יָפָה to beautify, to decorate. Pu. (redoubled form) יָפָהּ to be very beautiful. Hithp. יִפְּהֶנּוּ to adorn, beautify oneself.

יָפָה (const. יָפָה) adj. m., יָפָה (const. יָפָה, pl. יָפָה) f. beautiful, in the most extensive relations; hence also, excellent, appropriate, generally with the addition of עָרָה when applied to man.

יָפָהּ adj. f. exceedingly beautiful, a redoubled form from יָפָה.

יָפָה (beautiful, famous city) p.n. of a city in Dan on the Mediterranean sea, now called Jaffa, Jafa; Greek Ἰόππη.

יָפָה the same.

יָפָה (Kal. not used), to blow, to breathe, equiv. to יָפָה, hence Hith. יִפְּהֶנּוּ to sob, to moan.

originally, to breathe heavily, to moan.

יָצָא (const. יָצָא) adj. masc. snorting (for something), hasty, pressing; hence syn. with יָצָא Eccles. 1:5.

יָצָא masc. lustre, beauty, fame, from יָצָא.

יָצָא (pause יָצָא, with suff. יָצָא) masc. lustre, beauty, fame.

יָצָא 1) p.n. of a place in the territory of Zebulun (beauteous city); 2) p.n. m. (the lustrous, beautiful one).

יָצָא p.n. m. (protector, deliverer).

יָצָא p.n. m. (the dexterous one),

יָצָא (Kal, not used) equiv. to יָצָא to shine; hence, Hiph. יָצָא to cause to shine, to shed lustre, to appear lustrous: The noun יָצָא is transposed from יָצָא.

יָצָא f. lustre, beauty.

יָצָא p.n. masc. (one who extends far).

יָצָא 1) p.n. m. (the opening one); 2) open place, p.n. of a place in Judah.

יָצָא (opened by God) p.n. of a valley in the territories of Zebulun and Asher.

יָצָא (fut. יָצָא, imp. יָצָא, inf. abs. יָצָא, const. יָצָא, part. f. once יָצָא for יָצָא, and יָצָא for יָצָא) to go out, to go forth from (יָצָא) some place, through (יָצָא) the gate, or

with the accus., e.g. יָצָא from the town; יָצָא through ruins, transf. to go forth (to combat, war, business, freedom), to emigrate, proceed, i.e. originate, to escape, i.e. to go forth unmolested, to rise (of the sun), to sprout, to grow (out of the earth), to flow (of a river), to run out (extent of the border), to expend (money), to issue (an edict), to end, etc.

Hiph. יָצָא (imp. also יָצָא) to cause to go out, i.e. to lead forward, to fetch, to draw forward; hence, transf. to bring forth (of the earth, of man, e.g. a work of art), to spread (a doctrine, a report), to impose an expense upon some one; with יָצָא, to let go (the wife by divorce). Hoph. pass. to be brought forth.

יָצָא belongs to יָצָא, see יָצָא.

יָצָא (Kal, not used) equiv. to יָצָא to support, found, establish, or intrans. to stand firmly; hence, Hith. יָצָא to stand firmly, to represent oneself; with יָצָא, to appear before some one, to attend as servant; with יָצָא, to stand up against some one, to stand by some one, to assist, with יָצָא and יָצָא. It is not unlikely that the Hiph. יָצָא and Hoph. יָצָא are derived from יָצָא and not from יָצָא, but in the

Niph. יצב must be taken for the root.

יצב (Aram.) to be established, certain; hence, Pa. to make true, firm, certain, to confirm.

יצב (Kal, not used) to stand firmly, equiv. to יצב; hence, Hiph. הציב 1) to cause some one to stand before another, to lay down or to take a firm standing; 2) to cause to stand, or to let stand. Hoph. הציב to be made to stand.

יצב m. 1) that which shines or gives light, oil; hence, הציב son of the oil, i.e. the anointed one, the high priest; 2) p.n. m. (the beautiful one), patr. הציב.

יצב (pl. const. יצבי) m. 1) couch, connubial bed, from יצב to spread; 2) f. floor, story, chamber, see יצבי.

יצב p.n. m. (one that mocks), for which also once יצב.

יצב p.n. m. (equiv. to יצב).

יצב (const. pl. יצבי Keri) m. he that comes forth, child, orig. an adj.

יצב (Aram.) adj. m. certain, true, sure, orig. established, from יצב.

יצב f. floor, story, chamber.

יצב (Kal, not used) equiv. to יצב to place firmly, to establish, or intr. to stand firmly; hence, הציב to cause to couch, to spread out. Hoph. הציב pass. to be spread out for a couch

יצב (fut. trans. יצב, intrans. יצב, imp. יצב and יצב, inf. יצב) 1) equiv. to יצב, in Kal only יצב, to be placed firmly, posted, stationed. Hiph. הציב and הוציב to place, to set, to put, equiv. to הציב. Hoph. only particip. מציב to be firmly set; 2) related with יצב to pour (a fluid), to melt (metals); יצב למציב growing into hardness (for casting); יצב partic. pass. to be cast. Pi. only particip. (Ketib) מציב pouring out, casting; the Keri has מציב from the Hiph.

יצב f. the cast, origin. that which is cast, or that which is poured out,

I. יצר (only fut. יצר, יצר, hence, as often is the case in such forms of the fut., they belong to different roots, e.g. יצב to יצב, these belong to יצר, which like יצב again appear in the preterite), origin. to compress, but generally intrans. to be straitened, confined; transf. to be in trouble, anguish; with ל to oppress some one; comp. יצר and יצר.

II. יצר (fut. apoc. יצר, יצר, but also יצר, after the manner of the נ"פ; part. יצר, which also stands once for יצר) to form, origin. to cut, equiv. to יצר; hence next, to form

(of the potter) from clay, to work out (of the smith); figur. to design, to form (in the mind); with **עַל**, against somebody; to form (of God), with **לְ**, into something. **יָצַר** potter, former, creator; but in Zech. 11:13, for **אֹצֵר**. Niph. **נִצָּר** to be formed. Pu. to be formed, born; figur. of the birth of days. Hoph. **הִנָּצַר**, like Niph. **יָצַר** (with suff. **יָצָרוּ**) m. 1) abstract, the imagination, formation of thought (in the heart); hence generally, thought, formation of ideas; 2) concrete, image, idol; 3) p.n. m. (former), patron. **יָצָרִי**. **יָצַר** (only pl. **יָצָרִים**) m. that which is formed, form of the body. **יָצָרִי** p.n. m. (he that forms). **יָצַת** (fut. **יָצִית**, pl. **יָצִיתוּ** for **יָצִיתוּ**) to burn, to blaze; **בְּסִבְכֵי הַיַּעַר** in the thicket of the forest; to burn away **בְּאֵשׁ** in fire; in Kal never transitive. Niph. to be kindled (**בְּ**) with something, with wrath; to be burnt through (**בְּ**) fire. Hiph. **הָצִית** (fut. apoc. **יָצִית**, once in Ketib **הָצִית** for **הָצִית** to kindle, to set fire (**בְּ** or **עַל**) to something. **אֵשׁ** is sometimes omitted. **יָקַב** (not used) equiv. to **נָקַב** to hollow, deepen out; from which **יָקָב**. **יָקַב** (with suff. **יָקַבְךָ**, pl. **יָקַבְכֶּם**, const. **יָקַבְתִּי**) m. the hollow in which the

pressed wine flows, wine press; next, a press in general. The root is **יָקַב**.

יָקַבְצָאֵל (divine assembly), p.n. of a city in Judah.

יָקַד (fut. **יָקֵד** and **יִיקֵד**, inf. **יִקְדֹּד**) to glow, to burn, to blaze, to be kindled; **יָקִיד** is a noun, which see. Hoph. **הִוָּקַד** (only fut.) to be kindled, to be set on fire, with **בְּ** of the material, by which, and with **עַל** of the place where it is kindled.

יָקַד (part. f. def. **יָקִידָה**) Aram. the same.

יָקַדָּה (דָּת) Aram. f. brand.

יָקַדְעָם (public place for burning) p.n. of a city in the mountain of Judah.

יָקָה (not used), to be pious, after the Arab.

יָקָה p.n. m. (the pious one).

יָקָה (not used) to obey, to be obedient.

יָקָהָה (const. **יָקָהָת**) fem. obedience.

The dagesh in the **ק** is euphonic.

יָקִיד m. origin. that which is kindled; next, brand.

יָקִיד m. brand.

יָקִידִים masc. that which exists, being; from **יָקַד**.

יָקוֹשׁ (also **יָקוֹשׁ**; pl. **יָקוֹשִׁים**) masc. (origin. adj.) one who lays a snare, a bird-catcher, a fowler.

יְקַדְּשֵׁהוּ p.n. m. (worship of God).

יְקִיָּא p.n. m. (little one), ancestor of many tribes of Yemen.

יְקִיָּא p.n. m. (establisher).

יְקִיר adj. m. dear, precious, valuable.

יְקִיר (Aram.) the same.

יְקִיָּהּ p.n. m. (God is the assembler).

יְקִיָּהּ p.n. m. (assembler of people).

יְקִיָּהּ (place of public assembly) p.n. of a city in Ephraim, for which also קִבְצִים.

יְקִיָּהּ (possession of the people) p.n. of a city in Zebulun.

יָקַע (fut. יִקְעַע) 1) to move away; hence, to get out of joint; figur. of the mind, which is alienated from (מֵעַל) some one; 2) equiv. to יָקַע to fix, to pitch a tent; hence Hiph. הִקְיַע to fix to, or to hang on, a pole. Hoph. הִקְיַע pass.

יָקַע (fut. יִקְעַע, יָקַע, יָקַע, יָקַע) to awake, to be awake; for the pret. the Hiph. הִקְיַע is generally used.

יָקַר (fut. יִקְרַע, יָקַר, יָקַר) to be heavy, weighty (synom. with כָּבֵד); hence transf. to be dear, valuable, important, honored, dignified, the same as כָּבֵד is transf. to. יָקַר מְעַל to be esteemed by some one. Hiph. הִקְרִיחַ to make important, valuable, rare.

יָקַר adj. m. יְקָרָה f. 1) weighty, important; hence, precious, noble, dear, dignified, excellent, rare,

select; subst. magnificence, preciousness; 2) in Keri for קָר fresh, 'bright, calm, from קָרָר.

יָקָר m. 1) worth, preciousness, magnificence; e.g. יָקָר, מְדָד; 2) honor, dignity.

יָקָר (Aram.) m. the same.

יָקַשׁ (1st pers. יִקְשֶׁה, the future is formed from יָקַשׁ) to lay a net, a snare, יָקַשׁ partic. a bird-catcher, he who lays a snare. Niph. נִקְשַׁח to be caught in a net, or to be ensnared by something. Pu. the same, where, however, the partic. מִיִּקְשִׁים stands for מִיִּקְשִׁים.

יָקִישׁ p.n. m. (the one who ensnares, the enticer).

יְקִיָּהּ (subjected by God) p.n. of a city in Judah, and surname of the conquered town, [Selah].

יָרָא (2 pers. pl. יִרְאֶה and יִרְאֶה; fut. יִירָא and יִירָא; imp. יִירָא, inf. יִירָא and יִירָא, with לְ as well as לְ as יִירָא) 1) to be afraid of (מִן) something, to fear (מִן) something, to fear for (לְ) some one, to fear lest (מִן) something happen; 2) to revere (God), to be pious. Niph. יִירָא (fut. יִירָא) to be feared; hence part., 'fearful, awful, amazing, grand, glorious, and נִרְאִים remarkable, amazing things. Pi. יִירָא to frighten, to terrify. Ac-

according to some, Hith. **יִרְאָהוּ**
for **יִרְאָהוּ**.

יָרָא (const. **יָרָא**, plur. **יִרְאִים**) adj. m.

יִרְאָהוּ (const. **יִרְאָהוּ**) fem. fearing,
revering.

יִרְאָהוּ f., origin. inf. to fear; hence,
fear, veneration, reverence, piety.

יִרְאָהוּ (town of terror), p. n. of a city
in Naphtali.

יִרְאָהוּ p. n. m. (the God-fearing one).

יָרָם p. n. m. (warrior).

יָרָם p. n. m. (a combatant with or
for Baal).

יָרָם p. n. m. (multiplier of people).

יָרַד (fut. **יָרַד**, apoc. **יָרַד**, pause **יָרַד**;

imp. **יָרַד**, **יָרַד**, **יָרַד**; inf. **יָרַח**, const.

יָרַח (to go down, to descend;

to **יָרַח** or accus.) a place, from a

high to a low place; also used of

inanimate things, e. g. a river that

flows downwards, a road that in-

clines downwards, the day that

declines, the tears that flow down,

the felling of the trees of a forest,

the reduction of affluence, or fall-

ing and perishing generally. Hiph.

יָרַח causing to go down, letting,

bringing, taking, thrusting, car-

rying, pushing, fetching, hanging

down. Hoph. **יָרַח** pass. from

Hiph.

יָרַח p. n. m. (one that has been re-

duced).

יָרַח (that which flows down) p. n. of

a river which flowed down from
the Anti-Lebanon, Jordan; **יָרַח**
the country and plain on
the Jordan; **יָרַח** pride, i. e.
magnificence, of the Jordan, i. e.
the banks of the Jordan.

יָרַח (fut. **יָרַח**, inf. **יָרַח**, **יָרַח**,

imp. **יָרַח**) 1) to cast (lots), to fling

(arrows); hence **יָרַח** an archer;

to throw down, to lay down (a

foundation), to erect (a monu-

ment); 2) perhaps. equiv. to **יָרַח**

to flow down; hence, to wet, to

to pour down, particip. **יָרַח** for-

mer rain; 3) **יָרַח** perhaps equiv.

to **יָרַח** to shine, see Hiph. Niph.

only fut. **יָרַח** to be shot by an

arrow. Hiph. **יָרַח** (fut. **יָרַח**,

apoc. **יָרַח**; 1) to throw, to fling;

hence part. pl. **יָרַח** for **יָרַח**

archers; 2) to wet; hence **יָרַח**

former rain; 3) to thrust down,

from **יָרַח** in the first sense; 4)

to instruct (from **יָרַח** 3) with

double accus. or with **יָרַח** of

the object, or with **יָרַח** of the per-

son and accus. of the object.

יָרַח (fut. **יָרַח**) equiv. to **יָרַח** to trem-

ble, if **יָרַח** (Isa. 44:8) does not

stand for **יָרַח**.

יָרַח (contracted from **יָרַח** fear

of God) p. n. of a desert.

יָרַח p. n. m. (one born on the new

moon).

יֵרוֹק m. the verdure, equiv. to יֶרֶק.
יְרוּשָׁא (also יְרוּשָׁה) p.n. m. (possession, property).

יְרוּשָׁלַם (later רְלִים) orig. יְרוּשָׁלַם
(abode of peace), p.n. of the capital of Palestine, Jerusalem. The dual form is in reference to the division of the town into two parts.

יְרוּשָׁלַם (רְלִים) Aram. the same.

יֶרַח (not used) equiv. to אָרַח to walk, to wander, to make a circuit.

יָרַח m. the moon, origin. a wanderer, (comp. יָרַח יָקָר הַלֵּךְ Job 31:26), so called from its circular revolution: לִפְנֵי יָ in the face of the moon, i.e. as long as the moon will shine, i.e. for ever.

יָרַח (pl. יָרָחִים, const. יָרָחִי) m. 1) denom. from יָרַח time of the circuit of the moon, a month, a lunar month; hence synon. with חֹדֶשׁ: 2) p.n. of an Arabian tribe in the vicinity of Hadramaut.

יָרַח (Aram.) the same, a month.

יְרִיחוֹ (also יְרִיחוֹה, יְרִיחוֹ) p.n. of a city in Benjamin, Jericho. As an appell. it signifies, a city fragrant with balm, from רִיחַ.

יְרִיחָם p.n. masc. (the beloved one, favorite).

יְרִיחָמָאֵל p.n. m. (lover of God).

יְרִיחָע p.n. m.

יָרַם (fut. יִרְם, יָרַם) to thrust in the hand (עַל יָדִי) of some one, with

נָגַד against some one; related to רָחַם to run.

יְרִיאָל p.n. m. (from יְרִיאָל=יְרִיאָל the God-fearing one).

יָרִיב m. 1) adversary, enemy, antagonist; 2) p.n. m. (the querulous one).

יָרִיבִי p.n. m. (one that is in strife):

יְרִיָּה p.n. m. (for יְרִיאָה the God-fearing one).

יְרִיָּהוּ p.n. m. (the same).

יְרִיחוֹ see יְרִיחוֹ.

יְרִימוֹת see יְרִימוֹת.

יְרִימוֹת see יְרִימוֹת.

יְרִיעָה fem. a curtain, canvass of the tent; from יָרַע to move, to waive.

יְרִיעוֹת p.n. f. (timidity).

יָרֵךְ (not used) equiv. to רָכַךְ to be soft, especially of the soft flesh of the loins.

יָרֵךְ (const. יָרֵךְ, comp. עָרַל, const. יָרֵכִים, with suff. יָרֵכִי, dual יָרֵכִים) f. 1) loin; hence, of the upper fleshy part of the loin, whilst יָרֵכִים signifies the lower part of the back; יָצָא יָרֵךְ to proceed from the loins, i.e. to come forth, to be begotten; of animals it signifies, leg: 2) transf. to inanimate objects, side, of a candlestick where the shaft joins the basis.

יָרֵכָה (dual יָרֵכָה, const. יָרֵכָה) f. equiv. to יָרַךְ 2, i.e. in transferring to inanimate objects, side, hinder

part; hence, western side of the temple, the hindermost or innermost part of a house, ship, grave, forest, mountain, or cave, the remote country, e.g. יִרְכָתִי צִפּוֹן the remote parts of the north; יִרְכָתִי the remote parts of the earth, equiv. to בְּנִפְּוֹת הָאָרֶץ; respecting the transf. of the names of the limbs of the body to inanimate objects, comp. בְּתֵף, שֵׁכָם, בָּנָה, and many more.

יִרְכָא f. (Aram.) loin, side of an image.

יִרם (not used) probably equiv. to יָרם (in הֶרְמוֹן) to be high, hilly, prominent; related in this sense to אָרַם and רוֹם.

יִרְמוֹת (hill, ridge of a mountain) p.n. of a city in Judah.

יִרְמוֹת (also יְרִימוֹת, יְרִימוֹת) p.n. m. (haughtiness, pride); for which in the Keri occurs once רְמוֹת.

יִרְמִי p.n. m. (dweller on a height).

יִרְמִיָּה p.n. m. (raised by God), from רָמָה=רוֹם.

יִרְמִיָּהוּ p.n. m. (the same).

יִרְעָ from which יִרְעָה Isa. 15:4, "his life shall be grievous unto him," and belongs to רָעַע, like the fut. יִרְעָ.

יִרְפָּאֵל (restored place of God) p.n. of a place in Benjamin.

יִרְקָ (inf. יִרְקָ) to spit. The future is formed from רָקַק.

יִרְקָ (not used) to be green, fresh; related to רָשָׁא.

יִרְקָ (const. יִרְקָ) adj. masc. green, fresh, of plants; as a noun, that which is green, cabbage, vegetable, אֲרוֹחַת הַיִּרְקָ kitchen garden, אֲרוֹחַת a dish, a meal of vegetables.

יִרְקָ m. that which is green, fresh; hence, connected with יִרְשָׁב; but also vegetable, cabbage, as well as the green of the tree.

יִרְקוֹן m. 1) yellow-green colour of vegetables; hence, withering, falling: 2) the yellow-green colour of the face as an indication of disease.

יִרְקָן adj. m. (יִרְקָקוֹת pl. f.) green-like, yellow-green; next, of the yellow colour of the gold.

יִרְשָׁ (and also יִרְשָׁ, hence יִרְשָׁתָם, fut. יִרְשָׁ, imp. יִרְשָׁ, pause רִשָּׁ, with יִרְשָׁה, inf. יִרְשָׁה) 1) to seize, to lay hold of; hence, to take possession of, transf. to inherit; יִרְשָׁ the heir. With accus. of the pers. to inherit; 2) to put oneself in possession of others' property; hence figur. to impoverish. Niph. נִרְשָׁ (fut. יִרְשָׁ) to become poor. Pi only fut. יִרְשָׁ to deprive, to strip. Hiph. הִרְשָׁ (fut. יִרְשָׁ) to cause to possess, with double accus. (lands, cities, mountains), "to make to possess

the iniquities" (Job 13:26), i.e. to make bear the punishment for ever; 3) to take away the possession, i.e. to drive out; next, to destroy generally, which sense is already found in Kal.

יִשְׁתָּהּ f. possession, but commonly the form is:—

יִשְׁתָּהּ fem. possession, inheritance;
אֶרֶץ יִשְׁתָּהּ land of heritage.

יֵשׁ (before makkaph יֵשׁ) m. 1) the being, existence; next, transf. to property, wealth; 2) taking the place of verbs substantives, in contrast to אֵין, where יֵשׁ is joined with the suff., e.g. יֵשׁ it is, he is, (there is), יֵשְׁכָּה thou art, יֵשְׁנוּ he is, etc., often joined with the particip. to paraphrase the finite verb.
יֵשׁ אֲנִי there are some who, etc.

יֵשֵׁב (fut. יֵשֵׁב, inf. יֹשֵׁב, const. יֹשֵׁב, imp. יֵשֵׁב, יֹשֵׁב) origin. to draw the legs together, to couch, as also origin. יָסַב; next com. 1) to sit down, with לְ of the place, often with the reciprocal dat. e.g. יֵשֵׁב לְוֹ to set himself down; 2) to sit, with לְ, עַל (poet. accus.) of the place; with לְ, of the person; to sit watching against some one; with עִם, to sit with some one, i.e. to have intercourse with him, to throne; hence יֵשֵׁב תְּהִלֹּת thou who inhabitest the praises; 3) to

occupy (a place); 4) to abide, with the pleon. dative, with לְ of the person, to expect some one; transf. to dwell, with לְ or עַל of the place, and with accus. to inhabit. Niph. הִשְׁבָּה to be inhabited. Pi. יֵשֵׁב to set, to erect (a tent). Hiph. הִשְׁבֵּה to cause to sit, to dwell, to set (with לְ of the place), to cause a woman to dwell, i.e. to take a wife. Hoph. to be caused to dwell.

יֵשֵׁב־אָב p. n. m. (paternal seat).

יֵשֵׁב בְּשָׁלוֹם p. n. m. (he that dwells in peace).

יֵשֵׁב־חַיִּים p. n. m. (he that praises).

יֵשֵׁב־לָחֶם p. n. m. (he that returns from the combat).

יֵשֵׁב־בְּנוֹב p. n. m. (he that resides in Nob). In the Keri for which stands:—

יֵשֵׁב־בְּנוֹב p. n. m. (seat in Nob).

יֵשֵׁב־עַם p. n. m. (dweller among the people).

יֵשֵׁב־עַקֵּב p. n. m. (he that forsakes).

יֵשֵׁב־קֶשֶׁת p. n. m.

יֵשֵׁב (not used) to be, to exist, to live.

From which יֵשׁ and תְּהִיֵּשׁ.

יֵשֵׁב־חַיִּים p. n. m. (he that returns), patr. יֵשֵׁב־חַיִּים.

יֵשֵׁב־מֶדְיָה p. n. m. (the moderate one).

יֵשֵׁב־חַיִּים p. n. m. (humbled by God).

יֵשֵׁב־חַיִּים p. n. m. (the temperate one).

יֵשֵׁב־עֹלָם (contract. of יֵהוּשָׁע) p. n. masc. (the helper).

ישועה f. 1) help, deliverance, victory, salvation, happiness: the plural **ישועות** is sometimes used in the same manner, comp. **נבואות**, **גינות**; 2) concrete, deliverance, for that which is delivered.

יש (not used) to be empty, of the stomach, belly, after the Arabic, from which:—

יש masc. emptiness (of the belly). Probably however, **יש** fut. is from **שח** after the form **יפר**, and must be rendered, “and he will humble thee in the very midst of thee” (Mic. 6:14, “and thy casting down shall be in the midst of thee,” Author. Version); or it is a subst. from **שח**.

ישק a rare reading for **יחק**, which see.

ישט only Hiph. **השט** to stretch out, with **ל** of the person, to reach something to some one.

יש p.n. m. (the living one, formed from **יש**). See **איש**.

ישיה p.n. m. (the one blessed by God with hoary age, from **יש**).

ישיה p.n. m. (the same).

ישמאל p.n. m. (God is the establisher).

ישמה (only pl. **מות**) f. 1) horror, destruction (after the Ketib); 2)

p.n. of a place. See **בית הישימות**.

ישמו m. desert, waste, from **יש**, equiv. to **אשם**, **שם**.

יש m. 'hoary man, from **יש** to become white, to be grey.

יש p.n. masc. (hoary one, grey-headed one).

יש (only fut. **תשם**) equiv. to **שם** to be desolate, waste, if **תשם**, **תשם** do not belong to **שם**.

יש (only in the fut. Ketib **אשם**, **אשם**) equiv. to **שם** (which see) to sit, to put down.

ישמא p.n. m. (the high one, from **שם** = **שמה**).

ישמעאל p.n. masc. (heard by God), patron. **ישמעאלי**, pl. **אלי**, Ishmaelite.

ישמעיה p.n. m. (heard by God).

ישמעיה p.n. m. (the same).

ישמר p.n. m. (the watcher, keeper).

ישן (fut. **ישן**, inf. **ישן**) 1) to sleep, to be inactive, weary; hence, of the sleep of death; 2) to wither, to become sapless, old, in contrast to **חַדָּשׁ** fresh. Niph. **נִשְׁן** to be old, sapless; hence, that of former years (of the corn), to get old (of the leprosy), to become old, i.e. to remain long (in a country). Pi. to cause one to fall asleep.

ישן adj. m. (**ישנה** f.) old, of former years (of the corn), old (of a gate, or a brook).

ישן (const. pl. **ישני**) 1) adj. masc. (**ישנה** f.) sleeping, **אֲדָמַת עָפָר**, “they that are sleeping in dust,”

the dead; 2) p.n. m. (the inactive one).

יִשְׁנָה (old town, comp. Palaeopolis) p.n. of a city in Judah.

יָשַׁע (Kal, not used) equiv. to שָׁוַע to belarge, spacious (synon. with רָחַח), hence, to be rich, happy. Hiph. הִשְׁעִיעַ (fut. יִשְׁעִיעַ, with the ה retained יִהְיֶה שָׁוַע, apoc. יִשְׁעַע) to help, to save, with מִן, from the grasp of some one, e.g. מִכַּף, מִיַּד, הִשְׁעִיעַ מִרְחוֹק; מִצָּרָה, מִחָרֵב to deliver from a distant land (from captivity); with בָּ, to deliver through some one; transf. to make victorious. Niph. נִשְׁעַע to be saved, delivered, supported, also constr. with מִן. Particip. נִשְׁעָע victorious.

יִשְׁעָ (with suff. יִשְׁעָי, יִשְׁעָה, יִשְׁעָהּ) m. deliverance, victory, salvation, happiness, also constr. with the accus.

יִשְׁעָ m. the same.

יִשְׁעָי p.n. m. (conqueror, happy one).

יִשְׁעָה p.n. m. (salvation of God).

יִשְׁעָהּ p.n. m. (the same).

יִשְׁה (not used) to shine, from which:—

יִשְׁפָּה (יִשְׁפָּה) m. jasper, perhaps from a non-semitic verbal root.

יִשְׁפָּה p.n. m. (the bald one, from שָׁפָה).

יִשְׁפָּה p.n. m. (the same).

יִשְׁרָ (fut. יִשְׁרָ, once יִשְׁרָ) equiv. to

יִשְׁרָ, יִשְׁרָ to be straight, just, in

a physical sense; e.g. of the paths that are straight; next, also figur. just, equitable, agreeable, often joined to בָּעֵינֵי ד' ; 2) to be even, (in contrast to עָקַל) of the soul, i.e. to be calm. Pi. 1) to make straight (the path), i.e. to walk or to lead in a straight course through life; of God, to make happy; transf. to deem just; 2) to make a road straight for (לְ) somebody. Pu. יִשְׁרָ to be made plain; of gold, to be flattened, fitted. Hiph. הִשְׁרִיר (for הִשְׁרִיר) and הִשְׁרִיר (imp. הִשְׁרִיר Ketib) to make the road even, to direct the eye straight.

יִשְׁרָ (pl. יִשְׁרָיִם, const. יִשְׁרָיִ) adj. m. יִשְׁרָה (const. יִשְׁרָת, pl. יִשְׁרָוֹת) f. straight, subst. the straight (in contrast to the crooked), right, agreeable; figur. happy, good, just, pious, e.g. יִשְׁרָ לֵב of an upright heart, יִשְׁרָ דֶּרֶךְ of an even road, which significations are also taken substantively; e.g. סֵפֶר הַיִּשְׁרָ book of righteousness, in which the righteous and valorous are sung. יִשְׁרָיִם signifies also, arbitrations; Dan. 11:17.

יִשְׁרָ p.n. m. (the upright one).

יִשְׁרָ (with suff. יִשְׁרָוֹ) m. uprightness, right, probity.

יִשְׂרָאֵל the second p. n. of Jacob,

(prevailer over angels); later, name of his descendants, the people of Israel. The ten tribes bore the name of the empire of Israel, and their kings מְלִכֵי יִשְׂרָאֵל; after the exile, however, יִשְׂרָאֵל was used for the Jews as a body; gent. m. יִשְׂרָאֵלִי, f. לִית.

יִשְׂרָאֵלָהּ p.n. masc. (acceptable unto God).

יִשְׂרָאֵל (const. יִשְׂרָאֵל) fem. see under יִשְׂרָאֵל, to which it belongs.

יִשְׂרָאֵלִי m. a surname for Israel, signifying the upright one; perhaps contracted from יִשְׂרָאֵלִי, if it is not derived from יִשְׂרָאֵל = יִשְׂרָאֵל.

יָשָׁן (not used) equiv. to שָׁנִי to be white, shining; transf. to grey hair.

יָשָׁן adj. masc. equiv. to יָשָׁן old, ancient.

יִשְׁשַׁכֵּר p.n. m. (one who brings a reward; also יִשְׁשַׁכֵּר שָׂכָר as the reading in the Ketib).

יָת (Aram.) equiv. to אָת (accus.) Heb.

יָשָׁב (Aram.) equiv. to the Heb. יָשָׁב to sit, to abide, to dwell; af. הוֹתֵב to cause to dwell.

יָתַר (not used) to pierce, related to אָטַר.

יָתַר (const. יָתַר, pl. יָתָרוֹת, const. יָתָרוֹת) f. 1) a nail or peg which is stuck in the wall, or a spade which is stuck into the earth; יָתַר הָאֵזֶן the pin by which the

web is fastened to the wall; figur. something fixed, sure; 2) transf. to a prince, leader of a people, to whom all are attached, or on whom they rely for security.

יָתוֹם (pl. יָתוֹמִים) m. orphan, figur. one who is deserted generally.

Root יָתַם.

יָתַר m. superfluity, wealth, abundance (of the mountains), from יָתַר; perhaps יָתַר stands for יָתַר, and is a fut. of יָתַר.

יָתַר (not used) to beat, strike, from which יָתוֹתַח; probably, however, the root is יָתַח, which see.

יָתִיר (the rich, great city) p.n. of a city of the priests in Judah.

יָתִיר (Aram.) adj. m. (יָתִירָא f.) great, eminent, preferable. יָתִירָא is also used as an adv.

יָתִלָּהּ (a place situated on an eminence) p.n. of a district in Dan.

יָתַם (not used) bereaved, deprived, to be solitary; from which יָתוֹם.

יָתִמָּה p.n. m. (solitude).

יָתַן (not used) origin. to stretch, to extend; hence, to endure, to last long; of a river which continually flows. See יָתַן.

יָתִיבָאֵל p.n. m. (he that praises God).

יָתִנָּן (track) p.n. of a city in Judah.

יָתַר (Kal, not used) to be preferable, to excel, to be abundant, to be

superabundant, to be left over; all proceeding from the original sense of excess over the usual quantity, measure, or condition; 2) equiv. to קָשַׁר, קָשַׁר to bind; from which יָתַר, מִיָּתַר. Niph. נִוְתַר (fut. יִוְתַר) to be left over, or to be preferred; in both significations the excess over the common standard is the original idea. Hiph. הוֹוִתַר to leave over, to obtain a preference, to give in abundance to (accus. in בְּ) something.

יִוְתַר see under יוֹתַר.

יָתַר (with suff. יִתְרִי, pl. יִתְרִים) m.

- 1) the remainder, rest of a thing;
- 2) preference, excellence, dignity; as an adv. יָתַר signifies: especially, very, besides (compare יִתְיִיר); 3) cord, gut, bridle, from יָתַר to bind; hence יָתַר נָסַע to tear the cord, יָתַר פָּתַח to loosen the bridle; 4) p. n. m. the excellent one; patron. יִתְרִי.

יִתְרָא p. n. m. (preference).

יִתְרָה f. that which is left from the necessary supply; hence, treasure; יִתְרָה עָשָׂה to acquire treasures; in contrast to פָּקֵדָה the want.

יִתְרוֹ (from יִתְרוֹן) p. n. m. (the excellent one).

יִתְרוֹן masc. preference, abundance, profit, advantage; only used in modern Hebrew.

יִתְרֵן p. n. m. (the excellent one).

יִתְרָעַם p. n. masc. (abundance of the people).

יִתְתִּי (contracted from יִתְתֵּת) p. n. m. prince, ruler; comp. יִתְתִּי.

ב

כ (כַּף hand) the eleventh letter of the alphabet; as a numeral it counts 20; as a palatine it interchanges with נ and ק, rarely with י; but as the gutturals ח and ע are in some relations similar to the palatines, we find כ interchanging also with ע and ח.

כֹּחַ a non-semetic adj. termination; hence found mostly in non-semetic words of the Bible; e. g. גִּבּוֹרֵי, מְרִאֲדָךְ, סִרְךָ and others.

כֹּף (before monosyllabic words, or before suffixes כֹּף; e. g. כֹּפֶה, כֹּפֶה) a particle used in manifold instances to express the degree of a quality, whether as an adv. or as a prep. according to the context; 1) to express similarity: like, as; e. g. a feast like a feast (כִּמְשֵׁתָהּ) of the king. This similarity may be in reference to size, shape, time, or fate; either entirely alike, or an indefinite similarity, somewhat like; e. g. כִּמְרִאֲדָה (כִּמְרִאֲדָה) somewhat like a man, about like this (כִּפְּדָה); hence after words signifying num-

ber, measure, or time, to be rendered, *about*, e.g. about ten (עֶשְׂרִי) years; בְּחִצּוֹרֵי הַלַּיְלָה about midnight, being a modification of the בִּפְנֵי הַדְּמִיוֹן (בְּ *similitudinis*). In these cases, בְּ is: (a) an adv. of quality, like בְּן so, like as, or a relative verb like אֵיךְ; e.g. (בְּחִפְזָא) as the sin-offering, (בְּאִשָּׁם) so the trespass-offering; (b) where the similarity is not complete, and is only to direct, it must 'be: according, or accordingly, pursuant to; e.g. (בְּרִמְיָנוּ) according to our likeness; as the four winds; 2) similarity not with a real object mentioned, but with an ideal one; e.g. בְּאִישׁ אֱמֶת like a true man, i.e. like a true man should be, בְּמַחְרֵי he conducted himself like a man who was silent, i.e. only like a silent man could conduct himself. In this sense is also בְּהַחֲכָם, בְּמַתְאֲנִים, בְּעֵסְיָה, בְּנֶשֶׁה, בְּמִשָּׁה, בְּנֶשֶׁה, i.e. as a wise man, as murmurers, as one that is faint of heart, as little (as possible), as a usurer, as death, as the destructive tempest. In this signification, בְּ stands before participles, adjectives, substantives, and adverbs; and the ancient grammarians called it בְּ הַקְטָנִים

הַקְטָנִים, because it generally signifies the superlative degree of a quality; 3) the comparison of one action with another, to signify that one is done while the other is going forward, e.g. when I lifted up my voice (בְּהִרְמִי) he left the garment (וַיֵּצֵא). In this sense it occurs generally before infinitives, but also before the verbal noun, and before the participle. As to the derivation, בְּ is connected with the pronominal root בִּי and not abbreviated from בֵּן. See בָּמוֹ, בָּכָה, בָּמָה, בָּמָה, בָּמָה, בָּי, בָּעֲנַת, בָּעֵן.

בְּ (Aram.) the same, in its most manifold significations, e.g. בְּרִי equiv. to בְּרִישָׁא.

בָּאָב (fut. בָּאָב) originally, to pierce (comp. Aram. בָּוַב); next, to feel pain, to suffer. Hiph. to cause pain or suffering, with accus. of the person; of inanimate things, to destroy.

בָּאָב (const. בָּאָב) m. pain, suffering, of the body or mind; בָּ לֵב sorrow of the heart.

בָּאָה (Kal, not used) equiv. to בָּהָה to be faint, weak, sad; hence, to be contrite, humbled. Niph. נִבְּאָה to be humbled; hence נִבְּאָה לֵב of a contrite heart; according to some נִבְּאָה (Job. 30:8, with eu-

phonic dagesh, they were driven out of the land; Auth. Version, "they were viler than the earth"), belongs to this root, it is possible, however, it belongs to נָכַח, which see. Hiph. to cause (לִב) faint-heartedness. See פָּהָה.

פָּהָה (origin. particip.) only plur. in the Keri פָּהָה faint-hearted, unhappy, humbled ones.

I. פָּאָר (not used) equiv. to פָּאָר in modern Heb. to be soiled, dirty; some consider that פָּעַר Amos 8:8, belongs to this root, and signifies dirty; probably, however, פָּאָר stands for פִּיאָר.

II. פָּאָר (only 3 pers. plur. פָּאָרוּ) to enclose, to fetter; only Ps. 22:17.

פָּבֵב (not used) to be round, form of a ball, from which פּוֹכֵב for פָּבֵב, compare מִפְּתָפֶת for מִטּוֹמָפֶת; according to others, the original idea is to shine.

פָּבֵר (once פָּבֵר; fut. יִפְבֵּר) origin. to be heavy, weighty (in contrast to קָלֵל to be light); 1) to be cumbersome, burdensome, with פָּבֵרָה יָד עַל אֵל to some one: the power rests heavily upon some one; hence, of the burden of sins, or punishment, which bears heavily upon some one: "as a heavy burden they (the iniquities) are too heavy for me" (Ps. 38:4);

2) to be mighty, overwhelming (of the battle, iniquity, labour), not quite in a bad sense; 3) only in a good sense, to be weighty, important, considerable, honorable, numerous, wealthy, in contrast to קָלֵל; 4) to be heavy, in reference to the use of the limbs; hence, to be dim-sighted, hard of hearing, slow in movement, to be obdurate, as יָקָר is used in Syriac and Arabic. Niph. נִכְבָּר; 1) to be or become honored, respected, comp. Kal 3; hence particip. pl. f. נִכְבְּרוֹת as a subst. that which is reputable, honorable. In this sense also, to be rich, e.g. נִכְבְּרִים the wealthy, the rich sources (of water); 2) to manifest oneself great, glorious, towards (בְּ) some one. Pi. 1) to honor, to esteem, to laud, with accus. and ל of the person; and also in reference to the original signification, with double accus.; with בְּ to honor, through, or in, something; 2) to harden, to make obdurate (the heart). Pu. pass. to be honored. Hiph. הִכְבִּיר 1) to make heavy, oppressive (the yoke); hence, with עַל to oppress; to make obdurate, unwieldy; 2) to make one honored, respected, to award praise. Hith. 1) to honor oneself, to dig-

nify oneself, to boast; 2) to make themselves numerous, multiply.

כָּבֵד (const. **כָּבֵד** and **כָּבֵד**, pl. **כְּבִדִּים**, const. **כְּבִדִּי**) adj. m. origin. heavy, burdensome, weighty (of a burden, yoke, rock; hence, 1) the burden, oppression, of sin, famine; **כָּבֵד מִן** heavier than; also, violent, strong; 2) heavy, as an indication of defect, e.g. heavy of tongue, mouth, lips, i.e. slow of speech; heavy, of a business, i.e. difficult to carry out; 3) rich, great, numerous, mighty, and heavy, generally in a good sense.

כָּבֵד (with suff. **כְּבִדִּי**) m. liver, either from **כָּבֵד** to be heavy, because the liver is the most dense part of the entrails, or the noblest, the best; hence figur. used for the heart, the innermost part.

כְּבִדָּה adj. masc. but only fem. **כְּבִדָּה** (fem.) glorious, magnificent; as a noun fem. glory, magnificence, wealth; respecting the form, comp. **אֶלֶם** from **אֶלֶם**.

כָּבֵד as a noun, see **כְּבוֹד**.

כָּבֵד m. 1) heaviness, weight, burden, transf. to violence, of war, of fire; 2) multitude, from **כָּבֵד** to be numerous..

כְּבִדּוּת f. difficulty, heaviness.

חָבֵה (fut. **יִחְבֶּה**) origin. equiv. to **חָבֵה** to cover, to conceal, to hide, but

generally, to quench (fire), to extinguish (a light); transf. to suppress anger, wrath; intrans. to expire. Pi. to extinguish (a light); figur. to extinguish the glory of a people, i.e. to destroy.

כְּבוֹד (const. **כְּבוֹד**, with suff. **כְּבִדִּי**) m. 1) honor, fame, joined with **עֵשָׂר** and **נְכֻסִים**, it signifies, fortune; and also in a higher sense. Of God, it expresses glory, magnificence, majesty; of the Lebanon, beauty, splendour. Poetically, the noble one, i.e. the heart, the soul, in which signification it is sometimes fem.; 2) superabundance, wealth, like the verb **כָּבֵד** 3.

כְּבוֹדָה see **כָּבֵד**.

כְּבוֹל (border district) p.n. of a city in Asher, and a whole district of twenty cities in Galilee. The root **כָּבַל** is equiv. to **נָבַל**.

כְּבוֹן (border point) p.n. of a place in Judah. The root is **כָּבַן**, equiv. to **כָּבַל**.

כְּבִיר (pl. **כְּבִירִים**) adj. m. 1) strong, great, mighty, e.g. mighty water, strong wind, rich in days, i.e. of a high age; 2) famous, glorious, distinguished, mighty; see **כָּבֵד**; 3) adv. much, many.

כְּבִיר masc. mat or mattress spread over something, from **כָּבֵר** to stretch; comp. **נִשְׁלָחַן**.

קָבַל (not used) to tie round, to enclose, to wrap round, equiv. to **קָבַל** to border round. Pi. **קָבַל** (with **ר** interpolated) for **קָבַל** to gird round, to wrap round. Pu. part. **מְקַבֵּל** wrapped up; from which **קָבַל** and others.

קָבַל (const. pl. **קָבָלִי**) m. irons or fetters with which the feet are bound.

קָבַל (not used) equiv. to **קָבַל** to bind, to fasten, to bind together; hence **מְקַבֵּל**, **מְקַבֵּלִי**.

קָבַל (only part. **קָבָלִי**) origin. to tread, (with the feet); hence to wash, which used to be done by treading, different, therefore, from **קָבַל**, which signifies to wash the body; **קָבָלִי** washer, fuller. Pi. **קָבַל** (in pause **קָבַל**) to wash, to cleanse; figur. of the cleansing of the heart. Pual pass. Hophal **קָבַל** (for **קָבַל**) of the wound of leprosy being-scraped and cleansed; comp. **קָבַל**.

קָבַל (not used) equiv. to **קָבַל** to be high, hilly, or in the form of a hill; hence **קָבַל** high cap, turban.

1. **קָבַל** (not used) equiv. to **קָבַל** to be strong, mighty, vigorous, great; hence transf. to be strong in abundance, greatness, or in durability, i.e. to be numerous, durable, mul-

titudinous. Hiph. **קָבַל** to make many words; hence part. **קָבַל** fulness, abundance; with **ל**, **לְמַקְבִּיל**, adverb, abundant, much, many.

II. **קָבַל** (not used) to twist, to wrap up, to tie, to bind up; related to **קָבַל**, **קָבַל**, **קָבַל**, and others.

קָבַל 1) m. length, track; hence, adv. in reference to time, long ago, long since, already; 2) (great river) p.n. of a river in Mesopotamia, Chaboras, otherwise **קָבַל**.

קָבַל fem. sieve, from **קָבַל** to twist, to plait, to twine.

קָבַל (only const. **קָבָלִי**) f. length, track; hence in connection with **קָבַל**, to define a measure of miles, which measure cannot, however, any more be stated with certainty. According to the Septuagint it is a horse course, i.e. as far as a horse can run till he is fatigued, viz. three parasangs.

קָבַל (fut. **קָבַל**) equiv. to **קָבַל** to tread (under the feet); hence transf. to suppress (the sins), to subject (as slaves), to vanquish (a woman), to conquer, to subdue (the sling stones, to prevent their doing harm); all proceeding from the original signif. "to tread under the feet" Pi. to subject. Niph.

pass. from Kal. Hiph. 'to subject, to subjugate' (only in Ketib).

כָּבֵשׁ (not used) :to glow, to 'burn; not connected with כָּבַשׁ to tread; from which כְּבִישׁ.

כְּבִישׁ m. footstool, upon which one treads.

כְּבִישׁ (not used) according to some, to multiply oneself, i.e. of the multiplication of sheep, but the signification is uncertain.

כְּבִישׁ masc. lamb, sheep up to three years of age; sometimes sheep generally.

כְּבִישָׁה (also כְּבִישָׁה) fem. from כָּבֵשׁ; the female, ewe lamb. Comp. also the transposed nouns כְּשִׁב and כְּשִׁבָּה.

כְּבִישׁ m. lime or melting oven, furnace (different from כְּבִישׁ), from כָּבֵשׁ to glow.

כֶּבֶר (pl. כְּבִיִּים) com. a vessel for carrying water, pitcher. The noun appears to be primitive.

כָּבַד (Aram.) equiv. to כָּבַד to 'lie, but generally Pa. כָּבַד.

כָּבֵד (Aram.) adj. m. (כָּבֵד f.) lying, the fem. as a subst. lie.

כָּבֵד (not used) equiv. to כָּבֵד to burn, to shine, to illuminate, to sparkle.

כָּבֵד see כָּבֵד.

כָּבֵד see כָּבֵד.

כְּבִישׁ m. a sparkling, precious stone,

carbuncle, as explained by Judah ben Karisch.

כָּבֵד (not used) equiv. to כָּבֵד, עָבֵד, to enclose, to surround, to encircle; from which כְּבִישׁ and כְּבִישׁ.

כְּבִישׁ p. n. m., as a name of the king of Elam it is probably ancient Persian.

כֹּה adv. so, thus; either referring to the preceding sentence as a comparison, or, and more frequently, to the succeeding sentence; hence, in the form of an oath: "God do so and more also;" or to quote the words of another. Besides this, כֹּה is used: 1) as a particle of time: now, at present, e.g. כֹּה עַד כֹּה till now; redoubled, till now and then, i.e. meanwhile; 2) as a particle of locality: here, there, yonder, כֹּה הִיֶּחֱדָה hither or thither, כֹּה וְכֹה hither and thither; 3) as a particle of the manner: in this manner, in that manner, e.g. כֹּה-כֹּה in this way—in that way. In all three significations the demonstrative and original sense is paramount. As to the derivatives, כֹּה is not an abbreviation from כֹּה, but belongs to the pronominal roots of כֹּה, כֹּה and others.

כֹּה (Aram.) 'the same as the Heb. כֹּה.

כָּהָה (fut. יִכָּהֶה, apoc. יָכָה, inf. כָּהוּ) equiv. to כָּאָה, faint, weak, timid, shy, negligent; hence, of the weariness of the body, of being worn out by age, of the dulness of grief, of the dimness of the eyes, of faintheartedness. Pi. כָּהָה, only trans. to make sad, fainthearted; with כָּ, to sadden some one by reproof. The form כָּהָה is adj. and does not belong hereto.

כָּהָה 1) adj. f. from כָּהָה m. dim, extinguishing (of a lamp), faint (of the mind, discouraged), pale, dull (of the colour of a stain), dim (of the eyes), occurs especially as an adj. to נִגַּע plague; 2) subst. softening, soothing the pangs from a wound. The form is in accordance with nouns derived from the Piel.

כָּהַל (only particip. כָּהֵל) Aram. equiv. to כָּל, בָּל in Heb. to be able.

כָּהַן (in Kal, only part. כָּהֵן) probably equiv. to כָּוֵן, but trans. to arrange, to prepare; hence:—

כָּהֵן origin. one who prepares, servant (of God), synonymous with כֹּהֵן, next, priest, מִשְׁרֵת יי, כֹּהֵן הָרִאשִׁי, the high priest, anointed priest, כֹּהֵן הַשֵּׁנִי, priest of second rank, i.e. after the high priest; also counsellor, as the priests in the time of the ancient Hebrews were the advisers

of the king. Pi. כָּהֵן 1) to officiate as priest, to serve, to administer the priesthood; 2) to put on the decorations of the priesthood, i.e. to decorate oneself magnificently.

כָּהֵן (def. כָּהֵנָא, pl. כָּהֲנִין) Aram. m. priest, equiv. to כָּהֵן Heb.

כָּהֲנָה f. the priestly office, priesthood, pl. כָּהֲנוֹת the sacerdotal offices.

כָּוֵן (pl. כָּוִין) Aram. masc. a window, origin. a hole, from כָּוֵן equiv. to כָּבַב to be hollow, perforated.

כְּנֻב p.n. of a country, in conjunction with Egypt and Kush, probably נוב Nubia.

כּוּבֵעַ (pause כּוּבַע, const. כּוּבַע, pl. כּוּבַעִים) m. helmet, from כָּבַע to be formed like a hill. As to the derivation, it appears to be a mixed one from כָּבַע and כּוּבַע.

כּוּד (not used) to pierce, to wound with a pointed instrument; transf. to hurt, to injure; from which כּוּד and כּוּדוֹן.

כּוּהַ (Kal, not used) to brand, to burn a mark in the skin. Niph. כִּנְהָ (fut. יִכְנֶה) to brand oneself, to burn oneself (by fire).

כּוּהַ see כּוּהַ.

כּוּהָה f. burning, mark of burning; origin. abstract formed from כּוּהַ the burning in, branding.

כּוּכַב (from כָּבַב, const. כּוּכַב, pl.

מ. a star, figur. the distinguished one, the great one who is prominent above all others.

The root is כָּבַב, which see.

כָּל see כָּל.

כָּל to measure, origin. to contain, equiv. to כָּלַל, כָּלַל. Pi. (redoubled) כָּלַל; 1) to contain, to hold (of a vessel); 2) figur. to endure, to bear, e.g. illness; 3) to maintain (by provision of food), to nourish and to support generally. Pu. כָּלַל pass. to be maintained, provided for. Hiph. כָּלַל to contain, to hold, similar to Pi.; figur. to endure; מְרַבֵּה לְהָכִיל containing much; once כָּלַל for אָכַל, see אָכַל.

כָּבַב (not used), to heap up, *cumulare*; כָּבַב is related with כָּבַב, עָבַב, in the same sense; to gather, to garner; from which כָּבַב.

כָּבַב (after the form עֲנִיבָה) m. origin. that which is closed up, from כָּבַב; equiv. to כָּבַב to conceal, to lock up; hence, a kind of golden ornament.

כָּבַב (Kal only particip. כָּבַב, as a subst. and particle, the fut. יִכְבְּבֵנִי Job 31:15, belongs to כָּבַב, and stands for יִכְבְּבֵנִי, equiv. to כָּבַב to stand upright, to be, to exist. Pi. כָּבַב 1) to place something (e.g. a chair; 2) to confirm, to uphold

(that which is sinking), to found (a city); next generally, to prepare; 3) to direct, e.g. an arrow towards (עַל) a mark, to direct the heart. Pu. כָּבַב to be directed, to be firm (of the step). Hiph. כָּבַב almost like Pi., to erect a (seat), to appoint, to prepare, to found, to direct against some one (לְ) the shot, to direct the way, the heart, and the idea of preparing in the widest sense. Hoph. pass. Niph. כָּבַב to stand high (of the day; hence כָּבַב הַיּוֹם full noon; 2) to be founded, to stand firmly; 3) in a moral sense, upright, proper, firm in mind, fearless; hence, כָּבַב (particip. fem.) uprightness; 4) to be prepared, הִכָּבַב (imp.) prepare thyself; with לְ to be prepared for some one, or for something. Hithp. הִתְכַּבֵּב to prepare, arm oneself, but also pass. to be founded, established.

כָּבַב (place, stead) p. n. of a Phœnician city, formerly called Berota (Berytus, Beirut), perhaps כָּבַב arose from כָּבַב, city of Saturn.

כָּבַב (pl. כָּבַבִּים) m. a cake, especially the cake of offering, from כָּבַב to prepare; according to others, images, figures; also from כָּבַב to prepare, to form.

כָּבַב (not used), to preserve, to con-

oal; from which כוס and כים; related thereto is כות, wherefrom is נכות.

כוס (pl. כסות) fem. 1) cup, goblet; origin. that which contains, receives something, *receptaculum*; figur. the lot of fate whether good or bad; 2) name of a bird, pelican, so called on account of its throat resembling a cup or bag.

כור (not used) to pierce, to perforate, to dig through; related to כרה, from which כור, כיר, כיר, כר.

כור m. melting-oven or crucible (so called from its hollow form), where iron, gold, and silver is melted; figur. place of trial.

כור see כר.

כור עשן (the smoking melting-oven) p. n. of a city.

כוש 1) p. n. of Ethiopia, which is mentioned in connexion with Egypt and Lybia, and which Saadiah renders Abyssinnia; gent. כושי m., כושית f., pl. m. כושים, כושיות, Ethiopians; 2) p. n. m. Ethiopian.

כושי p. n. m. (formed from כוש).

כושית p. n. m. identical with כוש, from which it is formed, like לושן from לוש Gen. 36:29.

כושן רשעים p. n. m.

כושית (a modern word) only plur. כושית f. happiness, prosperity, freedom; from כוש, which see.

כוח (Kal, not used), to conceal; to preserve; hence, part. Niph. נכות (after the form נלוח) that which is preserved, the treasure; hence כוח כוחות treasury, with suff. נכותה for כוחות.

כוח p. n. of an unknown province, from whence the Assyrian king sent colonists to Israel.

כוחות see כוחות.

כזב (only particip. כוזב) origin. to spin, to bind something together, equiv. to חשב, חשב, comp. חשם; hence transf. to concoct, to lie; to flatter, כוזב liar. Pi. כזב to lie, with ל and ז of the person, to belie some one, i. e. to deceive him; figur. to dry up (of water). Hiph. to convict some one of a lie; Niph. to be convicted as a liar.

כזב (plur. כוזבים) m. lie, deceit, hypocrisy; transf. to idolatry, oracle of the idols.

כזב (drying up of the water), p. n. of a place, identical with כזיב, which see.

כזיב (probably abbreviated from כוזבית) p. n. fem. (the lying one). The Samaritan has כזבית.

כזיב (deceiving river) compare נחל איתן, in contrast to נחל איתן, p. n. of a place in Judah, and also equivalent to עקדיפ Ekdipte, the present Daib, Zab.

דָּרַךְ (not used), origin equiv. to **דָּרַךְ**
to cut, to break in pieces; transf.
to be bold, brave, courageous.

דָּרַךְ (only once: **דָּרַךְ**, with suff. **דָּרָךְ**)
noun. 1) power, strength; hence
דָּרַךְ לֹא־כֹחַ weakness. **דָּרַךְ** to re-
tain strength; hence also, ability,
and in a bad sense, violence; figur.
strength of the earth, i.e. produce,
fruit; property, wealth; 2) a spe-
cies of lizard; origin. the slimy
one; see **דָּרַךְ**.

דָּרַךְ (Kal, not used) origin. to keep
off; hence Pi. **דָּרַךְ** (fut. **דָּרַךְ**) to
deny; next, to conceal a thing
(with ל or accus.) from (מִן) some-
one. Hiph. to make a thing dis-
appear, either by concealment or
destruction; hence also, to destroy.
Niph. 1) to be concealed from (מִן)
some one; 2) to be destroyed,
with the addition: from the earth.

דָּרַךְ (not used) origin. to be moist,
fresh, vigorous; especially of the
strength of the sap and marrow
of life; comp. **דָּרַךְ** 2.

דָּרַךְ origin. to smear over, but es-
pecially to paint the inner part of
the eyelids with rouge (alcohol);
see **דָּרַךְ**.

דָּרַךְ to decrease, to diminish; hence
דָּרַךְ בְּחֵשׁ מִשְׁמֶנֶת "my flesh faileth
of fatness," and in this sense es-
pecially in modern Hebrew; hence

Pi. **דָּרַךְ** figur. 1) to deny; next,
to lie, generally; 2) to simulate,
to flatter; e.g. to the conqueror
by simulating humility; 3) to de-
ceive, of material objects, i.e. to
decrease. Niph. and Hithp. to
submit to the conqueror, to flat-
ter him, like Pi. 2.

דָּרַךְ (with suff. **דָּרָךְ**) noun. 1) lean-
ness, meagreness; 2) lie, hypocrisy,
deceit. See **דָּרַךְ**.

דָּרַךְ (for **דָּרַךְ**) m. liar; perhaps it
is only an adj. lying.

I. **דָּ** (contracted from **דָּרַךְ**) m. burn-
ing, mark of branding, from **דָּרַךְ**.
From the orig. form **דָּרַךְ**, the above
form **דָּרַךְ** is formed, but the masc.
form is seldom preserved in the
original; comp. **דָּרַךְ** and **דָּרַךְ**.

II. **דָּ** relative conj. but in the most
extended significations; 1) that,
to connect two sentences; e.g.
"and God saw that it was good,"
but also in a quotation of the
words spoken (as in Ruth 1:10),
where in modern languages the
particle *that* is not used; also
after **דָּרַךְ**, and forms of an oath;
likewise after adverbs and inter-
jections, prepositions, and other
particles; e.g. after **דָּרַךְ**, **דָּ**, **דָּרַךְ**,
דָּרַךְ, **דָּרַךְ**, **דָּרַךְ**, **דָּרַךְ**, **דָּרַךְ**,
דָּרַךְ, **דָּרַךְ**; 2) as a relative par-
ticle of time, when; e.g. "when

Israel was young I loved her," or כּי it came to pass when, etc. In this sense it is often used as a consequence of the preceding sentence, and must be rendered *then*, either after the conditional particles, לֹא־אִלּוּ, אִלּוּ־אִשָּׁר, אִשָּׁר־אִלּוּ, or after an abstract noun; e.g. Gen. 18:20, "as to the cry of Sodom and Gomorrah, (כּי) it is great;" 3) as a causal particle: because, therefore, or then. If several causes are assigned, כּי-כּי, or כּי-וְכּי; sometimes it signifies, wherefore; as Gen. 40:15, "wherefore they should put me in the dungeon;" 4) to signify a contrast or negation; but however, but yet, but indeed, but still, etc.

כּי אִם unite the peculiarities of כּי and אִם, where, however, one or the other remains untranslated. The significations are: 1) except (כּי) if אִם, it be then (כּי) that, only (then) if, but if, except it be (Isaiah 42:19); except only, e.g. Isaiah 55:10, "but watereth the earth;" "but his delight is in the law" (Ps. 1:2); 2) where it is contracted into one word, so that one sense is dropped; it then signifies: only, as only, but, that (after the forms of an oath), for,

if, where the proper expression must depend on the context, and כּי remains in most cases untranslated. In the form כּי עַל the motive or reason of the preceding sentence is expressed, and must be rendered: because; the same as אִשָּׁר עַל כֵּן.

כּוּר m. hurt, injury, from כּוּר; transf. to destruction, calamity.

כּוּרִי (plur. const. כּוּרִי־י) m. darting flakes or sparks, flames, from כּוּר to burn, to glow. The form is for כּוּרִי.

כּוּרִי־ן m. 1) spear, lance, from כּוּר to pierce; comp. modern Heb. דֶּקֶר, from דָּקַר; 2) p.n. of a district; complete, כּוּרִי־ן threshing-floor of the spear; for which כּוּרִי־ן stands in a parallel.

כּוּרִי (for כּוּרִי with the dagesh analysed), m. circle, circle of warriors, next, army in general; probably from כּוּר, like חֵיל from חוּל.

כּוּרִי p.n. of a deity (Saturn) whom Israel worshipped in the desert. The derivation is uncertain, but if derived from כּוּר it signifies: image.

כּוּרִי (and כּוּר, pl. כּוּרִי־ים and כּוּרִי־וֹת) m. basin, on account of its hollow, deepened form, from כּוּר, which see; either a basin for collecting

fire, or for washing ; figur. a pedestal in the form of a basin.

פִּילִי m. miser, origin. one that seizes, holds fast, from **פָּלַל** *retinuit*, but not from **פָּלַל**. The termination **ִי** is primitive. See **פִּילִי**.

פִּילָה (after the form **הִיָּקַל**, plur. **פִּילָפוֹת**) m. sledge-hammer, axe, club, from **פָּלַח**, which see.

פִּימָה (from **פָּוּם**) fem. group (heap, group of stars, i.e. the Pleiades, that form a group of stars; hence, Job 38:31, "canst thou bind the fetters (Author. Vers. sweet influences) of Pleiades?"

פִּים masc. 1) a bag, purse, in which money is carried, or a girdle in which stones used for weighing things in the course of business are carried; hence **אַבְגֵּי פִים** 2) equiv. to **פָּוּם** in Ketib, Prov. 23:31, cup or goblet; as to the form, it is neither from **פָּנַם**, nor from **נָכִים**, but from **פָּוּם**, regularly like **רִיב**, **חִיל**, **דִּין**.

פִּיר (only dual **פִּירִים**) m. hearth, the dual form on account of the hearth consisting of two rows of stones. The root is **פָּאָר**; perhaps **פִּירִים** may be a softened form of **קִירִים**.

פִּישוּר (equiv. to **פִּישוּר**) m. spindle, distaff, from **פָּשַׁר** to be straight, stiff; comp. Aram. **פִּישוּר** beam.

פִּקָּה (contracted from **פָּה-פָּה** equiv.

to **פָּה-פָּה**) a relative particle of comparison expressing similarity; in a stronger degree **פָּה**, thus (and) thus, from which **אַיִקָּה**, which see.

פִּקָּר (contracted from **פִּקְרָר**, const. **פִּקְרִי**, pl. **פִּקְרִים**, const. **פִּקְרִי** and in another sense **פִּקְרוֹת**, const. **פִּקְרוֹת**) com. 1) circle, circuit, circumference, **הַפִּקְרָר**, the circumference of the Jordan especially, now called Elgaur; 2) something of a round shape, round cake, in which sense the plur. is **פִּקְרוֹת**; 3) a weight, so called from its round form, generally, a talent, consisting of 3,000 holy shekels. In this sense the pl. m. is **פִּקְרִים** and the dual **פִּקְרִים**. The root is **פִּקָּר**, which see.

פִּקְרִין (pl. **פִּקְרִין**) Aram. the same as **פִּקָּר** 3 in Heb.

כָּל (with makkaph **כָּל־**) m. the whole, total, equiv. to **כָּלִיל**, derived from **כָּלִל**, but generally, when preceding a noun with the article, translated like an adj., e.g. **כָּל הָעָם** the whole people; it may also follow as a genitive, e.g. **חֲזוֹן הַכָּל** the vision of the whole, or it is used with suff., e.g. **כָּל־מִצְרַיִם** the whole of Egypt; 2) all, everything; joined to the plur., e.g. **כָּל הַיָּמִים** all the days, **כָּל הַנְּסִלָּאוֹת** all the

wonders; the same when connected with a collective noun, e.g. בְּלֵב הַחַיָּה all the beasts; or when joined with a suff. pl., e.g. בְּלֵנֵנוּ all of us, בְּלֵמ all of them; or with suff. sing., when a collective is understood, e.g. בְּלֵי all of them (Is. 1:23), absolute, it signifies everything; with the article הַבֵּל all, i.e. all men, etc., בְּבָל against all, poetically, even without the article. If the succeeding noun has no article, it signifies: 1) every one, e.g. בְּלֵ פִּי every mouth; sometimes the genitive is separated by the noun intervening, e.g. בְּלֵ שֶׁן הַשָּׂא = שֶׁן הַשָּׂא (Hosea 14:3); 2) any one, anything, e.g. בְּלֵ דָּבָר any matter; in connection with a negative, as אֵין, אֵל, לֹא it signifies, none, none at all, nothing, e.g. אֵין בְּלֵ חֲדָשׁ there is nothing new; 3) all kinds, e.g. בְּלֵ מִכָּר all kinds of sale, or sale of all kinds; sometimes it stands as an adv., signifying altogether, just so, entirely so, e.g., בְּלֵ הֶבֶל (Ps. 49:6) it is altogether vanity, בְּלֵ עוֹד as long altogether (as), בְּלֵ עֲמַת־שׁ just as much, etc.

בָּל (with makkaph בָּל, def. בָּלָא, with suff. בְּלָהוֹן) Aram. the same in the most manifold applica-

tions; בָּל-בָּל just because= because.

בָּלָא (1 pers. pret. בָּלָאִי for בָּלָאִי, fut. יִבָּלֵא 1) to close up, shut up, to incarcerate; 2) to keep back, to impede, to keep off from (כִּזֹּ) something, to prevent from, to deny, to hinder. The original signification is to separate; comp. בָּלָא. Niph. to be prevented from, to be hindered; hence, to cease. Several forms are from בָּלָא, equiv. to בָּלָא.

בָּלָא (with suff. בָּלָאִי, pl. בָּלָאִים) m 1) originally, separation; hence, prison, but more frequently joined to בֵּית; 2) that which is separated, solitary, different from others. Dual בָּלָאִים two separated, mutually different things, Author. Vers. divers kinds.

בָּלָא p. n. m. (probably equiv. to בָּלָא crier, yelper).

בָּלָא (not used), to twine, to twist; thus equiv. to חָלָף; from which בָּלָא.

בָּלָא (not used) to howl, to bark, to yelp (the verb to yelp and the German klaffen approximate in sound to the word בָּלָא), from which:—

בָּלָא p. n. m. (crier), patron. בָּלָאִי.

בָּלָא m. 1) a dog, originally, the one that barks, transf. as a reproachful

term ; especially, a hound, dog's head ; 2) fornicator, especially of male fornication ; hence **מַחִיר בָּלָב** wages of male fornication, which are not allowed as an offering.

אֶפְרָתָה בָּלָב p.n. of a place.

I. **בָּלָה** equiv. to **בָּלָא**, only in the forms **יִבְלֶה**, **יִבְלֶה**, **יִבְלֶה**, but otherwise **בָּלָא**.

II. **בָּלָה** (fut. **יִבְלֶה**, once **יִבְלֶה** after the manner of **לָא**) 1) to be finished, at an end, completed ; it is used like **בָּלָל**, e.g. "and the rod of his anger is complete ;" also, concluded, determined by (**מֵעַם**, **מֵאֵת**) some one ; to be fulfilled (of a prophesy) ; 2) to be destroyed, devoured, routed ; also, of the vanishing, languishing, and perishing of a matter ; in which sense, **בָּלָה** is joined with **רִוּחַ**, **נֶפֶשׁ**, **רוּחַ**, signifying, the non-realization or vanishing of hope. Pi. (1st pers. **בָּלִיתִי**, **בָּלִיתִי**, inf. abs. **בָּלָה** and **בָּלָא**, c. **בָּלוּת**) 1) to conclude (of a prophesy), i. e. to fulfil, (of a speech) i. e. to cease speaking ; and in this sense **בָּלָה** occurs before other verbs to signify the concluding of the action ; 2) causative of Kal, to cause to vanish or to perish, to use up, to destroy, to rout ; figur. to eat off (the branch). Pu. **בָּלָה** and also

בָּלָה to be completed, ended. See **בָּלָל**.

בָּלָה adj. m., **בָּלָה** f. (origin. particip.) languishing, of the eye. See **בָּלָה** 2.

בָּלָה (origin. adj. f. which has become an abstr.) f. conclusion, completion ; hence as an adv., wholly, entirely ; transf. (as in the verb) destruction, annihilation ; hence, **עָשָׂה בָּ** or **אֵת** to make an end of some one, to destroy him ; without pers. to destroy.

בָּלָה (from **בָּלָל**, pl. **בָּלוּת**) f. 1) bride, from **בָּלָל** to adorn, to wreath, encircle as a garland ; 2) daughter-in-law, i. e. the **בָּלָה** of the son ; comp. **בָּלוּלוֹת**.

בָּלוּא m. that which is closed or shut up, prison. In the Ketib **בָּלִיא**.

בָּלוּב m. 1) that which is entwined, from **בָּלָב** to entwine, plaid, twist ; hence, basket to gather fruits in ; cage, of entwined branches ; 2) p.n. m. (perhaps related to **בָּלָב**).

בָּלוּבִי patron., from **בָּלוּב**=**בָּלָב**.

בָּלוּהוּ (Keri) p.n. m.

בָּלוּהִי (Ketib) p.n. m.

בָּלוּלוֹת (denom. from **בָּלָה**) fem. pl. espousals, state of being a bride.

בָּלָח (not used) equivalent to **קָלַח** in Aram., to be straight, stiff, firm ; synon. with **קָנָה** Heb.

בָּלָח (from **בָּלָח**) m. 1) equiv. to **קָלַח** Aram., stock, stem ; hence figur.

firmness, health; as, תבואה בְּכֶלֶח thou shalt come to thy grave in a firm age, i.e. without being weakened by age; אָבַד כֶּלֶח the firmness (vigour) has vanished; 2) p.n. of an Assyrian town or country (identical with חֶלֶח) whither the Ten Tribes were exiled.

כָּלִי (pause כָּלִי, pl. כְּלִים, const. כְּלִי) m. from כָּלָה to complete, to finish, to get ready, thus signifying something that has been completed, i.e. a vessel; hence, 1) any vessel or utensil; e.g. כְּסָף, זָהָב, כְּלִי חֶרֶשׁ in reference to the material; כְּלִי מִזְבֵּחַ, כְּלִי מִן־הַקֶּרֶשׁ in reference to the use of the same; 2) armour, weapon; hence, נִשְׂאָה כְּלִים arms-bearer, בֵּית כְּלִים armoury; but complete, כְּלִי מִלְחָמָה, כְּלִי מָוֶת; 3) an instrument, a tool, e.g. כְּלִי זָעַם, כְּלִי נֶשֶׁר, כְּלִי נֶגֶל; 4) vessel, bark, boat; 5) garments, clothes.

כָּלִי (from כּוֹל) m. miser, equiv. to כְּלִי, which see.

כְּלִיא (Ketib) m. prison.

כְּלִיָּה (from the mas. כְּלִי, compare אֶרֶץ from אֶרֶץ, pl. כְּלִיּוֹת, const. כְּלִיּוֹת) m. origin. vessel; transf. to a vessel in a medical sense, the innermost, the kidneys, the reins, generally used in pl.; also,

the fat of the kidneys; figur. the fat (the best) of wheat, used of the full, ample wheat.

כְּלִיּוֹן (const. כְּלִיּוֹן, from כָּלָה) m. 1) the languishing (of the eyes); 2) destruction.

כְּלִיּוֹן p.n. m. the languishing one.

כְּלִיל (const. כְּלִיל) 1) adj. m. כְּלִילָה (const. כֶּלֶת f.), entire, complete; hence, כְּלִיל יָפִי perfect in beauty, as also the fem. כְּלִילַת יָפִי, and as adv., altogether, or as a neuter, the whole; 2) subst. equiv. to כְּלִיל, עֹלָה כְּלִיל, i.e. an offering burnt entirely; hence also, as apposition to עֹלָה.

כֹּפֵל p.n. m. maintainer, supporter; orig. abstract.

כָּלַל (כְּלָלָה 3 pers. plur.) 1) equiv. to כָּלָה to complete (the beauty), to conclude; 2) equiv. to חוּל to encircle; next, to adorn = חָלָה to decorate; from which כְּלָלוֹת, כָּלַל (Aram.) the same, to complete, especially in this sense, נִשְׁכָּלַל and the pass. אֲשַׁכְּלַל to conclude, to bring to an end.

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כָּלַל p.n. m. completion, perfection.

כָּלַם (Kal, not used), origin. to wound, to hurt; synon. with נָדַף; hence, Hiph. הִכְלִים and הִכְלִיִּים to put to shame, to blaspheme, to hurt, אִין מְכָלִים no one make ashamed; hence also, to offend; likewise, of

being ashamed of, or disappointed in his hopes. Niph. either pass. to be put to shame, maligned, or reflective, to be ashamed of (כִּזְּ) something, to feel shame.

כְּלָמֶד p.n. of a place so called, near Assyria; according to the Targ., a country in Media, which, however, is not defined.

כְּלָמָה (pl. כְּלוֹת—) f. shame, disgrace, נִשָּׂא to bear, endure shame; figur. also לְבַשׁ, פָּנִים, לְבַשׁ שִׁיבוֹתָם, shame clothes or covereth the face.

כְּלָמָה f. shame, disgrace.

כְּלָמָה (also כְּלָמָה—, כְּלָמָה) p.n. of an Assyrian city, which the ancients render Ktesiphon.

כְּלָמָה see כְּלָמָה,

כְּלָמָה (not used) to strike, to push, to hammer; from which, כְּלָמָה, which see.

כְּלָמָה see כְּלָמָה.

כְּלָמָה to long for, desire something; comp. κάμω, κάμνω.

כְּלָמָה (equiv. to כְּלָמָה) p.n. m. (the desirer, demander); once כְּלָמָה stands in the Ketib, which has the same signification.

כְּלָמָה p.n. m. (the same).

כְּלָמָה (before suff. also כְּלָמָה) as a prep. like כִּי, which is only lengthened with the indef. מִן=מִן; hence, 1) equiv. to כִּי, denoting a simi-

larity, e.g. כְּלָמָה אֶבֶן as a stone, with suff. כְּלָמָה, כְּלָמָה like me, like him; 2) as a conj. as, when, then, entirely like כְּלָמָה; 3) as an adv. thus, e.g. כְּלָמָה אֶסְפָּרָה I shall speak thus like (the wicked speak).

כְּלָמָה see כְּלָמָה.

כְּלָמָה p.n. of a Moabite and Ammonite deity; hence, Moab is also called כְּלָמָה. See כְּלָמָה.

כְּלָמָה (not used, equiv. to כְּלָמָה) to close up, to conceal; comp. כְּלָמָה. From which כְּלָמָה, which see.

כְּלָמָה (not used) 1) to conceal, to preserve; 2) to season, to spread over with spice, to cover.

כְּלָמָה m. origin. spice, but specially, cinnamon, *cuminum*, with which something is seasoned.

כְּלָמָה (part. pass. כְּלָמָה) equiv. to כְּלָמָה, כְּלָמָה, כְּלָמָה to hide, to conceal, to treasure up.

כְּלָמָה (Kal, not used) to burn, to glow, equiv. to כְּלָמָה; hence like כְּלָמָה, transf. to the dark, black colour, to be burnt. Niph. כְּלָמָה to be burnt, singed, blackened (of the skin); next, figur. of the burning love towards (עַל, אֶל) some one, i.e. the exciting of love or compassion towards some one.

כְּלָמָה (not used) to entwine; comp. כְּלָמָה; from which כְּלָמָה, and others.

קָמַר (only pl. **קָמָרִים**), m. a priest of idols, from **קָמַר**, so called either from his burning sacrifices, or from his being dressed in black.

קָמָרִי (const. pl. **קָמָרִי**) m. sadness, grief, darkness. The form is after **קָמָרִי**, only that **י** stands instead of **י**, which is a common change; according to the ancients, **ק** is a prep., the noun being **קָמָרִי**.

קָמַשׁ (not used) equiv. to **קָבַשׁ** to subdue, subjugate; from which **קָמוּשׁ**, which see.

קָמַח (not used) equiv. to **קָמַח** to hide, to conceal; from which **מִקְמַחָת**, which see.

קָן (origin. a particip. from **קָנָן**, with makkaph **קָן**) 1) adj. m. (like all particles, are at the same time adj.), right, upright, firm; hence figur. honest; subst. honesty, **לֹא-קָן** vanity, folly; 2) subst. **קָן** place, basis, foundation, e.g. **קָן-הַמָּסָה** the base of the mast, also pedestal of the basin in the court of the temple; foot of a pillar; hence **מַעֲשֵׂה-קָן** the work of the base; in this sense, **קָן** is derived from **קָנָן**, as is evident when it appears before suffixes, **קָנָנִי**, **קָנָנִי**, to distinguish it from the adj.; 3) particle (derived from the adj.) generally adv., rightly, correctly. It is also used to denote a com-

parison; as, so, thus, like as; in this sense, it stands sometimes in a relative position to **כִּי**, **כִּי-כֵן**, e.g. **כִּי-כֵן** like—so, **כִּי-כֵן**, **כִּי-כֵן**; also, to compare the quality, such; or to compare the time, so long, so often. Different, however, is the signification when it is joined to prepositions, as **אֲחֵרִי**, **אֲחֵרִי** after that, hereupon; **כִּי-כֵן** inasmuch; **לָכֵן** therefore, because; but also in an adversative sense, yet, nevertheless; **עַל-כֵּן** therefore; **עַד-כֵּן** till now. The singular of **קָנָיִם** is not **קָנָיִם**, but **קָנָה**.

קָן (Aram.) as an adv. the same.

I. **קָנָה** (not used) to name, origin. to recognise, to distinguish; hence Piel **קָנָה**; 1) to name, to pronounce **בְּשֵׁם** by the name; 2) to give one a flattering surname, to flatter; hence, to circumscribe.

II. **קָנָה** (not used) equiv. to **קָנָה** to sting; from which **קָנָה**.

קָנָה p.n. of an Assyrian city, probably a contraction from **קָנָה**.

קָנָה f. sprout, sprig, from **קָנָן**; according to others, it is the imp. protect thou, from **קָנָן**.

קָנָה (pl. **קָנָיִם**) f. gnat, vermin; from **קָנָה**, equiv. to **קָנָה**, to prickle, to sting.

קָנָה see **קָנָה**.

כָּנַת see כָּנַת.

כִּנּוּר (pl. כִּנּוּרִים, —רוֹת), m. guitar or harp, *κινύρα*, a stringed instrument of the Hebrews, celebrated by David playing thereon. Root כָּנַר to rustle, from the rustling sound of the strings. See also כִּנְרֹת.

כִּנְיָהּ see יְהוֹיָכִין.

כָּנַם (not used) equiv. to כָּנָה II. to sting, to prick; compare Greek *κνέω*, *κνέω*; from which

כָּנָם (from כָּנַם after the form אָפַר) fem. collectively, gnats, vermin; origin. that which stings.

כִּנְמָא (Aram.) adv. thus, in this manner; origin. as we say, composed of כָּ and נִימָא, equiv. to נִימַר, either referring to the preceding or to the succeeding sentence; if, however, it is derived from כָּנַא, with the suffix מָא, it signifies, namely, or by name, from כָּנַא to name.

כָּנַן (not used) equiv. to כָּנַן to put or set down; from which כָּנָה; but כָּנַן is from כָּנַן, and כָּנָה from כָּנָה.

כִּנְנִי p. n. m. (protector).

כִּנְנִיָּהּ (and כִּנְנִי) p. n. m. (protected by God).

כָּנַם to gather (stones, treasures), to assemble (men). The original signification is as in כָּנַם to conceal, to preserve, to save. Pi. כָּנַם

to gather, to collect. Hithpael, כָּנַם to wrap oneself, to hide oneself, from כָּנַם=כָּנַם.

כָּנַע (Kal, not used) 1) to kneel, to bend; related to כָּנַח, to bend, to incline; but especially to כָּנַע, 7 having been changed into נ; 2) transf. to put together, to pack; 3) intrans. to bend, to stoop, to be humble, downcast. Hiph. כָּנַע to humble, to subdue (the enemy). Niph. כָּנַע humbled, conquered, or to humble oneself before (לְפָנַי, מִפְּנֵי) some one.

כָּנַעָה (with suff. כָּנַעָהּ) f. ware, trade, originally, bundle (of goods), from כָּנַע II. Probably, however, it is derived from כָּנַע and hence signifies goods, wares.

כָּנַעִין (probably from כָּנַעִין, comp. כָּנַעִין from כָּנַעִין) 1) p. n. m. of the ancestor of the Canaanites or Phoenicians; 2) nether-land p. n. of the people and of the land of Canaan or Phoenicia, complete אֶרֶץ כְּנָעַן; hence also the Hebrew language, which the Hebrews adopted from the Canaanites, called כָּנַעִי; 3) merchant, trader, אִישׁ כְּנָעִי, but oftener the shorter form כָּנַעִי; hence with suff. plur. כָּנַעִיָּהּ her merchants, traffickers.

בְּנִיעָה p.n. m. (traffic, trade).

בְּנִיעָנִי (pl. בְּנִיעָנִים) gent. m. בְּנִיעָנִית f. a Canaanite, a Phœnician, formed from בְּנִיעַן; hence אֶרֶץ הַבְּנִיעָנִי, מְקוֹם הַבְּנִיעָנִי; 2) trading man or merchant.

בָּנָה (Kal not used) to wrap up, to to hide, to veil; hence Niph. to wrap oneself up, to hide oneself.

בָּנָה (const. בָּנָה, dual בָּנִים, const. בָּנִי, pl. בְּנָמוֹת, const. בְּנָמוֹת) f.

1) wing, origin. that which protects, covers; hence בָּנָה or בָּעַל בָּנִים, poetically for bird;

sometimes also בָּנָה winged animals; figur. the wings of the wind, of the morning dawn, or also for protection, and in a military sense, wing of the army;

2) that which resembles a wing; as, skirt, either with or without the addition of בָּנָה garment; skirt of the bed or cover; hem or seam, corner (of the earth), also in plur.

בְּנָמוֹת הָאָרֶץ corners of the earth; top, summit (of the temple), e.g.

בָּנָה שְׁקוּצֵי־כֹסֶם overspreading or covering of the temple of the idolaters. The dual form is also used in the plur. in the sense of wings, but in signification 2 the pl. is בְּנָמוֹת.

בָּנָה (not used), to rustle, to sound, to clatter, onomatopoeically; from which בָּנָה and—

בְּנָה (also the plur. בְּנָהוֹת, בְּנָהוֹת; the rushing of a waterfall) p.n. of a city on the sea of Galilee, which received on that account the name בְּנָה.

בָּנָה (Aram.) equiv. to the Heb. בָּנָה to gather, to collect, to assemble. Ithp. to gather themselves together.

בָּנָה (from בְּנָהוֹת of the form בָּנָה, comp. מְנָה, קָצָה; only pl. with suff. בְּנָהוֹת, like בְּנָהוֹת stands for בְּנָהוֹת, comp. מְנָהוֹת from מְנָה), f. nomination, title, transf. to namesake, one of a like title, i.e. fellow-officer; also generally, the titled one, officer; origin. however, abstr., entitling.

בְּנָהוֹתָהוּן (pl. with suff. בְּנָהוֹתָהּ) Aram. the same.

בָּנָה m. generally taken as an abbreviation from בָּנָה throne (which see), if the reading is not בָּנָה.

בָּנָה (also בָּנָה, not used) equiv. to בָּנָה to number, to define, to appoint; hence of the appointment of a festival; comp. יָעַר, from which מוֹעֵד.

בָּנָה (also בָּנָה), masc. a festival, a holyday; synon. with מוֹעֵד, likewise from יָעַר, whether it signifies a new or full moon depends upon the festival. In the Talmud, the feast of the new moon of Tishri (beginning of the year); hence

the ten days intervening the 1st Tishri, or New Year's Day, and the Day of Atonement (10th Tishri) are generally called **בִּין כָּסָא לְעֵשׂוֹר**.

כָּסָא (also **כִּסֵּה**, with suff. **כִּסְאִי**, pl. **כִּסְאוֹת**) m. chair, throne (of the high-priest, king, or judge); seat, generally, of the throne **כִּסֵּי הַמֶּלֶכִּים**; **כָּסָא הַמִּמְלָכָה**; figur. seat of judgment, tribunal, seat of honor. The root is neither **כָּסָא** nor **כִּסֵּה** to cover, but **כָּרַם** to be elevated.

כִּסְרִי (Aram.) adj. m. a Chaldean, otherwise **כַּשְׂרִי**.

כָּסָה (only particip. **כֹּסֵה**, and particip. pass. **כִּסְיוֹ**) to cover. Pi. **כִּסֵּה** 1) to cover, with the accus. **לְ** or **עַל** of the person or matter covered; and with accus. or **בְּ**, of the material with which one covers: figur. of the covering, i.e. pardoning of sin, of the secreting and concealing of a matter; **כָּסָה מִפָּנָי** to conceal from some one; 2) to dress, to put on (sackcloth). Pu. to be covered, with (accus. **בְּ**) something. Niph. like Pual. Hith. to cover oneself, to wrap oneself, to clothe oneself, with (accus. or **בְּ**) something.

כִּסְיוֹ see **כָּסָא**.

כִּסְיָהּ see **כִּסְיָהּ**; the root is not **כָּסָה**.

כִּסְיוֹ (const. **כִּסְיוֹ**) m. cover (of skins).

כִּסְיוֹת fem. 1) covering, from **כָּסָה**; hence **כִּסְיוֹת עֵינַיִם** covering of the eyes, i.e. gift to appease (Gen. 20:16); 2) garment, dress.

כִּסֵּחַ equiv. to **קָצַח** to cut off, especially the thorns; but the noun **כִּסְיָהּ** is not derived from it.

כִּסִּיל (pl. **כִּסִּיִּים**) m. 1) a fool, in opposition to **חָכָם**, sometimes including the idea of infidelity; 2) name of a constellation, origin. the infidel, i.e. the wicked giant fettered to heaven, Orion; the plur. is used for other and similar constellations; 2) p.n. of a place in Judea (comp. **כִּסְלֹן** fruitful territory).

כִּסְיֹלֹת f. folly.

I. **כָּסַל** (only fut. **יִכְסַּל**) to be foolish, origin. probably equiv. to **כָּשַׁל** to totter, to stagger, to be indolent. According to others it is connected with **כָּסַל** III. in the sense of having confidence, illusion, vanity.

II. **כָּסַל** (not used) to be fat, fleshy, from which **כָּסַל**; transf. to be fruitful, moist, of the soil.

III. **כָּסַל** (not used) to hope, to confide, probably only transposed from **שָׂכַל=סָכַל** to look forward with confidence. Comp. **מָצַח** from **נָצַח**.

כָּסַל (belongs to **כָּסַל** I., pl. **כָּסַלִּים**)

m. 1) loins, muscles of the loins close to the kidneys, from כסל II., transf. to the innermost of the heart, like קרב; 2) folly, from כסל I.; 3) confidence.

כסלה fem. 1) hopes, confidence; 2) folly. The form is from כסל.

כסלו m. name of the ninth month of the Jewish year. If the name is Semitic, it stands for כסלו, which signifies in Aram. a dunghill, probably in allusion to its being the month for manuring the soil.

כסלון (fruit territory) p.n. of a place in Judah,

כסלון p.n.m. (the strong one).

כסלות (fruit districts) p.n. of a place.

כסלות־תבור loins of the Tabor, i.e. the fortified points; p.n. of a place in Zebulun.

כסלח p.n. of a people, which is named as a colony of the Egyptians, and supposed to be the Colchians; it occurs only in the pl. ים.

כסם (fut. יכסם) equiv. to יזז to shear, to cut off, to shave (the head).

כסמת (pl. כסמים) f. spelt, so called on account of the ears being cut (Auth. Vers. rye).

כסם (fut. יכס) to count, related to which is כסא.

כסף (fut. יכסף) 1) to be pale, white; 2) to long for (ל) something, to desire, wish for something, origin.

to languish, which is indicated by paleness. Niph. 1) to turn pale (from shame), to feel ashamed; hence particip. נכסף ashamed, לא־נכסף shameless; 2) to long, languish, for something.

כסף (pl. כספים) m. 1) silver, from its white color, transf. to a silver shekel; 2) money generally, plur. pieces of money.

כסף (def. כספא) Aram. the same.

כספא p.n. of a district, on the road from Babel to Jerusalem, which however cannot be the *pylæ Caspia*.

כסת (pl. כסתות), f. a pillow, from כסת. The form is like קרת, קסת, קסה, and others.

כעל see על.

כען (Aram.) adv. now, at present, origin. at this time, also equiv. to עתה from עת; it is from ענא, from which ענת (*Bereshith Rabba* 5:11, *Midrash Koheleth* 11:1, *Jalk. Berachoth* 6:1), the time, so that ען is the masc. form; it belongs therefore to ען.

כענת (Aram.) adv. (from ענת time, and כ, like כען, from ען time, and כ) only וכענת and so forth, i.e. and yet, further, for a length of time; עת in Heb. has already the same signification: long, *diu*, Hos. 13:13, כענת is contracted

in כָּעַת in the same sense. See עָנָה.

כָּעַם (fut. יִכָּעַם) to be angry, vexed.

Pi. כָּעַם caus. to vex. Hiph. to make some one wroth, vexed; in a stronger sense, הִכָּעִים כָּ' כָּעַם to vex some one greatly.

כָּעַם (pl. כָּעָסִים) m. vexation, anger, grief. The plural signifies provocation to anger.

כָּעֵשׁ m. the same.

כָּף (with suff. כָּפִי, dual כָּפַיִם, plur. כָּפּוֹת) f. origin. that which is bent, curved, hollowed; hence, 1) the hollow of the hand; of animals, the paw; next, hands generally. To save from the hand of some one, i.e. from somebody; to put the life in the hand, i.e. to risk it. Pl. כָּפַיִם, but כָּפּוֹת signifies either handles (compare יָדוֹת) or hands when cut off. Phrases: כָּפַיִם פָּעַל נָקִי, יָנִיעַ; 2) the sole, like רֶגֶל the sole of the foot, in the same signification the plur. כָּפּוֹת, and with animals also כָּפַיִם; מְקוֹם כָּפּוֹת רֶגֶל foot-stool; 3) pan, dish, on account of its resembling the hollow of the hand, e. g. כָּף הַקֶּלַע the hollow (the middle) of a sling; כָּף הַיָּרֵךְ the hollow of the thigh, in which sense, however, the pl. is כָּפּוֹת; 4) the bent branches of the palm-

tree, but as in this sense only the pl. כָּפּוֹת is found, it is possible that the singular is כָּפָה=כָּפָה and therefore not belonging to כָּף.

כָּף (only pl. כָּפַיִם) m. top of a rock, from כָּפָה to be pointed.

כָּפָה (fut. יִכָּפָה) origin. equiv. to כָּבָה to cover up, to smother, to extinguish; hence כָּפָה אֵף to extinguish (pacify) the anger, as the Targ. יִשְׁמַח. The same as כָּפָה, Jer. 7:20.

כָּפָה f. palm-branch, especially the branch at the top of the tall palm-tree, which bends with the weight of its leaves in the form of an arch; hence used in contrast to the reeds which grow in marshes; figur. the honored one, in contr. to אֲנִימוֹן the lowly one. The root is כָּפָה, and כָּף is probably its masc. form.

כָּפּוֹר m. 1) dish, especially the one used for sprinkling, equiv. to מְזִרְק, from כָּפַר to make atonement, or from כָּפַר in the sense of spreading, equiv. to אָפַר; 2) hoar-frost, so called from its being spread over the earth.

כָּפַיִם m. a rafter which runs through the roof, like a stone in the wall; according to the LXX. a beetle or insect found in wood, like חַפְזִית in the Talmud.

כָּפִיר (pl. כָּפִירִים) m. 1) a young lion; figur. of enemies, from כָּפַר to be

strong, bold ; 2) equiv. to כפר village, court, from כפר to unite.

See כפר.

כפרה (village district), p.n. of a city in Benjamin.

כפל to fold together, to double up; hence כפול doubled. Niph. to be doubled, i. e. to be repeated.

כפל (dual כפלים) m. double; hence כפל רסן double bridle, כפלים origin. the double one; next, two-fold; often also, manifold.

כפף to languish, pant for something; hence, to desire for something (על), from hunger or thirst.

כפף m. hunger.

כפס (not used) probably, to pierce, to thrust; but the etymology is uncertain.

כפה (inf. כף, but in the pret. and particip. the analysed form) 1) to bend, to cringe, כפופים those that are bent down; 2) in derivatives, to form like an arch, to make hollow, related to כב, קב, נב. Niph. (fut. אכף) to bend, to humble oneself before (ל) some one. From which כף, כפה.

כפר (Kal, not used, and only denom. from כפר) 1) to cover; hence transf. to cover (the sin), to atone, especially in Pi., Pu., Hith., Nithp.; 2) equiv. to זכר to be strong, vigorous, courageous (only in deri-

vatives); hence, כפר; 3) equiv. to חבר to join, to unite (only in derivatives); hence כפר and כפר; 4) equiv. to חפר to be red (only in derivatives); hence, כפר; 5) equiv. to פרר to break to pieces (only in Pu.), the sense must be taken according to the verb from which it is formed; hence its numerous significations: Pi. כפר (fut. יכפר) from כפר; 1) to cover the guilt (comp. כפה); hence, to pardon, to atone a (accus. על or ל) sin; with ל or צעד of the person, to make atonement for some one (על, צעד), to cleanse from sin; to atone through (ב) an offering; figur. to conciliate, to appease, to ward off. Pu. 1) from כפר 1, to be atoned for, cleansed from sin; 2) from כפר 5, to be destroyed, frustrated, of a covenant. Hith. and Nithp. חתכפר and נכפר to be atoned for, to be cleansed from (accus.) a trespass. The application of כפר in Kal belongs to כפר which see.

כפר (pl. כפרים) masc. village, from כפר 3; comp. חנה.

כפר העמון (Ammonite village) p.n. of a place in Benjamin.

כפר (pl. כפרים in signification 3) m. 1) equiv. to כפר village; 2) pitch, with which something is covered,

therefore from כָּפַר, if it is not a secondary form of נָפַר ; 3) cy-press, so called on account of its red colour, thus from כָּפַר 4 ; in this sense the pl. כְּפָרִים is used ; 4) ransom, money given as ransom (with suff. כְּפָרָךְ) from כָּפַר 1, נָפַשׁ כֹּפֶר ransom-money for life.

כָּפַר (pl. —רִים) m. atonement, but only in the plur. יוֹם, אֵיל, חַטָּאת, אֵיל, יוֹם, הַכִּפּוּרִים day of atonement, etc.

כַּפֹּרֶת f. covering of the ark, mercy-seat ; hence Kimchi לְאַרֹן ; transf. to the ark, even the holy of holies ; hence בֵּית הַכִּפֹּרֶת place of the ark, the holy of holies, in Targ. for דְּבִיר.

כָּבַשׁ (Kal, not used), equiv. to כָּבַשׁ to subdue ; hence Hiph. הִכְבִּישׁ to press down, e.g. in the ashes (בְּאַפֶּךָ), hence in Targ. בָּנַע.

כָּפַת (not used) to make round, in the form of a ball, to encircle, to crown ; related to צָפַת ; hence generally, to adorn, like כָּתַר, עָטַר, כָּתַר. From which כְּפֹתֶר, which see.

כָּפַת (Aram.) to bind, to fetter ; hence pl. pass. כְּפֹתוּ they were fettered. Pa. כָּפַת (inf. כְּפֹתָה) the same.

כְּפֹתֶר (pl. —רִים) m. 1) formed from כָּפַת (equiv. to צָפַת) with the old nominal termination —ר, a knop, chapiter, so called on account of its round form resembling

a crown ; 2) p. n. of a district, probably Cyprus ; hence אֵי כְּפֹתֶר, though for Cyprus there is another name, כְּפֹתִים. From which 3) כְּפֹתֶרִים the inhabitants of Caphtor.

כֶּרֶם (pl. כְּרָמִים) m. 1) lamb, mentioned in connection with rams and goats (Gr. *καρ*) ; it, therefore, appears to have no verbal root ; 2) meadow, pasture-place, or field, from כָּרַר, equiv. to אָכַר to plough, if not connected with כָּבַר ; 3) only pl. כְּרָמִים, from כָּר (the verb is כָּרַר to bore, to break through), a kind of war instrument for battering walls ; 4) pillow, saddle, mattress put under a seat for riding ; hence כֶּרֶם הַנֶּמֶל saddle of the camel. The root is כָּרַר, in the sense of stretching, which see.

כָּרִי belongs to כָּרִי. See כָּרִי.

כֶּרֶם (probably from כָּרַר) m. name of a measure for fluids and solids, containing ten ephahs, origin. a vessel deepened out ; comp. כִּיּוֹר. כָּרָא (or כָּרִי) Aram. to be overcast, equiv. to עָכַר, transf. to sadness, dejectedness of the mind, hence, Hithp. to harm oneself.

כָּרַב (not used) equivalent to כָּרַב (in עָרַב, עָקַרְב) to seize, to lay hold of, to gripe ; the same as נָרַף (in אָנְרַף) to hold fast. From which כָּרֹב, which see.

כָּבַל see under כָּבַל.

כָּבֵלָא (Aram.) f. a mantle. See כָּבַל.

I. כָּרָה (יִכְרָה) equiv. to כָּדַר to dig (a pit or well), figur. to lie in wait for some one (עַל), to dig evil, i. e. to prepare mischief; to dig the ears, i. e. to make to hear easily. Niph. to be dug (a pit).

II. כָּרָה (fut. יִכְרָה) equiv. to קָנָה to buy.

III. כָּרָה to prepare a meal, to attend hospitably.

כָּרָה (after the form שָׁנָה; pl. const. כָּרֹת f. a pit, a cistern (of shepherds).

כָּרָה f. feast, meal.

כְּרוּב (plur. כְּרוּבִים) m. a symbolical form composed of four figures, of a man, a lion, a bull, and an eagle, which was considered as a symbol of power and strength, as the keeper of paradise; as leading the chariot of God, a cherub: hence כָּרַב עַל כְּרוּב, יוֹשֵׁב הַכְּרוּבִים the original signification is to hold, on account of its holding the divine chariot. See כָּרַב.

כְּרוּז (def. כְּרוּזָא) Aram. m. a crier, a herald.

כָּרוּ Aram. to cry, to proclaim; related to קָרָא.

כָּרִי (particip. from כָּדַר with the adj. termination יִ) m. coll. (comp. כְּנַעֲנִי also coll.) equiv. to כְּרִיתִי

executioner, and next, the designation of a kind of body-guard of kings, and occurs always with הָרָצִים, after the Ketib also with פָּלְתִי.

כְּרִית (a pit) p. n. of a brook where Elijah stayed.

כְּרִיתוֹת (also כְּתוֹת) f. separation of marriage, divorce; כְּפָר כְּרִיתוֹת bill of divorce.

כָּרַךְ (not used), arisen from the reduplicated form כָּרַךְ; 1) to wrap up, to enshroud; hence תִּכְרִיךְ; 2) to enclose, to surround; hence כָּרְכָשׁ (כָּרְכָשִׁי) enclosed town, fortress, castle.

כָּרַכַּב (not used), arisen from כָּרַכַּב, with the interpolation of the ר, and this has arisen from כָּרַכַּב to enclose. From which:—

כְּרָכַב (with suff. כְּרָכַבִּי) m. border, compass, so called from its enclosing.

כְּרָכַם masc. *curcuma*, Indian saffron.

This word is foreign.

כְּרָכְמִישׁ p. n. of a city on the Euphrates, and probably the place now called Kirissia. The word is compounded from כְּרָךְ fortress, and כְּמִישׁ=כְּמִישׁ.

כְּרָכְמִישׁ (Persian) p. n. m. eunuch (Sanskrit *karkasa*, strong).

כְּרָכְרָה (דָּרוֹת) fem. a female runner, formed from כָּרַךְ; see כָּרַךְ; hence

the swift-running female camel, dromedary.

כָּרֶם probably only belongs to כָּרָם, which see.

כָּרֶם (with suff. כָּרָמִי, plur. כָּרָמִים, const. כָּרָמִי) com. formed from כָּר meadow, by the termination ם־, like תָּלָם, from תָּל; hence origin. pasture, fruit, cultivated, land; e.g. דֶּרֶךְ כָּרָמִים; next, garden plantation זֵית כָּרֶם olive garden, but especially a plantation of vine, vineyard, complete חָמַר כָּרֶם.

כָּרֶם (denom. from כָּרָם) m. vintner; comp. שֹׂשֶׁר, סִפֵּר, בָּקַר.

כָּרָמִי p.n. m. (vintner).

כָּרְמִיל m. crimson colour, or the material receiving the colour; formerly נָשְׂנִי and תוֹלַעַת were used for it. If it is Semitic, the word arose from כָּרֶם (כָּרָם) warm, with the termination יל־ and it would only be a later form of תוֹלַעַת; but if it is Persian, יל־ has also a signification, which is: red, bright.

כָּרְמָל (formed from כָּרָם with the termination ל־; with suff. כָּרְמָלוֹ) m. 1) plantation, garden, a plough-field (in contrast to desert); hence יַעַר כָּרְמָל fruitful wood, i.e. a forest which looks like a plantation; 2) transf. to the fruit of the plantation or of the garden;

i.e. good fruit of the garden; e.g. כֹּרֶשׁ פֶּ' corn beaten out of the full ears, i.e. of the early and best grown; 3) p.n. of a fruitful promontory on a mediterranean sea in Asia, generally used with the article, הַכְּרָמָל, and on account of its appellative signification by poets, it denotes that which is fruitful, or of thick foliage; 4) p.n. of a mining town on the Dead Sea, with הַכְּרָמָלָה finis; gent. כְּרָמָלִית m., כְּרָמָלִית f.

כָּרֶן p.n. m.

כָּרֶשׁ (not used) equiv. to כָּרֶם, to be crooked, hilly, bellied. From which כָּסֵא and—

כָּרֶסֶא (with suff. כָּרֶסֶאִי, pl. כָּרֶסֶאִין, as if from כָּרֶסֶא) Aram. fem. a chair, throne. See כָּסֵא.

כָּרֶם (from כָּסֵם with interpolation of ר, like כָּרֶב=כָּבֵב, חֲרָצִב=נִשְׁבִּימִים=נִשְׁרָבִים, to nibble off, gnaw, used of the wild boar; see כָּסֵם.

כָּרַע fut. (יִכְרַע) only a secondary form of כָּנַע to bend, to kneel, e.g. עַל כְּרָפִים on the knees, with לְ or לְפָנָי of the person, of kneeling with reverence, synon. with הִשְׁתַּחֲוָה. It is also used in the following senses: (a) of the bending of a woman in labour; (b) to stretch over (עַל) a woman, i.e. to lie with

her; (c) to bend in knees, to totter from fatigue. Hiph. to cause some one to sink (of enemies in war), to humble some one, i.e. to sadden him.

כָּרַע only dual **כָּרְעִים** fem. the lower part of the thighs or calves; used of the springing power of the legs of the locust.

כַּרְפָּס masc. origin. cotton (Sanskrit *karpasa*), but also white linen, occurring in connection with **חולר**.

כָּרַר (Kal, not used) 1) *curro*, to run, which as in **דָּרַר** is connected with running in a circle; 2) equiv. to **אָכַר** to plough; next, cultivating land generally, to make a field arable; hence **כָּר** originally in contrast to desert; 3) to stretch oneself, proceeding from the sense of running; comp. **דָּרַר**. Pi. reduplicated **כָּרְכַר** to run in a circle, to dance; see **כָּרְכָרָה**.

כָּרַשׁ p.n. of a king of Persia, Cyrus. The word is abbreviated from **כְּוֹרֶשִׁיד** (ray of the sun).

כָּרַשׁ (not used) equiv. to **כָּרַם** to be hilly, round; from which:—

כָּרֶשׁ (later) m. belly.

כָּרֶשְׁנָא (Persian) p.n. m.

כָּרַת (fut. **יָכַרַת**) to cut off (a branch, a skirt), to hew off, to fell (trees), to hew down (idols); to cut off (the foreskin, privy member **שְׁפָכָה**),

to root out, to destroy (living things), etc. To make a covenant with (**עִם**, **אִתּ**) some one; but with (**לְ** dat.) the form **כָּרַת בְּרִית** denotes the dictating of the covenant by the mightier party, but if done by the weaker party, it signifies promise, submission, and in this case, either **בְּרִית** is omitted, or **אֶמְנָה** and **דָּבָר** used for it in later writings. Niph. pass. to be hewn down, destroyed, to perish; of the water, to be divided. Pu. **כָּרַת** and **כָּרַת** pass. like Niph. —Hiph. to uproot, to destroy (families, nations), to separate, with **מֵעַם** of the person. Hoph. pass. related to it is **חָרַת**, **חָרַט**.

כָּרַתוֹת (origin. particip.) f. pl. beams cut out.

כָּרַתִּי (formed from **כָּרַת**, like **בְּרִיתוֹת** from **בָּרַת** masc. 1) executioner; hence the appell. of a kind of body-guard of kings, connected with **פָּלְתִי** a runner, the same as **כָּרִי** with **רָצִים**; 2) gent. from **כָּרַת** Crete (according to the Septuagint); hence **כָּרַתִּים**, **בְּרַתִּים** Cretians, as a surname of the Philistines, who are said to descend from the former.

כָּרֶשֶׁב m. lamb, from which **כָּרֶשֶׁב** is a transposition.

כָּרֶשְׁבָּה f. like **כָּרֶשְׁבָּה** which is transposed from it; see above.

כְּשָׁד p.n. of Abraham's brother's son, perhaps the ancestor of the כְּשִׁדִּים, which see.

כְּשִׁדִּי gent. m. from כְּשָׁד, but always as the plur. כְּשִׁדִּים (Ketib once כְּשִׁדִּי); 1) Chaldees, the Chaldee inhabitants of Babel; hence מְלָכוֹת כְּשִׁדִּים whence also Babel is called 'גָּאוֹן כְּ' ; 2) Chaldea, the country; complete 'אֶרֶץ but also without 'אֶרֶץ, and the f. with הַ finis כְּשִׁדִּיָּה towards Chaldea; כְּשִׁדִּיָּה inhabitants of Chaldea, for Chaldea itself; sometimes it is not only used of the district on the Chaboras, but also of Babel generally; 3) astrologer, interpreter of the stars, Chaldea having been the cradle of astrology.

כְּשִׁדִּי (def. כְּשִׁדִּיָּה, plur. כְּשִׁדִּיָּה, const. כְּשִׁדִּיָּה and כְּשִׁדִּיָּה) Aram. the same, especially in the sense of an astrologer, in connection with אֲשָׁף, גִּזְרֵי הַרְטוֹם.

כְּשִׁדָּה probably equiv. to כְּסָה, but especially, to be covered with fat, to become fat.

כְּשִׁיל m. an axe, a hatchet, from the Pi. כְּשִׁיל to fell.

כְּשִׁל (fut. יִכְשִׁל Ketib) origin. to totter, especially of the tottering from feebleness and weariness; hence כְּשִׁיל the weary one, i. e. the tottering; transf. to stumbling, fall-

ing, over (כְּ) something. Niph. כְּשִׁל (fut. יִכְשִׁל) to stumble, to fall; figur. to be plunged (in distress). Pi. to cause to stumble, where the Keri is always כְּשִׁל. Hiph. to cause to fall, to stumble, to fell. Hoph. to be felled, to which is related כְּסַל, but not כְּסַל in קָרַס, this being derived from קָרַס.

כְּשָׁלוֹן m. stumbling, a fall.

כְּשָׁף (Kal, not used) origin. to pay close attention, to listen, equiv. to קָשַׁב hence next, to speak softly, appearing more as listening than speaking; transf. to praying softly, to be occupied in whispering (used of the theosophs), etc. Pi. to use magic, particip. מְכַשֵּׁף masc., מְכַשֶּׁפָּה fem.

כְּשָׁף (only pl. מְכַשֵּׁפִים) m. sorcery.

כְּשָׁף m. a magician; compare also מְכַשֵּׁף place of magicians.

כְּשָׁר (fut. יִכְשָׁר) equiv. to יָשָׁר to be straight, right in a physical sense, i. e. to be stiff (comp. בִּישוּר); transf. to be correct, to please, to prosper. Hiph. (inf. abs. הִקְשִׁיר) to cause to prosper or to succeed; to prepare happiness.

כְּשָׁרוֹן m. prosperity, success; hence also, fortune, profit, advantage.

כְּתָב (fut. יִכְתֹּב) origin. to engrave, to carve (on a wooden tablet) related to חָצַב, חָטַב but next gene-

rally, to write something (accus.) upon **על, אל, אף** sometimes accus.) something; **כתב ספר** to write a letter to **על, אל** some one; **כ' ל**, **אל** to prescribe to some one; to inscribe, to register; figur. equiv. to conclude, i.e. to write down a resolution (a decree). Niph. to be written. Pi. to write repeatedly (decrees).

כתב (fut. **כתב**) Aram. the same.

כתב m. writing, **הרת כ'** writing of an edict; also (like in the verb, registry) sometimes a book or even a kind of letter or type, in which sense it only occurs in modern works.

כתב (Aram.) m. the same, but also, prescription, command; hence, **כ' ל'א** without prescription, i.e. free, according to pleasure; **כתב ספר משה** the Pentateuch. **כתבת** f. engraving, inscription, only used of the marks branded in the skin.

כתי 1) masc. gent. for the city **כתי** *Kírti-on* in Cyprus; but in the Old Testament only the pl. **כתיים**, **כתיים** occurs; next, Cyprians generally; 2) the inhabitants of the land, hence Cyprians; next also, in the widest sense, like **איים** of the isles and coasts on the Mediterranean Sea.

כתי adj. m. bruised, pounded, **כתי**

is omitted; hence, **שמן כ'** oil of olives pounded in a mortar, which makes the oil of a better quality than when the process of pressing is used.

כתל (not used) to separate, to part, synon. with **חנץ**, from which is **חניץ**, related to **חצל**, **חצל** to cut off, to separate; from which:—

כתל (with suff. **כתלי**, plur. modern Hebrew **כתלים**) m. a wall, origin. a partition, for the separating of a space; the same as **חניץ** which see.

כתל (def. plur. **כתלוא**, from **כותל**) Aram. m. the same.

כתיש either from **כתל** wall, separation, partition, with the termination **יש**, or joined from **כתל** **כתיש** p. n. of a place in Judah.

כתם (Kal, not used) 1) equiv. to **חתם** to impress, to engrave, to inscribe; 2) to seal, to close up, to preserve. Niph. **נכתם** to be sealed up, to be marked of sin; comp. **טמן, שמר, צפן** also applied to **עון**. See also **מכתם**.

כתם m. equiv. to **סגור, סגור** that which is closed up, hidden, i.e. that which is precious; hence, poetically for gold, jewels; comp. **טמון, צפון** Deut. 33:19.

כתן (not used) probably equiv. to **תן** to stretch, to expand; hence, to spin; comp. the same in **אמן**.

כְּתָנָה (with suff. כְּתָנָהּ, pl. כְּתָנוֹת, with suff. כְּתָנוֹתָם f. garment, especially the under-garment made of cotton, worn on the naked body.

כְּתָנָה (pl. כְּתָנוֹת) f. the same.

כָּתַף (not used) to carry (a burden); hence

כָּתֵף (const. כָּתֵף, dual כְּתָפִים, hence with suff. כְּתָפָיו, pl. כְּתָפוֹת, const. כְּתָפוֹת) f. 1) the shoulder, on which one carries; different from שֵׁכֶם origin. neck, back: כָּתֵף סוֹדֶרֶת rebellious shoulder, i.e. that which refuses to carry; בֵּין כְּתָפִים between the shoulders, i.e. the back, transf. to beasts of burden; the pl. is used of parts of inanimate things resembling the shoulder, e.g. of the shoulder-parts of the ephod, of the shoulders of the axle, etc.; 2) side, flank, of a building, of the sea, of a town, a district; in the pl. the spaces at the sides: עוֹף בְּכָתֵף to fly on the shoulder of some one (to pounce upon something like a bird of prey).

עָטַר (Kal, not used) equiv. to כָּתַף to surround, to encompass; hence כָּתַר. Pi. 1) to encompass, to surround, in a hostile sense; 2) to wait; comp. נָטַר. Hiph. to surround, in a friendly sense, to crown, with the double accus. like לְבַשׁ.

כָּתֹר m. a diadem, a crown, so called from its encircling.

כְּתֹרֶת (pl. כְּתֹרוֹת) fem. chapiter of a pillar.

כָּתַשׁ (fut. יִכְתֹּשׁ) equiv. to כָּתַח to pound, to bruise.

כָּתַח (fut. יִכְתֹּחַ, imp. plur. כְּתֹחוּ) 1) equiv. to כָּתַשׁ to pound, to beat; hence of the dashing to pieces of a vessel, of the destruction of an enemy; 2) to beat a sword round; כָּתוּחַ one who is crushed (in the testicles). Pi. an intense signification of Kal; figur. to devastate (a country). Pu. to be pushed (one nation against the other) of a war. Hiph. to destroy (the enemy). Hoph. to be destroyed.

ל

לamed (לָמֶד) is the 12th letter of the Alphabet. Its name, which signifies ox-goad, corresponds with its shape. As a numeral, it counts 30. It interchanges with מ, נ, ר, as being a liquid semi-vowel, and with ד and ת, as being a lingual, e.g. מְדָרֹת, לְשָׁפָה for נִשְׁפָּה, מְדָרֹת, רָעַל for רָעַד, &c. As *litera liquida*, ל is sometimes interpolated, instead of the doubling of another letter, e.g. in וְלִעֲפָה. As an ancient diminutive suffix, lost in the later ages of the lan-

times after a simple one, as after **סָבִיב**; *d*) as a sign of the accusative case, and therefore later superseding **אֵת**; in this sense are **שָׁלַח, הֶרֶג, עֹבֵד, אָבֵל, לָקַח**, **הָצִיל**; 3) transition from one state to another; hence, to become something, to turn into something, e.g. **הָפֵךְ, הָיָה**, **עָשָׂה**, **נָתַן**; it extends still further where adverbs arise thereby, e.g. **לְבֶטַח** in safety, safely, **לְרֵב** in multitude, numerously, **לְרִקְמוֹת** in raiment of needlework; with plurals, it signifies individuality, e.g. **לְמֵאוֹת, לְכָפְרִים** every morning, every hundred. *a*) like **ל** in the demonstrative particles, signifying resting; after the question, when? where? etc.; 1) the local resting, e.g. **לְיָמִין** on the right, **לְיָד** at the side, **לְפֶתַח** at the door, **לְפָנַי** in the presence, **לְחוּף** on the coast, **לְמִצְפָּה** at Mizpah, **לְפִי מֶרֶז** at the entrance of the city: 2) the temporal resting, the time of the action, e.g. **לְבֹקֶר** in the morning, **לְעֶרֶב** in the evening, **לְאוֹר** by light; 3) the resting or abiding in a certain state, e.g. **לְאֵל** in power, **לְבַד** in solitude, alone, **לְבֶטַח** in tranquillity, tranquil; **ל** is also used before the infin. constr. e.g. **לְפָתַח** to open, *ad aperiendum*, **לְצַאתָם**

of their going out, **לֹא לְעֵשׂוֹת** not to be done, not a proper time for doing it; the translations of **ל** in this case are very manifold: to, until, till that, so that, because, as if, since, inasmuch, as, etc.; **ל** also signifies: after such rule, similar or according to, e.g. **לְמִינוֹ** after his kind.

ל (Aram.) the same, and in the same double form as in Heb., only **ל** appears here peculiarly in its use before the 3 pers. fut., to give it an optative conjunctive character, which by some is considered a secondary form of the preformative **י**.

לֹא (35 times **לֹא**, seldom **לוֹ**) adv. of unconditional negation, not, whilst **אַל** is conditional. **לֹא** is used 1) as a negative reply to a question, and as a refusal; 2) as part of a compound to negative a nominal idea, noun or adj., e.g. **לֹא אֵל** that which is no God, **לֹא בָנִים** childless, **לֹא דֶרֶךְ** where there is no way, **לֹא חָבֵם** uninhabited, **לֹא אִישׁ** unwise, **לֹא עָם** no people, i.e. a wretched people, **לֹא כֹחַ** powerless, **לֹא מְעַט** not little, much; 3) it signifies a prohibition or a command if it precedes the fut., whilst **אַל** is only a warning; 4) interrogative sentences, connected

with a former sentence, where an affirmative answer is expected. **לֹא** arises from **ל** being joined to the prep. **ב**, and the significations are guided by the influence of the **ב**, which are: 1) **ב** signifying in **לֹא** not in (a time), i.e. without, before (the time): e.g. **לֹא** **בְּיָוֶם** before the day, **עַתָּה** **לֹא** beyond the time; 2) not with (something), i.e. without, e.g. **לֹא** **בְּלֵב** without heart, **לֹא** **כְּפֶתוֹב** without being according to the law; 3) not by, e.g. **לֹא** **חֶמֶד** not by the sun; 4) not for, e.g. **לֹא** **כֶּסֶף** not for money. From **ל** connected with an interr. (**ה**) arises **הֲלֹא** in which case an affirmative answer is expected; likewise as pointing to something that is known, where the sense of interrogation becomes lost, e.g. **הֲלֹא** **הֵם** **כְּתוּבִים** are they not written, i.e. they are written; hence sometimes for **הֲנִיחַ**. A less significant influence **ל** or **ב** have when connected with **לֹא**.

לֹא (once **לָהּ**) Aram. the same, with **ה** of interrogation **הֲלֹא**.

לֹא **דְּבָר** (of no matter) p.n. of a district in Gilead.

לֹא **עַמִּי** symbolical p.n. (not my people)

לֹא **רִחֻקָּה** symbolical p.n. (not comforted),

לֹא (not used) equiv. to **לָהּ** to burn, transferred to languishing; comp. **נָחָה**, and others.

לֹא (fut. **יִלָּא**, apoc. **יִלָּא**) equiv. to **לָהּ** to be weary, fatigued, powerless; transf. to be fruitless. Niph. to become wearied, faint; transf. to weary oneself fruitlessly, to despair. Hiph. **הִלָּא** to wear out, to exhaust, to tire the patience of some one.

לֹא p.n. f. (weariness, neglect, exhaustedness).

לֹא see **לֵט** under **לִט**.

לֹא equiv. to **לִט** to hide to wrap up.

לֹא Job 15:11, see **לֵט**.

לֹא see **לֵט**.

לֹא (not used) 1) to send, *legare*, compare **שָׁלַח**; 2) to arrange or transact business; next, to be active generally; as to the connection of the two significations, see **מְלֶאכָה**.

לֹא p.n. m.

לֹא (not used) either a formation from **לֵט**, or from the original root **ל**; **ל** not belonging to the root.

לֹא (with suff. **לְאִמִּי**, pl. **לְאִמִּים**) m. 1) people, equiv. to **לֵט**, **לְאִמִּים** possibly **לֵט** is only a suff. of nouns; 2) as a pl. p.n. of an Arabian people that cannot be defined.

לֹא (before makkaph **לֵב**, with suff. **לְבִי**, pl. **לְבוֹת**, from **לֵב**) m. the

heart, as the seat of life; also equiv. to נֶפֶשׁ life, soul (comp. as a contrast בְּשָׂר׃), e.g. "it reacheth unto thine heart," i. e. life (Jer. 4:18), for which otherwise נֶפֶשׁ; hence the forms: the heart lives, to support the heart, the heart is sick, always signifying the soul; the following manifold significations of לֵב must be enumerated: 1) heart, as the seat of physical emotions, viz. love, confidence, joy, sadness, contempt, disinclination, pain, contrition, bitterness, despair, fear, trembling, fearlessness, courage, etc.; hence so many phrases in which the heart is considered the abode of such emotions; for which reason also, shouting, wailing, moaning, deriding, are attributed thereto; 2) as the seat of thought, of character, and of moral emotions; hence, it is spoken of as a pure, true, just, pervert, stubborn, deep, and wicked heart, with which are sometimes used the verbs הִקְשָׁה, חִזַּק (to harden), etc.; לֵב וְלֵב duplicity. The dimensions of לֵב, as נֹרָא, רָחֵב, נֹבֵחַ are used as moral standards to denote either haughtiness or timidity, narrow-mindedness or liberality; 3) as the seat of will and resolution; hence, to devise plans, to take

counsel, to resolve, to consent, to wish, to resist, to refuse, are ascribed to the heart; next, knowledge, as identical with understanding; in this sense must be taken the forms חָסַר לֵב, כָּבִיר לֵב, חָכֵם לֵב, חָכֵם לֵב always in allusion to the understanding; 4) figur. to denote the midst of a thing, e.g. the heart of the sea, the heavens, and the oak, i. e. the midst.

לֵב (with suff. לְבִי) Aram. the same.

לָבָא (not used) to roar, from which לָבִי, לָבִיא.

לְבָאוֹת as pl. to לְבִי see in loco.

לְבָאוֹת (complete לְבִית לֵב lion-place) p.n. of a city in the territory of Simeon.

לְבָאִים as pl. to לְבִי which see.

לְבָאִים equiv. to לְהָבִים Ps. 57:5.

לֵב (Kal not used) to be fat, related to חָלַב, from which לֵב heart, origin. a fat human body. Niph. is denom. from לָבַב, which see. Pi. לָבַב 1) to fatten, to bake or boil in fat, which may also be a denom. from לְבִיבָה. 2) as denom. from לָבַב, which see under לָבַב. לֵב (Aram.) equiv. to לָבַב Heb. With suff. לְבִבָּה, לְבִבָּה; see also לֵב.

לָבַב (const. לָבַב, with suff. לְבִבִּי, לְבִבִּי, once לְבִבָּה, pl. לְבִבּוֹת).

m. equiv. to לָב from which it is analysed, heart. The root is לָבַב.

From which denom. לָבַב to take the heart away, dishearten. Niph.

לָבַב to be deprived of the heart.

לָבַד see בָּר.

לָפָה (from לָהֶכָּה), f. flame. It is possible that the root is לָפָה to inflame.

לָפָה (pl. לָפָוֹת), f. from לָב heart.

לָבוֹנָה see לָבֵנָה.

לָבוֹשׁ (also לָבֵשׁ) m. 1) garment, clothing, often poetical for בְּגָד, e.g. לָבֵשׁ שֵׁשׁ a garment of sack-cloth (mourning), sometimes, dress of splendour, e.g. and they stand לָבוֹשׁ as a magnificent garment (Job 38:14); hence also of the scaly covering (garment) of the crocodile (Job 41:13); 2) transf. to husband, wife, perhaps on account of their being as near each other as garments are to the body.

לָבוֹשׁ (Aram.) the same.

לָבַט (Kal, not used) to thrust to the ground, origin. to beat down, related to חָבַט; hence, Niph. to be thrust down, to fall, or to plunge (oneself).

לָבִי (1st plur. לָבָאִים, comp. עֲבָאִים, from לָבִי, 2 pl. לָבָאוֹת), com. a lion, a lioness, hence the double pl. according to the gender. See לָבָא.

לָבִיא com. a lion, a lioness; it is

sometimes connected with אֲרִיָּה and לִיָּשׁ.

לָבִיא f. from לָבִי a form which has only latterly arisen.

לָבִיָּה (pl. בָּוֹת—) f. fat-cake, origin. that which is boiled in fat; from which the denom. לָבַב to prepare cakes with fat.

לָבִים see לָבִי.

לָבִן (Kal not used) to be white. The root is לָב, and is found in חָלָב milk, and in עָלָב. Hence, Hiph. הִלְבִּין either intrans. to be of a white colour, or trans. to make white; figur. to cleanse, to purify. Hitn. to purify oneself, only in a moral sense.

לָבִן p.n. m. (the white, fair one).

לָבִן adj. m. לָבֵנָה f. white. See especially לָבִן and לָבֵנָה as nouns.

לָבִן (const. לָבִן) adj. m. equiv. to לָבִן white.

לָבִן see עֲלָמוֹת לָבִן.

לָבֵנָה f. the moon, origin. the white one.

לָבֵנָה (pl. לָבֵנִים) f. brick, origin. the white one, on account of its being made of white clay; it is therefore not a denom. from לָבֵנָה. From which denom. לָבֵן to make bricks.

לָבֵנָה m. poplar, probably on account of the white sap which issues on cutting through the bark.

לָבֵנָה em. 1) whiteness, clearness,

brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבָנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבָנָה זָכָה; the balm-plants are termed לְבָנָה עֲצִי, hence also לְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לְבָנִי p.n. m. (the white, fair one).
לְבָנָה (occurs in the name of the river שִׁיחֹר לְבָנָה), glass; see שִׁיחֹר.

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבֵשׁ, fut. יִלְבֹּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with בָּ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עַל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. יִלְבֹּשׁ), Aram. the same. Af. הִלְבִּישׁ, like the Hiph. in Heb., but with לְ of the person.

לָבַשׁ see לָבוֹשׁ.

לֹן (also לוֹן), m. name of a measure for fluids, and, according to tradition, the twelfth part of a *hin*. The root is לוֹנָה to be hollow, deepened out.

לָנָה see לָנָה and לוֹנָה.

לָד (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָרָד (root of לָד, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהַב (not used), to burn, to flame, related to לָאָב, comp. also שָׁלָהַב.

לָהֶב (pl. לָהֶבִים, const. לָהֶבִי), m.—

1) a flame: פָּנֵי לָהֶבִים flaming

face, i.e. glowing with redness;

2) the glittering part of the sword,

the blade; also used of the spear.

לָהֶבֶת (const. לָהֶבֶת, plur. לָהֶבֶת;

const. (לְהַבֹּחַ), fem. flame, often connected with אֵשׁ, but also blade, quite like לֶחֶב; from this probably arose לָפֶה.

לְהָבִים p.n. pl. of a people, probably equiv. to לִיבִים Lybians. So called on account of their living in the desert.

לָחַן (not used), extended from הִנָּח; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לָחַן m. thinking, studying; later, speaking, talking.

לָחַר (not used), probably equiv. to לָחַם to burn, to flame.

לָחַר p.n. m. flame.

לָחָה (fut. apoc. (וּלְחָה)), equiv. to לָאָה to be wearied, exhausted, which the Targ. renders לָאָה. Comp. וּלְאָה the origin. signification is probably, to languish, languish with thirst.

לָחָה, only Hith. הִתְלַחֵל to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. לָחַם to burn, to flame; hence אֵשׁ לָחַם, figur. לְהָטִים flames darting forth, used of the tongue of man which burns, i.e. slanders.

Pl. לָחַם 1) to kindle, burn away; 2) to fan, to produce a flame.

II. לָחַם (not used), only an extended

form, from לָחַם to hide, to wrap up; next, to practice necromancy; similar to which is לָחַם.

לָחַם m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָחַם (Kal, not used), equiv. to לָחַם to eat, origin. to swallow eagerly; but more correct, equiv. to נָהַם to murmur, to whisper; hence, Hith. particip. מְתַלְחֵם whispering, murmuring, i.e. speaking softly.

לָחַן see הָחַן.

לָחַן (Aram.) therefore, because, אֲלֵהֶן because why, but, except.

לָחַק (not used), equiv. to קָהַל to assemble.

לָחֻקָּה f. equiv. to קְהֻלָּה assemblage, congregation.

לוּ for לֹא; see לֹא.

לוּ (or לוֹא) a particle for expressing a wish, ὡς, *utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e.g. לוּ חָכְמוּ O that they were wise, that they understood this; לוּ יָחִיָּה O that he may live; לוּ

שִׁמְעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See **לִוְיָא**.

לֹב (a desert, comp. **לָצִי**), p.n. of a country. From which gent. **לִוְיָ**, which see.

לֹב (not used), probably equiv. to **לָהַב** to burn, to flame; compare also **לָאֵב**.

לִוְיָ (but only pl. **לִוְיָיִם**, once also **לָבִיִּים**), gent. plur. the Lybians, hence in connection with Egyptians and Æthiopians; **לִוְיָיִם** is the same.

לֹב (not used), to be hollow, to be deepened out. See **לִוְחָ**.

לֹד (probably from **לָהֹד**, consequently from **לָהַר**, which see), p.n. m. (a dweller in the desert), from which gent. **לֹדִי** Lydian, name of a people.

לֹד see **לֹדִי**.

לֹדִים p.n. of a people of Africa or Egypt; different from **לֹדִי**.

לָוָה (fut. **יָלוּהוּ**) 1) to join some one, hence to accompany or dwell with some one. In this origia. signification **לָוָה** is connected with **לָוָה**, **לָוָה**, **לָוָה**. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *nexum esse* in Latin. Niph. to join some one, with **עָלָה**, **עָלָה**, or **עָלָה**, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, **מָלוּהוּ** he that lends, but **לָוָה** he that borrows, debtor. In reference to the original signification **הָלוּהוּ** is construed with the accus.

לָוָה (fut. **יָלוּהוּ**), to deviate, to turn away, **מֵעֵינָיִם** from the looks. Niph. **נָלוּהוּ** to be perverted; hence **נָלוּהוּ** equiv. to **עָקַשׁ** the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. **יָלוּהוּ** after the Aram.) to remove.

לֹדִי (from **לֹדִי**) m. 1) an almond or nut tree, but different from **לֹדִי**; 2) p.n. of a city, afterwards called Beth-El; with **הָ** finis **לֹדִי**.

לֹחַ (not used), according to some, to shine; hence, to be polished, from which **לֹחַ**; according to others, the original signification is to engrave: thus, **לֹחַ** tablet for engraving.

לֹחִים (plur. **לֹחִים**, dual **לֹחִים**) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence **לֹחִים**-tablet-work. The tablets of the law were called

לִּי הָעֵדוּת, לוחות הַבְּרִית; figur.

the tablet of the heart.

לוחית (probably tablet-work, or engraving), p.n. of a Moabite city.

לוחש p.n. m. (the silent one, or the whisperer), generally with the article הלוחש; see לָחַשׁ.

לֹחַ equiv. to לָאֵם 1) to wrap up, to conceal, particip. לוֹחֵם pass., f. לוֹחֶה. The particip. form לוֹחֵם is used to distinguish it from לָם in the sense of secretly. 2) to be secreted, hidden, from which לָם particip. secreting, especially בָּלָם, בָּלָאֵם. 3) to practice sorcery, necromancy, from which the part. pl. לְהָטִים or לְהָטִים. Hiph. הָלִיט (fut. apoc. וְהָלַט) to wrap up פָּנִים the face in (בְּ) something.

לוֹם 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לוֹחֵן p.n. m. (one that conceals).

לוֹי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לוֹיִי, plur. לוֹיִים Levites, a portion of the tribe of Levi.

לוֹי (plur. לוֹיִים), Aram. the same.

לוֹיָהּ f. wreath, from לָוָה to encircle.

לוֹיָתָן (formed from לוֹיָהּ), m. origin.

an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לוֹל (not used) reduplicated from the

single root לו, in the sense of winding, circling.

לֹל (pl. לֹלִים) m. a spiral staircase, on account of its winding.

לֹלֶה (also לֹלִי conditional conjunction, if not composed from לֹל = לֹל and לו, hence its distinction from לֹל like אִם differs from לו.

לֹלֶה (from לֹל by adding the old adj. termination; pl. לֹלֹת, const. לֹלֹת) f. (in the pl.) loops, from לֹל to wind. The plur. form is from the sing. form לֹלֶה, and the latter is from the m. לֹלִי.

I. לֹן (hence pret. לָן, 3 f. לָנָה = לָנָה, 1 pl. לָנוּ, inf. לָלוֹן, לָלוֹן, particip. לָלוֹן) to tarry over night, probably from לֹל (from which לֹלִי); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לִין for לָלוֹן, fut. יִלִּין, imp. לִין; but the causative element becomes gradually lost. Hith. הִתְלִין to tarry over night.

II. לֹן (Kal not used) to revolt, to murmur, origin. equiv. to לָעַן to curse; hence Niph. with עַל to murmur against some one. Hiph. (also after the Aram. וְלִינִי, וְלִינִי, part. מְלִינִים) to murmur against (עַל) some one, almost like Niph. לֹן to sip, to swallow, connected

with שָׂתָה. To which belongs also the redoubled form לַעֲלֶע, which is abbreviated in עֲלֶע; see עֲלֶע.

לֹוֹץ to scorn, to mock, to laugh at, to deride. לֹוֹץ a scoffer, a scorner. Hiph. הִלְוִיץ (fut. יִלְוִיץ) 1) to scorn, to deride, with the accus. and dat. 2) to interpret, hence מְלִוִּץ interpreter. Pi. לוֹוִץ (particip. pl. מְלוֹוִצִים) to scoff, to scorn. Hith. הִתְלוֹוִץ to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מְלִיץָה.

לֹוֶשׁ 1) to knead, connected with לָוֶשׁ to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לֹוֶשׁ.

לֹוֶשׁ once Ketib for לֹוֶשׁ, which see. לָוָה (formed from לָוָה, from לָוָה) Aram. f. binding, joining, but only as a prep. by, at, לָוָה מִן equiv. to מִנֵּם in Hebrew.

לָו see הָלָו, לָו.

לָוָה (not used) to deviate from something, equiv. to לוֹו.

לָוָה see הָלָוָה, לָוָה.

לָו see הָלָו, לָו.

לָוָה f. perverseness, from לָוָה.

לָח (pl. לָחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַח, which see.

לָח m. freshness, cheerfulness, from לָחַח.

לָחָה (not used) probably equiv. to לָחַח to look fresh.

לָחֹם (with suff. לָחֹמִי, לָחֹמָם) m. 1) origin. equiv. to לָחַח food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לָחַח (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחָה, and perhaps also to לָחֹם.

לָחִי (in pause לָחִי, with suff. לָחִי, pl. לָחִיִּים, const. לָחִי, with suff. לָחִיִּי) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p.n. of a district, complete לָחִי רֶמֶת hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לָחַח equiv. to לָקַק to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָחַם (fut. יִלְחֹם) 1) to partake of food, to eat, comp. לָחַם Aram. (the root-syllable is לָח, extended by ם); hence equiv. to אָכַל with

the accus.; with ל, however, to eat of something, to enjoy something, to delight in something; לחם רשף devoured by the flame; 2) to combat, to battle, with לחם and ל, origin. to devour the enemy, לחם is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. לחם (inf. absolute לחם) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with ל, לחם and על, but also with ל, על it signifies to make war for some one; to besiege a town, const. with ל, על, לחם.

לחם (const. לחם) m. combat, siege (of the gates), the constructive form לחם is put for לחם.

לחם (with suff. לחם) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i.e. its fruit; the bread of God, i.e. sacrifice; לחם to partake of a feast; לחם to prepare a meal; לחם my associate, he that partakes of my bread.

לחם (Aram.) the same.

לחם under לחם, see under לחם, but also as a p.n. m.; the meaning, however, cannot be defined.

לחם p.n. of a place in Judah.

לחם (not used) Aram. to cohabit, to copulate.

לחם (with suff. לחם, formed from the m. לחם) f. a concubine.

לחם (fut. לחם) equiv. to לחם to press (comp. the changes between לחם and לחם, לחם and לחם). Niph. to press oneself forward against לחם something.

לחם (with suff. לחם) m. oppression, affliction, לחם לחם bread or water of tribulation.

לחם (Kal, not used) equiv. to לחם to hiss, to whisper, or speaking with a soft hissing sound. Pi. of the whispering of conjurors, hence to conjure, to practice necromancy. Hith. לחם לחם mutual whispering, conversing secretly; with לחם to hiss at some one.

לחם (pl. לחם) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לחם see לחם.

לחם m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לחם (not used) according to some equiv. to לחם to conceal, to hide, like לחם Aram.

לחם f. a species of lizard, so called from its hiding itself.

לחם p.n. of a people in Arabia.

למים see למים.

למש (fut. ילמש to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. לִפֹּשׁ to be pointed, sharpened.

לוי (for לוייה, from the masc. לוי, pl. לִוִּית) f. wreath, garland, festoon, equiv. to לוֹיִיה.

ליל (const. לִיל, with ה paragogic לִילָה, plur. לַיְלֹת) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like חֲשָׁשׁ. Root לול.

לִילִי (Aram.) the same.

לִילִית fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לִיל by the termination ית.

לן see לון.

לויש see לוֹשׁ 3.

לִישׁ m. 1) a lion, from לוֹשׁ to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָבַד (fut. ילָבֵד) origin. to draw the net in (comp. the root in לָבַד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לָבַד m. catching, either by an enemy, or in a snare.

לָבַד as an imp. from יָבַד; see יָבַד.

לָבַד for לָבַד unto thee. See לָבַד.

לָבַד p.n. of a place in Judah.

לָבִישׁ (the invincible one), p.n. of a city in Judah.

לָבִישׁ see לָבִישׁ.

לָבִישׁ (not used) to be invincible (after the Arab.), from which לָבִישׁ.

לָלֵא see לָלֵא.

לָמַד (fut. ילָמַד) origin. to meditate, to learn. From to learn, לָמַד is transf. to train; hence, לָמוּד trained to war; generally with (אֶל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. מִן of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לָמַד, לָמַד, לָמַד; see לָמַד.

לָמוֹ see לָמוֹ.

לָמוֹאֵל and לָמוֹאֵל p.n. m. (consecrated to God).

לָמוּד (לָמוּדִים, pl. לָמוּדִים) adj. m. (after the forms לָמוּדִים, לָמוּדִים) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

לִמַּךְ (not used) after the Arab. to taste.

לִמַּךְ p. n. m.

לִמֵּן see מֵן.

לִמְעַן see מֵעַן.

לַע m. throat, neck, from לוֹעַ.

לָעַב (Kal, not used) to be pale, white,

transf. like פָּסַף and בּוֹשַׁשׁ to be

ashamed. Hiph. הִלְעִיב to shame,

figur. to scorn, to deride; comp.

עֲלָבוֹן in עָלַב.

לָעַן origin. to stutter, to stammer,

like עָלַן transf. to speak unintel-

ligibly, outlandish, to scorn, to de-

ride (origin. to mock the stammer-

ing of some one). Niph. to stam-

mer; hence נִלְעַן a stammerer, an

unintelligible one. Hiph. to scorn,

to mock, to deride; constr. with

לָ, אָ, and עָל, with אֶרְרִי to mock

some one speaking.

לָעַן m. scorn, scoffing, mocking; also

used as the cause of scorn.

לָעַן adj. m. scorning, speaking out-

landish, לָעֲנִי מְעֹנֵן (Author. Vers.

mockers in feasts), slanderer.

לָעַד (not used) after the Arab. to put

in order.

לָעֲדָה p. n. m. (order).

לָעֲדָן p. n. m. (one that puts in order).

לָעָה 1) to speak, to relate, not in a

bad sense; hence לָעוֹת speech;

2) to stammer, equiv. to לָעַן; לָעִי

(Job 6:3) is, according to some, in

the same sense with the accent

ante-penultimate on account of
the pause.

לָעוֹת (only Isa. 50:4) f. speech.

לָעוֹ equivalent to לָעַן to stammer,

or to speak outlandishly; hence

לָעוֹ.

לָעַט (Kal, not used) origin. to eat, to

taste; hence in Hiph. הִלְעִיט to

cause to eat, to give to eat, always

with the sub-signification of ea-

geriness.

לָעַן (not used) equiv. to לָנִין 2, to de-

nounce, to curse, from which:—

לָעֲנָה f. wormwood, poisonous herb.

לָעָה only in וְלָעָה=שָׁלָה־בָּ; hence=

לָהֶב according to some; possibly,

however, the ל is interpolated.

לָפֹד (not used) to flame, to burn; the

radical is פָּה, related to לָב, if the

ד in לָפֹד is not merely the suffix

of a noun (פִּד-) without belonging

to the verb.

לָפִיד (pl. פִּידִים) m. flame, לָבִיד de-

spised torch, i.e. torch cast away;

flame, לָאֵשׁ flame of fire.

לָפִידוֹת p. n. m. (flames, torches).

לָפְנִי see פָּנָה.

לָפַת (fut. יִלְפֹּת) to bend, to curve;

hence, to cause something that is

straight to bend or to fall; related

to לָבַט. Niph. 1) to cringe, to

turn round for the purpose of

looking; 2) to curve, i.e. to take

an indirect way.

לָצוֹן m. scorn, scoffing, לָצוֹן, לָצוֹן
i.e. לָצוֹן.

לָצוֹן belongs to לָצוֹן; see לָצוֹן.

לָצוֹר (not used), probably equiv. to

לָצוֹר, to guard, to watch, to keep;

hence, to superintend; from which
probably לָצוֹר, which see.

לָצוֹן p.n. of a place in Naphtali.

לָקַח (fut. יִקַּח, imp. קַח, seldom לָקַח,
with הַ finis קָחָה, inf. לָקוֹחַ, const.

לָקַח to seize, to lay hold of by (בְּ)
the hand; next, to take, generally;

this, the general signification, is
used in the most manifold appli-

cations, e.g. to take a wife, i.e. to
marry; to take a wife for (לְ) some

one; to take away, to take off;
to accept, to receive, to take under

protection; to take in, i.e. to in-

sinuate oneself in some one's fa-

vor (by looks or by manner); to
conquer (in a hostile sense); to

fetch away, to bring away, to take
away, to offer as a present; to take

possession of, and other verbs in
which the sense of "taking" is

predominant. Niph. to be taken
away, to be taken as booty, to be

removed, etc.; more frequently,
however, occur as passive, Pu.

לָקַח in pret. and Hoph. יִקַּח in
fut. Hithp. הִתְלַקַּח to adhere

together, used of the fire which
flames up; comp. הִתְלַבֵּד.

לָקַח (with suff. לָקַחְתִּי) m. 1) the taking
in or possessing by enticing; pre-

possession; 2) that which one
receives, adopts: doctrine, know-

ledge, wisdom.
לָקַח p. n. m. (one rich in knowledge,
or one who prepossesses people in
his favour).

לָקַח (fut. יִלְקַח) to gather, to gather
up (ears of corn, manna, flowers,
stones, etc.), proceeding from the

original signification of "taking
up," equiv. to לָקַח in Aram. Pi.

to gather up often. Pu. to be
gathered (one to another, Isaiah

27:12). Hithp. to gather them-

selves, to assemble at (אֶל) a place.

לָקַח m. the gathering (of ears of corn,
grapes), after-gathering, gleanings.

לָקַח see לָקַח.

לָקַח (3 pers. pl. לָקַחוּ, fut. יִלְקַחוּ) to lick,
especially to drink in a licking or

sipping way, applied to man as well
as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be
hard, sapless, transf. to be late in

season (of fruit). Pi. לָקַח (is
denom. from לָקַח fruit late in
season), to gather the fruit late
in season. See לָקַח, קַשׁ.

לָקַח m. 1) grass in late season, math;
2) fruit late in season, from which
לָקַח; to gather the לָקַח.

לָשָׁר (not used) to suck, to sip the

juice; the root is לשד equiv. to שד, זת (זית), and others.

לשד (after the form קמן, with suff. לשי) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence לשד oil-cake; 2) vigour, sap of life.

לשון (const. לשון, pl. לשונות) com. tongue, proceeding from the idea of licking (formed from לשד, with the termination ון-); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; איש לשון a man of tongue, i.e. a slanderer; פועל הלשון a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. לשון is also transf. to inanimate subjects, e.g. golden tongue, i.e. a bar of gold; fire-tongue, i.e. flame; tongue of the sea, i.e. a gulph, for which לשון alone is sometimes used.

לשד (not used) to lay, to lay down, to abate; the same is שד in reference to anger, tide, storm.

לשבה (pl. לשבכות, const. לשבנות) f. assembly-room, dwelling-room, from לשבד, like λέσχη, λέχος, from λέγω, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See לשבה.

לשד (not used) probably to shine, for which some analogies are found.

From which:—

לשד m. 1) name of a precious stone, opal or ligure; 2) p.n. of a city, which was formerly called ליש or דן.

לשד denom. from לשון, but only Po. לשד to use the tongue, i.e. to slander; hence Part. מלשד in Keri, מלשד from Pi. Hiph. the same.

לשד (def. pl. לשונות) Aram. equiv. to לשון Heb. the tongue, speech, people, etc.

לשד (not used) after the Arab. to cleave, to split.

לשד (split of the earth) p.n. of a city on the east of the Dead Sea, having warm baths. The Targum has קליררה Calirrhoe.

לתר (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with לתר (in לתרת), comp. לתר in לתרת. From which לתרת, which see.

לתר (not used) to receive, to take up, to hold, probably related to לתר or לתר, or לתר is equiv. to לתר, since ל in many verbs of פל is not of the root.

לתר m. name of a corn measure, the half of a car. See the verb.

עָרַץ (not used) equiv. to **נָתַק** to tear off, to break off (comp. **נָתַן**, **נָחַץ**).
Niph. **עָרַץ**=**עָרַץ** to be broken, dashed to pieces (of the teeth); see **מַלְחָמָה**.

5

D Mēm (מֶם), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with בּ and פּ as a labial, sometimes also with the weak labial ו, e.g. מְלַבֵּן, דִּימוֹן, פָּלֶטָה, מְלַחֵם, אֲרָמָה, אֲתוֹנָה. As a liquid D interchanges with נ, ר, ל, as will be seen in the course of this letter. D is used—1) as extending the form of some short roots, e.g. הִדְּקָה; 2) in the formation of the quadrilaterals; 3) as nominal affix to form long nouns from short ones, e.g. מֶדֶן in כְּרָם, בְּרָתָם, עֵלָם, עֲצָם, וְשָׁם, חֵלָם, סָרָם, and others; דֶּם as יוֹמָם, סָלָעַם, דִּיקָם, חֲרָטָם, אֱמָנָם, רִיקָם, הֵלָם, מֵתָם, פִּדָם.

דִּ (i.e. followed by *dag. forte*); see **דִּה**.

מ see מן.

ܐܢܝ (Aram.) interr. pron. what? and
 also without being an interrog.,
 something like **הי** in Hebrew.
ܐܝܢ **ܐܢܝ** that which.

דִּבְנִין m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **דִּבְנִן**.

קָמַר masc. power, strength, might; hence **בְּכָל־קָמַר** with all might; frequently as an adv. **בְּמָמַר קָמַר** with great might, i.e. very; likewise, **עַד לְקָמַר עַד קָמַר** the same, **קָמַר** very, entirely, swiftly, soon, according to the context. The root is **קָמַר**.

מִצָּד (not used) to measure, to fix limits, comp. **מִצָּד** Aram., similar to **מִצָּד** in **מִצָּד** a vessel, utensil, etc.

מֵאָה (const. מֵאָה, dual מֵאוֹת, pl. מֵאוֹת) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of מֵאָה and מֵאוֹת which also assumed the signification of a definite number from an indefinite one. The pl. מֵאוֹת sounds in Ketib מֵאוֹת, as being from the sing. מֵאָה. Ecclesiastes. 8:12, מֵאָה stands for מֵאוֹת or מֵאוֹת. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

מִאֲהָ (dual מִאֲהֵי) Aram. the same.

רָצוֹן (only pl.) m. desire, longing.

Root קָח.

מִקְרָא (contracted **מִקְרָא**) m. a fault,
blemish, quite like **מִקְרָא** used

either of a physical or moral defect. See מאם.

מָהּ adv. (contracted from מָהּ וְיָמָה) 1) anything; after the negations of לֹא, אֵין not anything, nothing; 2) any how. It is not connected with מוֹם or with מְאוֹם, nor is it the fem. of these words.

מָאֹר (const. מְאוֹר, pl. מְאוֹרִים, מְאוֹרוֹת) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst אֹר denotes the light itself that shines. מְנוֹרָת מְאוֹר the candlestick (that diffuses light), figur. מְאוֹר עֵינַיִם the light, or the cheerful look of the eyes.

מְאוֹרָה f. from מְאוֹר brilliancy, i.e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in מְצֻחָה, מְנַפּוֹת, מְנַנּוֹת. According to others, it is equivalent to מְעוּדָה, מְעוּדָה.

מְאוֹנִים (only dual מְאוֹנִים) f. balances, the dual on account of the two scales. The root is אָזַן to weigh.

מְאוֹנִין (Aram.) dual, the same.

מְאוֹיָה see מְאוֹה.

מְאָכַל m. that which is eaten, that which serves for food; hence, food, corn, fruit, עֵץ מְאָכַל fruit-tree, מִן צֶאֱן sheep for slaughter. מְאָכֶלֶת fem. the same, in a figur.

sense, the devouring; מִן אֵשׁ food of the fire.

מְאָכֶלֶת (pl. מְאָכֶלֶת) fem. a knife, origin. that with which one eats (part. Hiph.)

מְאָל p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was אֲבִימְאָל, which see.

מְאָל (not used) to lack, to want, in contrast to מְאָל to be perfect. The form is abridged from מְאָלָה, which is reduplicated from מָאָל to diminish, to take away. Comp. מְאָל; from which מְאוֹם and מוֹם.

מְאָלָה (plur. מְאָלָה) m. strength (origin. subject of strength), with מְאָל strong in power, also in wealth; hence, treasure.

מְאָמַר m. word, command, origin. that which is said or commanded.

מְאָמַר (Aram.) the same.

מְאָן Aram. (def. מְאָנָה, plur. מְאָנִין, const. מְאָנִי) m. a vessel, origin. size, measure, from מְאָן equiv. to מְאָה Heb.; comp. also מְאָלִי. מְאָן is the formative syllable, as in מְאָלִי.

מְאָן (Kal, not used) not being, wanting, formed from מְאָן, and the same as מְאָן (see below). Pi. מְאָן (fut. מְאָן) to negative, refuse. Comp. also מְאָם.

מְאָן (origin. particip.) adj. m. to negative, refuse.

מֵאֵן (pl. מֵאֵנִים) adj. m. the same.

מָאָס (fut. יִמָּאֵס) to despise, disdain, reject, constr. with accusative and בָּ. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מֵאֻפָּה m. that which is baked, from אָפָה.

מֵאֲפֵל m. darkness, from אָפֵל.

מֵאֲפִלְיָה f. the darkness from God; יָה is here like יָה in שְׁלֵה־בְתִיָּה; according to others, לִיָּה— is an adj. termination from לִי—, and hence fem. for לִיָּה—.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַד or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מִמָּאִיר piercing thorn, מִמָּאִירַת a fretting leprosy.

מֵאֲרֵב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מֵאֲרָה (from מָאָר, after the form יִרְשָׁה) f. imprecation, curse.

מֵאֲת = מֵן, see אֲת.

מִבְדָּלָת f. separated place.

מְבוֹא (מְבוֹאִים) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מְבוּכָה fem. confusion, confoundedness, from בּוּךְ.

מְבוּל (from יָבַל) masc. flood, especially of the great deluge.

מְבוּנִים (Ketib) m. plur. formed from מְבוּן (root בּוּן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מְבוֹסָה f. treading down (with the feet), destruction. Root בּוּס.

מְבוּעַ (pl. מְבוּעִים) m. a spring, from נָבַע. מְבוּקָה (for מְבֻקָּה) fem. emptiness, void, waste; from בָּקַק.

מְבוּשׁ (only plur. מְבוּשִׁים) m. privy part; from בּוּשׁ.

מְבוֹזָה f. contempt, disdain; hence נִמְבוֹזָה, which see.

מְבֻחָר m. selection, choice; concr. that which is chosen.

מְבֻחָר m. 1) the same; 2) p. n. m. מְבֻטָּה (with suff. מְבֻטָּה) m. prospect, hopes, object of hopes; from נָבַט.

מְבֻטָּא m. connected with שְׁפָתַיִם pronunciation, speech. See מְבֻטָּא.

מְבֻטָּח (with suff. מְבֻטָּחִי, plural מְבֻטָּחִים) m. confidence, object of confidence, safety; from בָּטַח.

מְבֻלְגִּית f. brightness, cheerfulness. See בָּלַג.

מְבֻנָּה m. a building, from בָּנָה.

מְבֻצָּר (const. מְבֻצָּרִים, pl. מְבֻצָּרִים) m. 1) fortress, fortification, with or without עִיר מְבֻצָּרוֹת; עִיר מְבֻצָּרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מִבְּרָח masc. flight, concr. fugitive.

See בָּרַח.

מִבְּשִׁים see מְבוֹשִׁים.

מִבְּשֵׁם p.n. m. (fragrance).

מִבְּשֻׁלַּת (plur. שְׁלוֹת—) f. hearth, on which the cooking is prepared.

מִבְּ m. a magi, a priest (among the Persians); hence מִבְּ רֹבֵב head-magi.

מִבְּנִיִּשׁ p.n. of a place.

מִבְּנִיָּה f. cord, string; from בָּנָה = חָבַל.

מִבְּנִיעָה fem. a turban, from its hill-like appearance; different from מִצְנֶפֶת.

מִבְּ (not used) to be distinguished, precious, excellent. From which:

מִבְּ (pl. מִבְּנִיִּים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with פְּרִי precious fruit.

מִבְּדֹן (also מִבְּדֹן—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מִבְּדֹן מִבְּדֹן, מִבְּדֹן מִבְּדֹן, מִבְּדֹן מִבְּדֹן, i.e. the valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מִבְּדִיָּה p.n. m. gift of God.

מִבְּדִל (a tower) p.n. of a city in Egypt.

מִבְּדִל (plur. מִבְּדִלִּים, מִבְּדִלִּים—) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִבְּדִל אֵל (the Tower of God) p.n. of a city in Naphtali; מִבְּדִל גָּד (Tower of Gad) p.n. of a city in Judah; מִבְּדִל עֵדֶר (Tower of herds) p.n. of a place near Bethlehem.

מִבְּדִיָּה f. preciousness, nobleness, only pl., precious gifts.

מִבְּנִיָּה p.n. of a northern people, whose king was called מִבְּנִיָּה; this people is, according to Josephus, of Scythian origin.

מִבְּנִיָּה (pl. מִבְּנִיָּהִים) m. 1) fear, from יָגַד = יָגַד. 2) from מִבְּנִיָּה (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מִבְּנִיָּה f. 1) from מִבְּנִיָּה 1, fear, terror, like מִבְּנִיָּה of which the plur. occurs in this sense; 2) store, magazine, from מִבְּנִיָּה to assemble, to collect.

מִבְּנִיָּה f. an axe, from מִבְּנִיָּה.

מִבְּנִיָּה m. a sickle, from מִבְּנִיָּה.

מִבְּנִיָּה f. something rolled together, roll of manuscript; complete, מִבְּנִיָּה מִבְּנִיָּה, especially of the scroll of the Law.

מִבְּנִיָּה (const. מִבְּנִיָּה—) f. according to some, multitude, host, from מִבְּנִיָּה;

but the more correct derivation is from מָנַד, so that מִנְפֹּת is a contraction from מִנְפֹּדֶת, signifying, end, aim, goal; compare מָן.

מָנָה (Kal, not used) to be enabled; hence מָנָה 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (צִיד); 2) denom. from מָנָה to protect, to shield, to surround (of a crown).

מָנָה (with suff. מִנְנִי, pl. מִנְנִים, const. מִנְנֵי) com. a shield, from מָנָה to shield, to protect; hence מִנְנֵי מָנָה an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מִנְנָה (formed from מָנָה) f. a cover, which protects; מִנְנָה לֵב the cover of the heart, i.e. stubbornness, obduracy.

מִנְנָה f. threatening (of God), reproof, curse.

מִנְנָה f. a blow, a plague, through war or pestilence; next, the pe-
rishing of multitudes.

מִנְנֵי p.n. m.

מָנָה equiv. to מָנָה to flow along, to pour forth; also, trans. מָנָה to be poured forth, to be delivered up to (אֵל) the sword. But generally in this sense only in Pi. מָנָה to

deliver up forcibly; also מָנָה, from מָנָה.

מָנָה (Aram.) the same. Pi. to thrust, overthrow.

מָנָה f. a saw, from מָנָה.

מָנָה (thrust), p.n. of a city in Benjamin.

מִנְנָה fem. diminishing, deduction, from מָנָה, only used in pl.

מָנָה fem. clod, lump, from מָנָה, which see.

מָנָה (pl. מִנְנֵי, מִנְנֵי) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מָנָה town having a suburb. See מָנָה II.

מָדָה (with suff. מִדִּי and מָדִי, plur. מִדִּים and מָדִים)—1) garment, which is worn on the body, from מָדָה. מָדָה (like מָדָה) linen garment. 2) tract, extent; hence, מָדָה her extent; 3) measure, מָדָה the portion meted out.

מָדָה (Aram.) masc. an altar for sacrifices.

מָדָה m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מָדָה. 2) a desert, a waste, either from a

natural cause or from the power of man; complete, מְשֻׁמָּר the Arabian desert, of which פֶּאֶרָן, סִינִי, צִין, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from דִּבֵּר to speak, which is more correct than, "organ of speech," as translated by some.

מָדַר (in the pret., more frequently the analysed form; fut. יִמְדַר, inf. מִדַר) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. מוֹדַר to measure. Hithp. הִתְמוֹדַר to stretch oneself out, to spread oneself.

מָדַר m. according to some = מְנַדַר, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from מָדַר; thus מָדַר עָרַב (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night be gone."

מָדָה belongs to מָדוֹן; see מוֹד, מָדָה belongs to מָדוֹ; see דָּוָה. "

מָדָה (not used) to be in the midst; hence מָדִי p.n.

מָדָה (from the masc. מָד) f. 1) extent, size, stature, מָדִישׁ a man

of high stature; the same is the pl. מְדוֹת; hence מְדוֹתֵי, and transf. to space and time: מְדוֹת בֵּית מְדוֹת duration of life, spacious house; 2) measure, measurement; hence מְדָה מֶ, מְדָה קֶנָה cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to מָד garment, thus the plur. מְדוֹת, מְדוֹתֵי hem of the garment or garments.

מָדָה (also מְנַדָה, const. מְנַדָת) Aram. f. tax, tribute; origin. appointed tax; the same as מָדָה in Heb.

מְדָהָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from דָּהָב Aram. = זָהָב, or, seat of gold, wealthy one; according to some, the reading is מְדָהָה, which see.

מָדוֹה (in signification 1, only plur., with suff. מְדוֹהֶם) m. 1) garment, raiment, from דָּוָה II.; 2) sickness, from דָּוָה I.

מְדוֹחַ m. seduction, from נָדַח.

I. מְדוֹן (pl. מְדוֹנִים) in the Keri often for מְדוֹנִים m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phœnician city.

II. מָדוֹן masc. length, size; hence מָדִישׁ מָדָה = מָדִישׁ מָדוֹן. The Ketib reads מָדִין.

מְדוֹעַ (מָדָה יְדוֹעַ) adv.

of interrogation, why? wherefore?
origin. on what grounds? different
from לָמָּה for what purpose?

מָדוֹר (Aram.) masc. dwelling, abode,
from דָּוָר.

מְדוּרָה f. wood-pile, stake, funeral-
pile, from דָּוָר.

מְדוּשָׁה f. the threshing, concr. that
which is threshed; hence figur.

מְדוּשָׁתִי my threshed (oppressed)
people.

מְדוּחָה m. thrust, fall, from דָּחָה.

מְדוּחָפָה f. thrust, fall, destruction,
from דָּחַף to push.

מְדִי middle country, p. n. f. of a coun-
try, Media; used also as the name
of the people; gent. מְדִי a Mede.

מְדִי (Aram.) the same; gent. מְדִי,
def. מְדִיָּה (Ketib מְדִיָּה) Median.

מְדִי (contracted from מְדִיָּה) suffi-
cient, that which suffices; there-
fore belongs to יָדִי.

מְדִי see under יָדִי.

מְדִיָּה (pl. מְדִיָּהִים, which stands also in
the Keri for מְדִיָּהִים, from מְדִיָּה) m.
1) strife, from דָּוָן; 2) p. n. of an
Arabian national tribe on the East
of the Ælanitic Gulf; gent. מְדִיָּה.

מְדִיָּה track, p. n. of a city in the
desert of Judah.

מְדִיָּה (Aram.) equiv. to מְדִיָּה, a
province, a country, from דָּוָן.

מְדִיָּה f. district of a certain jurisdic-
tion; hence, province, district, stad-

holdership, country; מְשִׁמְיָה the
fat country, i. e. Palestine; see דָּוָן.

מְדוּכָה f. mortar, stamper, from דָּוָךְ.

מְדִמָּן place of manure, p. n. of a
Moabite city. Root דָּמַן.

מְדִמְנָה fem. 1) dung-hill; equiv. to
דָּמָן; 2) (dunghill) p. n. of a city
not far from Jerusalem; 3) p. n.
of a city in Judah.

מְדִיָּה (from דָּוָן, like מְצָד from צָדָה
m. 1) strife, contention; only pl.

2) p. n. m. quarrelsome one; gent.

מְדִיָּהִים for מְדִיָּהִים.

מְדָעָה (plur. מְדָעִים) masc. knowledge,
science, from יָדָע; the י is re-
placed by dagesh.

מְדָע see מוֹדָע.

מְדִקְרָה f. piercing, from דָּקַר

מְדִרָּה (Aram.) masc. equiv. to מְדוֹר
dwelling; see דָּוָר.

מְדִרְגָּה f. steps, stair, stile, terrace,
from דָּרַג to step up; also, degree.

מְדִרְגָּה m. step, also place on which
one steps.

מְדִרְשָׁה m. origin. research, investiga-
tion, expounding; next, every ex-
position of a text; hence מְדִרְשָׁה
מִסְכֵּר הַמְּלָכִים a complete history
of the book of Kings; see דְּרִישׁ.

מְדִתָּה (generally הַמָּה, supposed to
be the article) p. n. m.; more cor-
rectly however הַמָּה, see under הָמָה,
הָמָה not being the article.

מְדָה (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. חכמת מה whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as ונחנו מה (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה-טוב how goodly? מה-נורא how awful! מה-תריבון why chide ye with me? מה-יהלך what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה יהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i.e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. ערב-במה פעמים how many times! זה במה שנים O how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? what for? למה זה why then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: על-מה how long; על-מה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מדי, מזה, מלפנים,

מִתְלַאֵחַ, מִתְלַאֵחַ compounded of
מִתְלַאֵחַ, מִתְלַאֵחַ, מִתְלַאֵחַ,
מִתְלַאֵחַ. See also מִתְלַאֵחַ.

מָה (Aram.) the same, otherwise מָה;
מָה מָה that which, מָה מָה like that,
as, מָה מָה that not, lest; likewise
מָה מָה.

מָה (not used) to flow, to run, from
which מָה (pl. מָה). In like man-
ner the roots מָה, מָה are formed,
from which arose מָה, מָה.

מָה (Kal, not used) to refuse, to ne-
gative; comp. the root מָה in מָה.
From which Hithp. of the redup-
licated form מָה מָה to hesi-
tate, to linger.

מָה מָה (const. מָה—) f. noise, alarm,
rage, roaring, transf. to confusion,
from מָה.

מָה מָה (Pers.) p. n. m.

מָה מָה p. n. m. (God is the Bene-
factor).

מָה מָה (const. מָה מָה) adj. masc. swift,
hasty; hence, expert, ready, skil-
ful (e.g. in writing).

מָה origin. to cut off, enervate, to
deprive some one of power; hence
figur. of the wine, to weaken it
by mixing; related to מָה to cir-
cumcise.

מָה מָה m. either abstr. walking, walk,
or concr. journey, road; מָה מָה
particip. plur. Hiph. they that ac-
company.

מָה מָה m. praising, exalting, approval;
therefore used as a subs. verb.

מָה מָה p. n. m. (praise of God).

מָה (only pl. מָה מָה) m. blow,
stroke, from מָה.

מָה מָה (only pl. מָה מָה—) f. equiv. to
מָה מָה, from which it is a soft-
ened form, a net, from מָה מָה.

מָה מָה (const. מָה מָה) fem. over-
throwing, destruction, from מָה מָה
to overthrow.

מָה מָה f. according to some, turn-
ing, changing, improving; hence,
מָה מָה house of correction, of
amendment; according to others,
from מָה מָה to turn, to bend; a
house whose inmates are put in
the stocks.

מָה מָה (Kal, not used, and Psa. 16:4,
uncertain) to hasten, run away;
the origin. signification is, to flow,
transf. to swift walking or running;
comp. מָה מָה, מָה מָה, מָה מָה,
hence related to מָה מָה. Niph.
מָה מָה to over hurry, act precipi-
tately; hence, figur. to be incon-
siderate, impetuous (of the enemy),
מָה מָה to be over hasty in daring,
not persevering in courage. Pi.
מָה מָה to hasten, despatch, to pre-
pare to take flight; figur. to do
something readily, skilfully. The
infin. מָה מָה is also used as an adv.
quickly, swiftly.

מָהַר (fut. יִמְהַר) origin. to barter, change, equiv. to **מָוַר**, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מָהַר m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מָהַר (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מְהֵרָה fem. (after the form יִרְשָׁה, הִרְגָּה) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like **מָהַר**, especially with prepositions.

מְהֵרָה p. n. m. (swift one).

מִהְתָּלָה f. scorning, deception, deceit; see **הִתָּל**.

מו equiv. to **מָה**, and only used in connection with the prepositions לְ, בְּ, מִ; see **בְּמוֹ**.

מוֹאֵב 1) p. n. m. (the desirable one, **מוֹאֵב**=**מוֹאֵב** from יֹאֵב) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. **מוֹאָבִי** m., בִּיָּה—and בֵּית—f.

מוֹאֵל read **מוֹאֵל**; see **מוֹל**.

מוֹבָא m. entrance, equiv. to **מָבֹוא**; comp. **מוֹצָא**.

מוֹנֵג masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article **אֶלְמוֹנִי**.

מוֹנֵג (fut. יִמְוֵג) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. **נִמְוֵג** to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel **מוֹנֵג** to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. **הִתְמוֹנֵג** the heart melting away or dissolving from fear.

מוֹד (not used) to stretch, to extend, to expand; hence, of time, to last.

מוֹדֵר belongs to **מָדַד**; from which **מָדִיד** and **מָדִיר**.

מוֹדָע (ידע—) m. knowledge, from יָדַע to know; hence conc. an acquaintance.

מוֹדָעָה fem. the same, formed from **מוֹדָע**.

מוֹט (fut. יִמְוֹט) to stagger, to totter, of the foot, of mountains, countries, empires; **מָטָה יָד** the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. **הִתְמוֹטַט** to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוטה f. equiv. to מוט in signif. 2 and 3, if it is not connected with מטה.

מוך (fut. מוּךְ) equiv. to מוג to melt away; figur. to become reduced, impoverished.

מול (fut. apoc. מוּל) origin. equiv. to מלל and מהל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. מול (inf. and imp. הִמּוּל, fut. יִמּוּל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niphal and Kal comp. under מלל. Pi. מוּלל, see מלל as well as הִתְמוּל. Hiph. הִמּוּל to destroy, to annihilate (a people).

מול (once מול and מואל, read מואל) prep. before, e.g. before the sons of Ammon, before God; hence also, over against, e.g. of the window, מול over against to the (אל) window; origin. contracted from מואל. Connected with other prepositions, e.g. אל-מול towards (something), in front of; succeed-

ing verbs of motion or rest, מול away from before something, from opposite; hence, מולי from before me, i.e. near me. See also מול.

מולדה (birth-place) p.n. of a city in Judah, ceded to Simeon.

מוֹלֶדֶת fem. 1) birth, מוֹלֶדֶת land of birth, fatherland; מוֹלֶדֶת descendants; 2) concr. they that are born, children, descendants, family, people. See ילד.

מולה (after the form מוֹלֶה) f. circumcision.

מוליד p.n. m. progenitor.

מום (arose from מואם) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מון (not used) to think, to reflect, to contemplate, and hence like זמם transf. to lie, to speak falsely; from which מין and תמונה.

מוכב (from סבב) m. circle, circumference of a house.

מוסד (pl. מוסדות, const. מוסדות, but also מוסדי) m. 1) to be founded, e.g. of the earth; 2) ground, foundation, fundament of a thing. Root יסד.

מוסד m. founding, foundation מוסד founded foundation, i.e. the firm one, the proved one.

מוסדה f. foundation, arrangement, hence מטה the staff (chastising rod) of the decree.

מוֹסָה (from מֹסַה) m. covered walk,

Ketib מִיֹּסָה.

מוֹסָר (for מֹאסָר, from אָסַר, plur.

מֹסָרִים) m. 1) bonds, fetters ;

2) p.n. of a place in the desert.

מוֹסָר (from יָסַר) m. 1) chastisement,

discipline, מִשְׁבֵּט מ' rod of chas-

tisement ; next, discipline, force ;

thus similar to מוֹסָר ; hence,

מ' פָּתַח to loosen the bond or

release the force ; 2) instruction,

reproving, warning, exhorting ;

hence, repentance, recognition,

insight, prudence.

מוֹסָרוֹ equiv. to מוֹסָר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. יָדִי) m.

1) appointed time, future time ;

such only as is fixed, festival,

complete מוֹעֵד יוֹם ; festival of-

fering, like מוֹלָד ; next, year, space

of time ; in all these significations

the idea of "appointed time" is

the basis ; 2) appointed sign, sig-

nal ; 3) assembly, meeting (from

יָעַד to appoint a place for assem-

bling), especially of festival meet-

ings ; hence, מוֹעֵד אֹהֶל ; also

place of assembly, e.g. מוֹעֲדֵי־אֵל

the places of assembling on the

festivals of the Lord. Root יָעַד.

מוֹעֵד (pl. מוֹעֲדִים) m. host, assembly

that meets on the מוֹעֵד festival.

מוֹעֵדָה f. festival, from יָעַד.

מוֹעֵדָה f. appointed place, place of

refuge ; hence, joined to עִיר, city

of refuge, asylum.

מוֹעֵד Job 12:5 ; see under מַעַד.

מוֹעֵדָה=מוֹעֵדָה ; see מַעַד.

מוֹעֵף m. obscuring, darkening, from

עָפָה or עָפָה ; the same is עָפָה.

מוֹעֵצָה (only pl. מוֹעֲצוֹת) f. counsel, re-

solution, determination, from יָעַץ.

מוֹעֲקָה (from עָקַב) fem. oppression,

oppressive burden.

מוֹפֵת (contracted from מוֹפְתָא, pl.

מוֹפְתִים) f. origin. excellent, bril-

liant deed ; hence, 1) wonder, es-

pecially of divine miracles, and

often joined to מוֹת מ' ;

נָתַן, שָׁמַח מ' ;

to work, to do wonders ; 2) to-

ken, sign, which is sometimes the

object of a miracle ; hence, proof,

token of truth, type, prognostic,

מוֹפֵת אִישׁ מוֹפֵת a man of proof, proven,

Author. Vers. "man of wonder"

(Zech.3:8).

מוֹץ 1) to press out, like מִצֵּץ ; 2)

to separate, e.g. the chaff from

the corn ; but מוֹץ is probably a

noun from מִצֵּץ.

מוֹץ (also מוֹץ defective) masc. chaff ;

origin. that which is separated

from the corn.

מוֹצָא (pl. מוֹצְאִים) m. 1) outgoing ; of

the sun, rising ; of God, revealing,

manifesting ; 2) gate, place whence

one goes out ; מוֹצָא מַיִם, place

whence water flows ; hence also,

place where the sun rises, the east; מוצאי בקר וערב place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוצא fem. 1) descent, origin, like מוצא; 2) sewer; compare צאה dung, from יצא.

מוצק masc. cast work, that which is cast, from יצק.

מוצק (origin. particip. Hoph. from צוק m. strait, straitened, רחב) מים במוצק the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוצקה fem. vessel for pouring, from יצק to pour.

מוק (only Hiph. (המיק) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוקד m. 1) glowing, burning; 2) material for burning, wood, faggot, from יקר to burn.

מוקדה f. place of burning, especially where the sacrifices were burnt, from יקר.

מוקש (pl. מוקשים, -ות, const. מוקש) m. a snare, cord used for a trap, מות מוקש snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root יקש.

מור see מור.

מור (Kal, not used) to barter, to change, equiv. to מהר; hence Hiph. הִמִּיר, once הִימִיר, changing, exchanging something for (ב) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. נִמַּר for נִמְּר to be changed, altered. Hithp. הִתְיַמַּר, after a strange formation of the Hithp. of יצ, to place oneself in the stead of another, to change, as it were, with another. See also ימר.

מורא (with suff. מוראכם, pl. מוראים) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from ירא.

מורג (pl. מרגים and מרגים) masc. a threshing wheel, threshing roller, from מרג to roll, to turn, which see. מורד (from ירד) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מורה (origin. part. Hiph., from ירה) m. 1) shooter, from ירה to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from ירה but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name מורה אלון.

- I. מורה m. a razor, from מרה=מרה to strop, which see.
- II. מורה (from ירה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תורה, and שֵׁת מורה is almost the same as שֵׁת חק. On the similarity between מ and ת preformative, compare מוצא and מבוסה, מחלוי and תחלוי, תוצא and תשובה, תבוסה and תשובה and others.
- מורת (origin. particip. Pu. for מורת, comp. ממשך to which it is joined) adj. origin. to be pointed, sharp; hence like נר vehement, rash, and in connection with נוי violent, rash nation. Author. vers. "peeled."
- מורה see מרה.
- מורש (pl. const. מורשי) m. possession of the heart, i.e. thoughts, hopes.
- מורשה f. the same, from ירש.
- מורשת גת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מורשתי, where גת is omitted.
- מוש (fut. מושי) to move, to move back; comp. משי, but the form ומשתי (Zech. 3:9) stands for המשתי, and is abridged from the Hiph., which often occurs with the ע"ו in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

- מוש in the signification of משיש, see under משיש.
- מושב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, בית מושב dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.
- מושי p.n. masc., as also משי; the patron. is of the same formation.
- מושכת (only pl. const. מושכות) f. a cord, rope, from משיך to stretch, to extend.
- מושעות (only pl.) f. salvation, help, release, saving, from ישיע, which see.
- מות (pret. מת, 1 pers. מתי) to die, naturally or violently, with נ, מפיני to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מת a dying one, but also a dead one, a corpse; the idols are figur. called מתים. Pi. מותת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; ממייתם they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מת, according to some, arose from מרת, which opinion is

favoured by the analogy of languages: according to others, from *מָתָה* to be struck down, to die.

מָוֶת (const. *מוֹת*, with ה *finis מוֹתָהּ*, plur. (*מוֹתִים*) masc. 1) natural or violent death; hence *בְּנֵי מָוֶת*, *אִישׁ מָוֶת* one guilty of death; but also, deadly sickness, the plague, also as in modern languages, the figure "sleeping" is used, as *יָשַׁן מָוֶת* to sleep (the sleep of) death; 2) personified; as, region of death, joined to gates (*שַׁעְרֵים*) and chambers (*חֲדָרִים*); hence equiv. to lower regions, hell; 3) figur. calamity, destruction. The plural, as in *חַיִּים*, is translated in the singular.

מוֹת (Aram.) m. the same.

מוֹתָר (from *יָתַר*) m. superfluity, preference, excellence, according to the context.

מִזְבֵּחַ (const. *מִזְבֵּחַת*, pl. *מִזְבְּחוֹת*) m. an altar, especially the altar of God in the temple; also, in connection with *הַנְּחֹשֶׁת*, *הָעוֹלָה*, *הַקָּטָר*, *הַזֶּהֱבָה*, to designate the different kinds of altars for the use of offerings; transf. also to the altar of idols.

מִזְגָּ (not used) equiv. to *מִסַּךְ* to mix, to spice (wine); from which:—

מִזְגָּ m. equiv. to *מִסַּךְ* mixed, spiced, seasoned wine.

מָצָה equiv. to *מָצָה* to suck out; hence *מָצָה* (after the forms *יָפָה*, *מָצָה*) an old form of the particip. active, const. pl. *מָצִי* (after the form *יָפִי*) sucking; with *רָעַב* to gnaw from hunger, Author. Vers. burnt with hunger (Deut. 32:24).

מָצָה see *מָצָה*.

מָצָה p. n. masc. (disheartening, from *מָצָה*).

מָצָה (only pl. *מָצָהִים*; origin. for *מָצָה*, from *מָצָה* masc. magazine, storehouse. See *מָצָה*).

מָצָה f. door-post, from *מָצָה*, which see.

מָצָה m. sustenance, food, from *מָצָה*.

מָצָה (Aram.) the same.

מָצָה m. bandage (of a wound), from *מָצָה* to bind round; hence fig. for healing; 2) fetter, net; also from *מָצָה* in the signif. of binding.

מָצָה (not used) to flow, melt away, to be disheartened.

מָצָה (not used) a verb from the derivatives *מָצָה*, *מָצָה*, which, however, belong to *מָצָה*, equiv. to *מָצָה*.

מָצָה (after the forms *מָצָה*, *מָצָה*) m. a girdle, bonds, fetters, from *מָצָה* to bind.

מָצָה (for *מָצָה*, since *seve* may be lengthened into *chirik*) masc. the same.

מָצָה (only pl. *מָצָהִים*) m. originally, wanderer; hence, a wandering

star, a planet, from גִּזְל, equiv. to אָזַל, which see.

מִזְלָה (but pl. מִזְלָנוֹת) m. fork, from זָלַל, which see.

מִזְמָה f. origin. thinking, reflecting; hence, 1) thought. i. e. that which has occupied the mind; 2) concoction of artfulness, trickery, wickedness, crime, destructive plans—all in a bad sense; 3) cunning, shrewdness, dexterity, prudence, in a good sense. The root is זָמַם which see.

מִזְמֹר m. a song, hymn, from זָמַר.

מִזְמָרָה f. pruning-hook used by the vintner, from זָמַר.

מִזְמָרֶת (only pl. מִזְמָרוֹת) f. an instrument for cutting off, from זָמַר, especially a kind of scissors for candles, snuffers.

מִזְעָר masc. littleness, trifle; also of time. As an adv. little.

מִזֵּר (not used) to mix, from which מִזְמוֹר. Similar to מִצָּר, from which מִצְרִים.

מִזְרָה (only pl. מִזְרֹת) m. probably the same as מִזְל, through the interchanging of ר and ל. If מִזְרָה, however, is the root, it signifies the northern group of stars, from מִזֵּר, to mix, to join.

מִזְרָה (only pl. מִזְרִים) masc. probably equiv. to מִזְרָה, thus the northern group of stars; and next, northern countries, or point generally.

מִזְרָה m. vessel for winnowing, winnowing shovel. Author. Vers. "fan."

מִזְרָה (const. מִזְרָה, with הֵאֵל) m. the east, eastern point; origin. the point where the sun rises; complete מִזְרָה נֶשְׁמֵשׁ. With proper nouns, on the east of, e.g. מִזְרָה יְרִיחוֹ.

מִזְרָע (const. מִזְרָע) m. seed, מִי יְאֹזֵר seed on the Nile, from זָרַע.

מִזְרָק (from זָרַק; pl. זִקִּים) m. origin. vessel for sprinkling (of the blood of sacrifices); next, basin, generally; transf. to bottle, in which the wine was tempered before it was put in the cup; thus origin. vessel for pouring out. See זָרַק.

מִחָה (pl. מִחִים, from מָחָה) m. something that is fat, especially a fat sheep or ram.

מִחָה m. marrow (of bones), from מָחָה, which see.

מִחָה (fut. יִמְחָה) to strike (the hand); with accus. to shake hands as a sign of friendship; thus = הִכָּה בָּהּ. Pi. the same. Comp. μάχουαι.

מִחָה (Aram.) the same: hence, 3 pret. f. מִחָת. Pa. מִחָה to prevent; joined to יָד, origin. to push the hand back. Ithp. to be fastened, to be knocked on, to be nailed on, used of one who is hanged.

מִחְבֵּא m. concealment, hiding place, from **חָבֵא**.

מִחְבֵּא (only pl.) m. the same.

מִחְבֵּרֶת fem. place of joining two things, junction, from **חָבַר**.

מִחְבְּרֹת pl. **חֲבֵרֹת**—, fem. origin. that which joins, cramp-iron, beams which join.

מִחְבֵּת fem. pan, from **חָבַת**, which see.

מִחְנֻת fem. putting on (mourning clothes), girding round. Root **חָנָה**.

מָחָה (fut. **יִמְחֶה**) 1) origin. to pass over something softly, to stroke; hence, to wipe (the mouth), to wipe off (tears, writing, sin=to forget); with **עַל**, to push towards or against something; to strike out, to blot out, to destroy (a city, country, a name; the memory); 2) to be fat, full of marrow, proceeding from the origin. signif. to pass over softly. In this sense, **מָחָה** occurs only in Pu. and is equal to **מָחַח**; 3) (not used) to strike, equiv. to **מָחָא**, which, however, is not connected with signif. 1 and 2. Niph. (fut. apoc. **יִמָּח**=**יָמַח**, from **יָמָחָה**) to be wiped off, to be blotted out (a tribe, name, deed, disgrace, book, mankind). Pu. to be full of marrow, of fat viands (**שֶׁמֶן**) or to be strong. Hiph. (fut. apoc.

לְמַחֹת, ל, infin. with **תָּמַח**; to destroy.

מִחְוֶנָה fem. a compass, origin. an instrument by which circles are defined, from **חָוַנָה**.

מָחוּז (const. **מָחוּזוֹ**) m. haven, from **חָוַז**, which see.

מִחְוִיאֵל p.n. m. (smitten by God).

מִחְוִים gent. n. of an unknown **מִחְוִי**.

מָחול m. 1) dance, especially a dance in a circle, from **חָוַל**; 2) p.n. m. of an ancient and celebrated singer, whose descendants were called **בְּנֵי מָחול**.

מָחולָה (also **מָחֻלָה**) f. 1) dance, from **חָוַל**; 2) p.n. m. in **אֵבֶל מָחולָה**.

מִתְחָה masc. vision, appearance in a vision, from **חָזָה**.

מִתְחָה f. window, from **חָזָה**.

מִתְחִיאוֹת p.n. m. (visions).

מָחָה (not used) to be fat, full of marrow, probably related to **מָקַק**; to be soft, or with **מָחָה**, to stroke over.

מָחִי masc. a blow, a stroke, from **מָחָה**=**מָחָא**.

מָחִידָא p.n. m. (one who joins.)

מָחִיָה f. 1) maintenance, sustenance of life, means of living, from **חָיָה**; 2) blow, mark, token; hence, **מָחִית**, **הַמָּכוֹרֶה**, mark of the burning wound (Author. Vers. the "quick flesh that burneth," Lev. 13:20).

It is formed from the m. **מָחִי**.

מִחְוִיאֵל p.n. m. (smitten by God).

מְחִיר (pl. מְחִירִים) m. 1) purchasing price; לֹא בָמָּה for money; בְּמָה without reward or recompense, for nothing; 2) p.n. m. (the purchased one).

מַחֲלָה see מַחֲלָה.

מַחֲלָה m. sickness, from חָלָה.

מַחֲלָה fem. 1) sickness; 2) p.n. fem. (sickness, the sick one).

מַחֲלָה f. cavern, from חָלַל.

מַחֲלָה (only pl. חֲלָיִים) m. equiv. to חֲלָיִים, sickness.

מַחֲלָה (formed from מַחֲלָה) p. n. m. (the sick one).

מַחֲלָה p. n. m. (the same) from חָלָה.

מַחֲלָה (from חָלַף = חָלַף) m. a knife, a knife of sacrifice.

מַחֲלָה (pl. חֲלָפֹת) f. hair-plaid, hair-locks, from חָלַף.

מַחֲלָה (pl. חֲלָצֹת) fem. festival or official garment, origin. dress. See חָלַץ.

מַחֲלָה with suff. מַחֲלָהֵנו plur. מַחֲלָה fem. 1) division, used of the divisions of the Levites and priests; 2) defilement, from חָלַק, to separate, which see.

מַחֲלָה (pl. מַחֲלָהִין) Aram. f. the same.

מַחֲלָה m. name of a melody (not an instrument) to which Ps. 53 and 88 were sung; hence, על מַחֲלָה to sing according to Machalath. Probably the burden of an old melody, like אֵלֶם וְרִחִים,

שִׁשְׁשָׁן, שִׁשְׁשָׁיִם עֲדוֹת, שִׁשְׁשָׁיִם אֶל, עֲלָמוֹת לָבֶן, נְחִילוֹת, עֲדוֹת תְּשֻׁחָה, and others.

מַחֲלָה p. n. f.

מַחֲלָה gent. from מַחֲלָה, which see.

מַחֲמָאָה (pl. מַחֲמָאוֹת) fem. denom. from חֲמָאָה, softness, smoothness; hence, flattery, hypocrisy; but if the reading is מַחֲמָאוֹת, the sing. is חֲמָאָה.

מַחְמֵד (pl. מַחְמֵדִים, const. מַחְמֵדִי) m. that which one desires, or which is desirable, dear, precious; hence also, desire, loveliness, preciousness, from חָמַד.

מַחְמֵד (only pl. מַחְמֵדִים) m. preciousness, beauty.

מַחְמֵד (const. מַחְמֵדִי) m. the carrying, lifting up (of the heart) towards something; hence, wish, desire; with נָפֵשׁ, equiv. to נָפֵשׁ. See חָמַל.

מַחְמֵד f. leaven, that which ferments, from חָמַץ.

מַחֲנֶה (const. מַחֲנֶה, dual מַחֲנֵיִם; pl. מַחֲנֵיִם; hence with suff. מַחֲנֵיִךְ, מַחֲנֵיִהוּ) com. 1) a camp, from חָנָה to encamp, used of the camps of nomades and armies; next, generally, crowd, army, host (of angels), used even of locusts; 2) place of encampment, especially of the priests in the courts of the temple.

מַחֲנֵידָן (the camp of Dan) p.n. of a place in Judah.

מַחְנִים (double host) p.n. of a city beyond the Jordan.

מַחְנָק m. strangling, death, from חָנַק.

מַחְסֶה (מַחְסֶה) from חָסָה, with suff.

(מַחְסִי), m. refuge, place of refuge.

מַחְסוֹם m. muzzle, origin. closing up, closing of the mouth, from חָסַם.

מַחְסוֹר (pl. with suff. מַחְסוֹרִים) m. want, deficiency, indigence; hence

אִישׁ מִי an indigent man, from

חָסַר, which see.

מַחְסִיָּה p.n. m. refuge in God.

מָחַץ (fut. יִמְחֹץ) to cleave, to split,

to crush, equiv. to חָצָה, חוּץ;

hence, of the wounding of the head, the loins, the temple (of the head); also absolute, to bruise;

וְחָצְיוֹ יִמְחֹץ and he shall split them (Author. Vers. pierce them

through), with his arrows, where

חָ is omitted; fig. also, the beating

of the raging sea; מָחַץ רֶגֶל

to bruise the foot against

blood (corpses), Author. Vers. "to dip the foot in the blood."

מַחֵץ m. wound, bruise, origin. that which is struck.

מַחְצֵב masc. the hewing (of stones), from חָצַב; hence, אֲבָנֵי מִי hewn stones.

מִחְצָה f. the half, from חָצָה.

מִחְצִית f. the middle, half, from חָצָה.

מָחַץ to pierce through, to cut through, equiv. to חָקַק; hence, of the splitting of the head.

מַחְקֶר m. depth, the innermost, from

חָקַר to be deep, to fetch from the depth.

מָחַר (not used) equiv. to מָכַר to sell, also, to buy, origin. to exchange. See מָכַר.

מָחָר (contracted from מֵאָחָר, that which is later, the latter) origin.

that which follows, or the succession (see אָחָר in this sense);

transf. to the morrow, the following day; complete מָחָר

לְמָחָר; מָחָר בְּעֵת מָחָר or מָחָר

בְּעֵת הַזֹּאת at this time to-mor-

row; by adding מָחָר it signifies, the day after to-morrow.

מַחְרָאָה fem. sewer, sink, from חָרָא, which see.

מַחְרָשָׁה (pl. שוֹת) f. ploughshare, from חָרַשׁ.

מַחְרָשֶׁת (with suff. רָשֶׁתוֹ) f. plough-knife, ploughshare.

מַחְרָת (const. מַחְרָת) f. formed from

מָחַר, with the same signif.; complete מַחְרָת יוֹם the morrow fol-

lowing; with prep. מִן, לְמָחָר on the following day.

מַחְרָתָם adv. to-morrow; מִן is an adverbial termination, like יוֹמָם,

חָנּוּם, רִיקָם.

מַחְשָׁבָה (pl. שְׁבוֹת, const. שְׁבוֹת) f.

f. 1) thought (like מְזֻמָּה); next, motive, object, plan, design, device, and like מְזֻמָּה in a bad sense, even without adding רָעָה ; 2) artificial work. The root is חִשַּׁב to bind, to tie.

מְחֻשָּׁךְ (pl. מְחֻשָּׁכִים, const. מְחֻשָּׁכִי) m. darkness, obscurity; the pl. is used of dark places, hiding, lurking holes, and of the dreary regions of the שְׁאֵל pit or hell.

מְחֻשָּׁף m. uncovering, laying bare, peeling, from חָשַׁף.

מְחַת p n. m.

מְחַתָּה f. pan, from חָתָה, especially for the collecting of cinders; hence, fire-basin, but also, tongs or shovel, by which the cinders are removed.

מְחַתָּה f. fright, terror, despondency, from חָתָה; transf. to destruction.

מְחַתֶּרֶת f. breaking-in, burglary, from חָתַר.

מֶט the original form of מִטָּה.

מָטָה (3 f. מָטָה, 3 pl. מָטָה, fut. יִמָּטָה) Aram. origin. equiv. to מָצָא Heb. next, to enter, to come in, to arrive at, to come, and figur. to reach unto.

מְמַטֵּה masc. a besom, that which sweeps away. See מְמַטֵּה.

מְמַטֵּה masc. the slaughtering, the defeat; from מָטָה.

מִטָּה (pl. מִטּוֹת and also מִטִּים; hence, with suff. מִטּוֹי) com. from מָטָה

to stretch out; hence, that which spreads easily, which is slender, slim: as, branch, staff, stick (to lean on): מִטָּה לָחֶם the staff, i.e. stay of bread, sustenance, to break which signifies to cause famine; rod or cane (for chastisement), rod of the back, i.e. which hits on the back; sceptre (of the king); also, rule; spear, used for piercing; fig. tribe (of a people), similar to מִטָּה; מִטָּה the heads of the tribes.

מִטָּה adv. (from מָטָה or מִטָּה in another signif. to that previously given, formed with הָ finis) to incline downward, to decline; from מָטָה to bend; sometimes joined to מִטָּה down, מִטָּה under, less, מִמִּטָּה from below, from under. See מָטָה.

מִטָּה f. couch, bed, pillow, sofa, on which one inclines; also, death-bed, litter.

מִטָּה (pl. מִטּוֹת) f. origin. that which is extended, the spreading (of the wings), from מָטָה.

מִטָּה m. the bending, inclining, perverting of justice, from מָטָה to bend.

מִטּוֹה m. that which is spun, from מָטָה to spin.

מִטָּה (const. מִטָּה) m. iron bar, from מָטָה. No similar masc. formation

occurs from this form, but only the fem. formation, e.g. מְרִיבָה, מְדִינָה, and others.

מָטֵל belongs to מָטִיל. See מָטֵל.

מִטְמֵן (pl. מִטְמָנִים) m. place of keeping and preserving things, from מָטַן; hence, store, treasury, transf. to the treasure itself.

מִטְעֵן m. plant, from נָטַע.

מִטְעֵם (only pl. מִטְעָמִים) masc. that which is tasteful, dainty (Author. Vers. savoury meat), from טָעַם to taste, especially of eating tasty things.

מִטְעֶפֶה (only pl. מִטְעָפוֹת) fem. the same, savoury meat.

מִטְפָּחַת (pl. מִטְפָּחוֹת) f. a wide upper garment, Author. Vers. veil, from טָפַח to spread out.

מָטַר (Kal, not used) to rain. Hiph. הִמְטִיר to cause to rain, to pour down, also of hail, manna, and lightning. Niph. to be rained upon. The root is מָטַר and origin. signifies to flow, to run.

מָטָר (pl. מְטָרוֹת, const. מְטָרוֹת) m. rain, in connection with טָל, וָרֶם, וָרֶם, קוֹל, בָּרָד, different to נִשָּׁם, with which מָטָר is once joined in the state of const.

מִטְרֵד p. n. f. exile, banishment.

מִטְרָה f. 1) place of keeping, from נָטַר; 2) aim, target, likewise from נָטַר.

מִטְרֵי p. n. m. (probably = מִטְרֵי the expectant one).

מִי see מִיָּם.

מִי inter. pron. who? generally of persons, but also of inanimate objects. This pronoun not being restricted to any particular gender or number, is joined with the plur. as אֱלֹהֵי, as well as with the fem. מִי וְאֵת; in the plur., however, מִי וְאֵת is also used. מִי is applied: 1) as the second part of the const. state, succeeding the noun, e.g. מִי בִּתּוֹת whose daughter? 2) מִי always retains its personal relation, though it may stand before an inanimate object, whilst מִיָּה, though used of persons only, inquires after the matter, e.g. מִי אֵלֶּיךָ who is that host? i.e. who are the persons composing the host? 3) connected with הִנֵּה, to give emphasis, e.g. who is he that? and with הִנֵּה, still closer connected with the object; 4) מִי often takes a negative turn, like מִיָּה, expressing astonishment, e.g. מִי יֵדָע who knows? i.e. nobody knows; 5) מִי is often translated in the sense of how? e.g. מִי יִקְוֶה who will stand like Jacob? (Author. Vers. by whom shall Jacob arise?) but the subst. verb has to be supplied after מִי; 6) indefinite.

מִידְבָּא p. n. of a Moabite city, formerly belonging to Reuben.

מִידָר p. n. m. (love).

מִיטָב (const. **טָב**) m. the good, best (of sheep, of the vineyard, the field, the land), from **טָב**.

מִיכָא p. n. m. (who is like unto God).

מִיכָאֵל p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָיָה p. n. m. (the same).

מִיכָיָהוּ p. n. m. (the same).

מִיכָיָהוּ p. n. m. (the same).

מִיכָל (const. **כָּל**) 1) m. cistern, ditch, from **יָכַל**=**כָּוַל** to hold, to contain; 2) p. n. f. small brook, rivulet.

מִים (const. **מִי**, reduplicated form **מִימִי**, with suff. **מִימִיךָ**, etc., with **ה** **מִימָה** pl. m. from the sing. **מִי** (from **מָה**) origin. that which flows; hence, pl. water, for drinking; connected with names of places it signifies, well, fountain, brook, rivulet, pond, sea, etc.; connected with **רֹאשׁ** it signifies juice; with **רִנָּלִים** urine; fig. **מִים** is used as indicating danger, as a symbol of the melting or desponding heart; as denoting superabundance; and water boiling over, to represent overbearing, frivolity. Besides **מִי** being joined to proper nouns, where it really signifies water, fountain, well, e. g. **מִי מְרִיבָה**, **מִי מְנִדּוּ**,

מִי נְמָרִים, it is also joined to the following proper nouns:—

מִי הַיְרֵקוֹן (clear water) p. n. of a place in Dan.

מִי זָהָב p. n. m. (water bright as gold).

מִי נַפְתָּח (opening spring) p. n. of a spring in the vicinity of the valley of Hinnom:

מִימִין and **מִנִּימִין** p. n. m. (a corrupted form from **בְּנִימִין**).

מִין (from **מִן**) masc. origin. image, form, transf. to that which is after a certain class, i. e. kind; thus **לְמִינוּ** after its kind.

מִינֶכֶת f. a nurse (origin. particip. f. **יָנַק** Hiph).

מִיסָדָה (from **מָסַדָה**, Ketib for **מִוֶּסָדָה**) m. covered walk.

מִיפְעֹת (also **מִפְעֹת**, and once in Ketib **מִוֶּפְעֹת**; beauty, from **יָפַע**) p. n. of a Levitical city beyond the Jordan.

מִיץ m. that which is pressed out, from **צָוץ**.

מִישָׁא p. n. m. (refuge), from **מוֹשָׁא**.

מִישָׁאֵל p. n. m. (who is like unto God?) comp. **מִיכָאֵל**.

מִישׁוֹר m. 1) a plain, from **יָשַׁר** to be even, especially the name of a plain near Medba; 2) honesty, probity, from **יָשַׁר**, as an adv. justly.

מִישָׁדָה (from **מִישָׁא** and **שָׁדָה** modern Persian, guest of the king) p. n. m.

מִישַׁע p. n. m. (salvation), from **יָשַׁע**.

מִישַׁע (p. n. m. (the same).

מישר (only plur. **מישרים**) masc. 1) straightness, uprightness, probity, justice; with **ב** and **ל**, right, just; 2) **עשה מישרים** to act equitably.

מיתר (only pl.) m. string (of a bow), cord (of a tent), from **יתר**; comp. **יתר**.

מכאב (plur. **באים**, — **בוא**) m. pain, affliction, from **כאב**.

מכאוב see **מכאב**.

מכביר (after the form **משחית**) m. fullness (origin. part. Hith. from **כבר**).

מכבנא (connection) p.n. of a place.

מכבני p.n. m. (one that connects).

מכבר m. mat, plaid-work, from **כבר**, which see.

מכפר (const. **כפר**) m. lattice work, from **כפר**.

מכה (pl. **מכות**, twice **מכים**, as from **מכה**) f. 1) a stroke, a wound, a plague, a defeat, as a concrete; 2) the defeating, e. g. **מפת איב**, **הרב מכות** 2 Chron. 2:9, see under **מפלת**.

מכוה f. part of the skin in which there is a brand or burn, from **כוה**.

מכון m. a place on which something stands, a stead; hence also, foundation, basis of a foundation, dwelling place, from **כון** to stand.

מכונה (with suff. **מכנתה**) f. 1) equiv. to **מכון**, also signifies a pedestal to something; 2) foundation, p.n. of a city in Judah. **מכנה** is the same.

מכורה equiv. to **מכורה**.

מכורה f. place of origin; of men, extraction, ancestry, from **כור** to dig out.

מכיר p.n. m. (origin, extraction) from **כור**, patron. **מכירי**.

מכה (3 pl. fut. **ימכו**) equiv. to **מקק**, **מוך** to sink, to fall off, to become reduced, to perish. Niph. **נמה** (fut. **ימך**) to sink, used of a beam or arch. Hoph. **המה** (3 pers. pl. **המהו** for **המכו**) to fall in, to sink.

מכל belongs to **מיקל**; see **יכל**.

מכלה f. 1) perfection, but only pl. **מכלות זהב** perfect gold, i.e. pure, unalloyed gold; comp. **כלה** in this signification; 2) equiv. to **מכלא** (from **כלא**) herd, from its being penned up, pl. **מכלאות**.

מכלול m. (from **כלל**) perfection (of beauty), **לבשי מכלול** they who are in full dress.

מכלל m. the same.

מכלל (only pl. **ללים**) m. the same; hence, beautiful garments.

מפלת (contracted from **מאכלת**) f. food. The form **מפלת** is in Chronicles again contracted into **מכות**; hence **חמים מכות לעבדיך** wheat as food for thy servants (Author. Vers. "beaten wheat," 2 Chron. 2:13). The parallel passage corroborating our view is in **חמים מפלת לביתו** 1 Kings 5:11,

"wheat for food to his household."

מִקְצֵן (only pl. מִקְצָנִים) m. a treasure, from קָצַן to hide.

מִקְדָּם p.n. of a place in the tribe of Benjamin.

מִקְמָר m. a net, from קָמַר=מָמַר.

מִקְמָר masc. the same, from which מִקְמָר is a softened form.

מִקְמָרָה f. a net, from קָמַר.

מִקְמָרָה f. the same.

מִקְמָשׁ (מִשׁ-) p.n. the same as מִקְמָם.

מִקְמָחָת p.n. of a place between Ephraim and Manasseh.

מִקְנִיָּה p.n. m.

מִקְנָם (only dual מִקְנָם, const. מִקְנָם)

m. a kind of breeches worn by the priests, so called from קָנַם, in the sense of: hiding, covering, wrapping up.

מִקְנָה m. census, tax, origin. number, from קָנַם to count.

מִקְנָה f. (formed from מִקְנָה) number, amount, sum, from קָנַם. In modern Heb. the verb קָנַם arose from it.

מִקְנָה m. covering, cover, from קָנַה.

מִקְנָה m. the same; transferred to the network covering the entrails, from קָנַה.

מִקְנָה (double cavern or double grave), p.n. of a place where the patriarchs were buried.

מִקְרָה (fut. מִקְרָה) to sell for (בְּ) a price,

i.e. to barter, to exchange (related to קָרָה); hence, for a price (מִקְרָה) to sell the daughter, i.e. to marry her; of God, to sell the people, i.e. to deliver them up. Niph. pass. of Kal, to be sold, delivered up; 2) reflexive, to sell oneself. Hith. like Niph., but also figur. to sell oneself to a subject, i.e. to give oneself up to something, e.g. לַעֲשׂוֹת הָרָע to evil-doing.

מִקְרָה (with suff. מִקְרִי) masc. 1) that which is saleable (property) or that which is exposed for sale; 2) value or purchasing price.

מִקְרָה (from קָרַר) m. an acquaintance, a friend.

מִקְרָה m. a pit, from קָרָה.

מִקְרָה (pl. מִקְרָהוֹת) f. 1) sword, origin. an instrument for piercing, from קָרַר, which see; 2) p.n. of an undefined place.

מִקְרָה p.n. m. (the saleable one).

מִקְרָה gent. from מִקְרָה.

מִקְשׁוֹל m. stumbling-block, as being the subject which causes stumbling; also in a figurative sense, stumbling, seduction, vexation, cause of falling, etc.; מִקְשׁוֹל לֵב stumbling of the heart, i.e. conscientious scruples.

מִקְשָׁה f. 1) vexation, subject of seduction; hence, מִקְשָׁלוֹת, figur. the idols'; 2) fall (of the state).

מִכְתָּב m. a writing, a letter; next generally, that which is written, a song.

מִכְתָּה f. a piece of something that is broken, from **כָּתַת**.

מִכְתָּב m. according to some equiv. to **מִכְתָּב**, writing, song; according to others, from **כָּתַת** to conceal, thus similar to *ἀπόκρυφον*; and according to a third opinion, related to **מִכְתָּב**, golden or precious song. See **כָּתַת**.

מִכְתָּשׁ m. 1) a mortar, from **כָּתַשׁ** to pound, to bruise; 2) of the shape of the same, the deep seat of the teeth; 3) p. n. of a valley round Jerusalem.

מָלָא (once **מָלָא**, 1st pret., once **מָלַתִּי**, 3 pl. once **מָלֵנוּ**, inf. **מִלְאֵת**, **מִלְאוֹת**, fut. **יִמְלֵא**) origin. to overflow, from which, 1) trans. to fill (a space); with double accus., viz. the accus. of the space and of the material, the latter is sometimes joined with **מִן**. The following phrases must be noticed: **מָלְאוּ הַשָּׁלְטָיִם** gather the shields, i.e. surround yourselves by them (comp. **הִפָּשֵׁת**); to fill the hand for God, i.e. with offerings; **מָלָא לֵב לַעֲשׂוֹת** to fill the heart to do something, i.e. to venture, to undertake a task; but generally it is 2) intrans. to be or become

full, with accus. or **מִן** of the matter by which something is full or being filled; in this sense **מָלָא** is applied (a) to denote the lapse or expiring of time, e.g. the days to be delivered are fulfilled (**מָלְאוּ**); (b) with **נִפְשׁ**, the filling or satisfying the mind. Niph. pass. of Kal, and also of the expiring of time; hence equiv. to die, e.g. Job 15:32, "shall be accomplished before its time" (**תִּפְּלֵא**), i.e. it dies before its time. Pi. **מָלָא** (sometimes **מִלְאֵא**), inf. **מִלְאוֹת**, **מִלְאוֹת**, fut. **יִמְלֵא** (**יִלֵּא**) to fill, to fill up; **יִמְלֵא יָד פ'** to fill the hand of some one, i.e. to appoint him to the office of priest; to fill the hand for God, i.e. to approach him with offerings; to fill the bow, i.e. to draw it up; to fill the soul (**נִפְשׁ**), i.e. to still the hunger; to fill a number, i.e. to complete it; to fill the word, i.e. to finish the word commenced; to fill a time, i.e. to let it expire, to endure it; to fulfil a prophecy, a request, a promise; to fill in, pour in, e.g. a drink-offering; to fill precious stones, i.e. to set them; to fill the hand with the bow, i.e. to seize it; to fill with wisdom (with double accus. sometimes with **מִן** of the object), etc. In connexion with other verbs

it assumes an adverbial signification, e.g. **מלא קרא** he called fully, i.e. in a strong voice, **מלא ללכת** he followed God fully, i.e. perfectly. Pu. to be filled up, used of the setting of precious stones, with **ב** something. Hith. to fill, in an assembly, to assemble; comp. **מלא** a host.

מלא (Aram.) to fulfil. Ith. pass.

מלא adj. m. **מלאה** f.; 1) full, **מלא ימים** full of days, i.e. aged; a full wind, i.e. violent one; 2) fulfilling, filling out; 3) subst. fulness, orig. neuter, e.g. **מי מלא** full water, water in fulness; 4) adverb, completely, loudly, fully.

מלא (also **מלוא**, **מלו**, with suff. **מלואה**) m. fulness, origin. that which fills; hence, multitude, host, crowd. It is often in the const. state to that which is full, e.g. **מלא חפנים** the hands full, **מל המספל** the dish full, **מל הקנה** a full reed (the length of a measuring rod), etc.; **מל בית** a house full, **מל עמר**, **מל בנדר**, **מל החבל**, etc.

מלאה f. fulness, superabundance of corn or wine; figur. the tenth part or tithe, which is considered as an offering of the superfluous.

מלאה f. setting precious stones, see **מלא**.

מלאים m. plur. 1) the initiation or consecration of a priest, from **מלא**

in this sense; transf. to the consecration offering; 2) setting of precious stones, like **מלאה**.

מלאך (const. **מלאך**, plur. **מלאכים**) m. origin. abstract, sending, mission, but next also concr. messenger; as messenger of God, angel, priest, and symbolically, the Jewish nation. Root **למאך**.

מלאכה (from **מלאך**, const. **מלאכה**, with suffix **מלאכתך**, const. plur. **מלאכות**) fem. 1) origin. mission, transaction, business; hence, work (of the artist or mechanic), occupation, management, service, and in pl. of the works of God; 2) that which is got by work, i.e. property, wealth, etc.

מלאכות (const. **מלאכות**) f. message, mission, from **מלאך**.

מלאכי p. n. m. (messenger).

מלאח f. origin. **מלאח** fulness, especially rich fountain; according to others, setting (of precious stones).

מלבוש masc. garment, dress, from **לבש**.

מלבן (denom. from **לבנה**) m. furnace for making bricks.

מלה (pl. **מלים** and **מלין**) f. of manifold significations, like **דבר** word, speech, conversation, transf. to a thing, matter, from **מלל**.

מלה (def. **מלתא**, pl. **מלין**) Aram. f. the same.

מָלָה see מָלָה.

מָלֹא see מָלָה.

מָלֹא masc. rampart, origin. a place filled with rubbish; hence also, 1) name of a part of fortifications, and from this sense; 2) name of a castle in Sichem. According to some מָלֹא is the same in a figurative sense.

מָלֹאִים see מָלֹאִים.

מָלוּחַ m. a kind of briny plant, which was the food of the poor.

מְלוּךְ p. n. m. (a counsellor).

עִיר הַמֶּלֶךְ f. kingdom, dominion, king's town, metropolis; מֶלֶךְ עֲשֶׂה to exercise rule or dominion.

Root מָלַךְ.

מְלוּכִי equiv. to מְלוּךְ.

מָלוֹן (from לָוֶן) m. place for staying over night, inn.

מְלוֹנָה (from מָלוֹן) f. m. a lodge for the watchman in gardens and vineyards.

מָלַח (Kal, not used) to flow, to flood, equiv. to פָּלַג; hence, Niph. נִמְלַח to dissolve, to which sense the verbs signifying flowing are commonly transferred; figur. of the dissolving and vanishing of the heavens.

מָלַח masc. origin. a salt flood, a sea, from מָלַח to flow; next, salt generally; הַיָּם הַמֶּלַח salt sea, מֶלֶךְ הַיָּם salt valley, בְּרִית מָלַח a covenant of

salt, i. e. everlasting; from which denom. מָלַח to salt. Pu. pass. to be seasoned, salted. Hoph. הִמְלַח to be bathed in salt water (of newborn children). Inf. abs. הִמְלִיחַ.

מָלַח (Aram.) the same, salt, from which denom. מָלַח to eat salt.

מָלַח (only pl. מְלָחִים) m. a torn garment, tatters, from מָלַח.

מָלַח (pl. מְלָחִים) masc. denom. from מָלַח salt-flood; hence, one whose calling is on the water, a skipper, a pilot.

מְלָחָה f. origin. saltiness, barrenness of a country; hence, transf. to a desolate, unfruitful country.

מְלָחָמָה (with suff. מְלָחָמָי, plur. מְלָחָמוֹת) f. 1) war, combat, battle; hence, מְלָחָמָי: to carry on war מְלָחָמָי, construed with אֵת (את), and עָם.

מָלַט (Kal, not used) to pass over softly, to stroke over; hence, fig. to slide away, slip off, to escape, related to פָּלַט. Pi. מָלַט, in pause מְלַט to let escape, נִפְשׁוּ his life, i. e. to save, transf. to lay eggs; (origin. to cause to escape). Hiph. like Pi. to save, transf. to bear, deliver. Niph. to be saved; also reflexive, to save oneself, to escape from (מִן) danger; also, to pass along quickly, to hasten. Hith. to escape.

מִלְחָם m. mortar, lime, from מָלַח to stroke over.

מִלְטָה p. n. m. (saved by God).

מִלְיָכוּ equiv. to מִלְכָּו.

מִלְיָהּ f. the ear of corn that is cut or plucked off, from מָלַל.

מִלְיָהּ fem. 1) a song, origin. poesy, from מָלַן which see; hence also, 2) doctrine, brief reflection (gnome).

מָלַךְ (fut. יִמְלֹךְ) to rule, to reign over (עַל, אֶל) something, to be appointed king; the original signification is not to counsel (this being only the secondary one), but probably, to excel; next, to be king; and lastly, to counsel. Niph. to take counsel, after the Aram. Hiph. to appoint as king, with acc., rarely with dat. Hoph. to be appointed as king.

מִלְכָּא (with suff. מִלְכָּי, plur. מִלְכָּיִם, once מִלְכָּאִים, and מִלְכָּיִן) m. 1) a king, מֶלֶךְ the king of the country; the Lord is called מֶלֶךְ יִשְׂרָאֵל; the Babylonian kings assumed the title of מִלְכָּיִם, the Assyrian king מֶלֶךְ הַנְּדֻל; 2) p. n. m. sometimes the word is found with the article as a p. n.

מֶלֶךְ (def. מִלְכָּא, pl. מִלְכָּיִן, מִלְכָּיִם, def. מִלְכָּיִא) Aram. m. the same, מֶלֶךְ מִלְכָּיִם king of kings, of the kings of Babylon and Persia.

מִלְכָּא (with suff. מִלְכָּי) Aram. masc. counsel.

מֶלֶךְ (king) p. n. of an Ammonite idol, to whom the Israelites sometimes sacrificed human beings, Moloch. Always with the article הַמֶּלֶךְ.

מִלְפָּת f. net, snare, catchrope, from לָפַד.

מִלְכָּה (from מֶלֶךְ, pl. מִלְכָּוֹת) fem. queen, pl. princesses, who descend from kings.

מִלְכָּה (Aram.) f. the same.

מִלְכָּה p. n. f. (counsel, device).

מִלְכָּה see מִלְכָּהּ.

מִלְכָּו (const. מִלְכָּוֹת, def. מִלְכָּוֹתָא, const. pl. מִלְכָּוֹת, def. pl. מִלְכָּוֹתָא) fem. Aram. rule, reign, dominion, kingdom.

מִלְכָּוֹת (pl. מִלְכָּוֹת) f. kingdom, dominion, empire; also, the ruling.

מִלְכָּאֵל p. n. masc. (a king is God), patron. אֱלֹהֵי.

מִלְכָּהּ p. n. m. (the same).

מִלְכָּהּ p. n. m. (the same).

מִלְכָּיִצְדָּק p. n. m. (king of righteousness), king of Salem.

מִלְכָּיִם p. n. m. (king of eminence).

מִלְכָּיִשׁוּעַ p. n. m. (king of salvation).

מִלְכָּם 1) p. n. of an Ammonite idol, equiv. to מֶלֶךְ; 2) p. n. m.

מִלְכָּם p. n. the same.

מִלְכָּח f. origin. queen, formed from the Aram. מֶלֶךְ, but complete מֶלֶךְ הַשָּׁמַיִם queen of the skies, as the name of Venus, which was worshipped as an idol.

מַלְכָּת p. n. f. (female ruler) with the article.

I. מָלַל to speak, a rare term for דִּבֶּר, origin. to utter forth, part. מוֹלֵל.

Pi. מָלַל to speak, to express (the deeds of God), with לָ to speak to some one, to tell.

II. מָלַל transf. to cut off, to circumcise (of the foreskin). Niph. נָמַל (2 pers. pl. נִמְלֹתֶם for נִמְלֹתָם, fut. (יִמְלֹ) to be cut off, to be plucked off, used of flowers, ears of corn, grass, etc. Po. מוֹלֵל (fut. (יִמְלֹל) to cut off (flowers); probably also, Prov. 6:13, to scrape with the feet, as this word is used in modern Hebrew (Author. Vers. "he speaketh").

מָלַל (Aram.) only Pa. to speak.

מְלִיל p. n. m. (the eloquent one).

מִלְמַד (const. מִלְמֵד) m. instrument for driving the cattle, ox-goad, from לָמַד, only with the addition of הַבָּקָר.

מָלַץ (Kal, not used) according to some, equivalent to מָלַט, to slide along; transf. to flatter; hence Niph. נִמְלָץ to be smooth-tongued, insinuating; according to others, נִמְלָץ is only denom. from the noun מְלִיצָה (interpretation), and therefore signifies, to be distinct, clear, intelligible.

מְלָצָר m. origin. abstract, overseeing,

from לָצַר; next concrete, overseer; probably, however, it is not a Hebrew but a Persian word.

מָלַךְ to pinch off, to pluck off, perhaps related to פָּרַק, at all events, with the later מָלַג.

מִלְקוֹת (dual מִלְקוֹתַיִם) m. 1) that which is taken away, booty, spoil, either of living beasts, or of prisoners generally, but never of inanimate things; 2) only dual, jaws, origin. they that lay hold of something (the upper and lower jaws).

מִלְקוֹשׁ m. denom. from לָקַשׁ latter rain, harvest-rain; in contrast to יוֹרֵה and מוֹרֵה, which see.

מִלְקָח (only dual מִלְקָחַיִם) m. instrument used in taking up something, tongs; also applied to snuffers, and only used in the dual form, owing to its twofold form.

מִלְתָּחָה fem. wardrobe, from לָתַח = מִתָּח, which see.

מִלְתִּי p. n. m.

מִלְתָּעָה (pl. מִלְתָּעוֹת, const. מִלְתָּעוֹת) f. tooth (Author. Vers. jaw); origin-ally, that which bites, from לָתַע. מִתְלָעָה is the same.

מִמְגֶּרֶה f. denom. from מְגִרָה store-house, from גָּרַה, which see. The dagesh in the מ is euphonic.

מִמֵּד (only pl. מִמְדִּים) m. from מָדַד, measure, extent, space; after the form מִצָּר.

מָמוּן (Persian) pn. m.

מָמוּת (only pl. מָמוּתִים) m. death, once in Keri for מוֹמָתִים, they that are killed.

מִמְזוֹר m. one of mixed birth, whose father is an Israelite, and whose mother is a Philistine; next generally, bastard, who is the issue of adultery, from מִזְר to mix, in reference to sex; comp. חָבֵל.

מִמְכָּר m. 1) sale; 2) concr. subject of sale, that which is for sale, saleable.

מִמְכָּרָת f. the same.

מִמְלָכָה (const. מִמְלָכָת, with suff. מִמְלָכָתִי, pl. מִמְלָכוֹת) f. dominion, kingdom, equiv. to מְלוּכָה; hence "מִמְלַכָּה עִיר הַמֶּלֶךְ" royal residence.

מִמְלָכוֹת (const. מִמְלָכוֹת) f. the same.

מִמְנֵה see מִן.

מִמְסַךְ m. mixed wine, from מִסַּךְ to mix.

מִמְרָר m. vexation, from מִרַר.

מִמְרָא p. n. m. (corpulent one), and from which מִמְרָא אֱלֹנֵי מִמְרָא the oaks of Mamre, for which also מִמְרָא stands alone.

מִמְרָר (only pl. מִמְרָרִים) m, bitter ness, from מִרַר.

מִמְשֵׁחַ masc. extension, spreading; cherub of spreading, i. e. with spread wings, from מִשַּׁח.

מִמְשָׁל (pl. מִמְשָׁלִים) m. ruling, dominion, pl. heads of the people.

מִמְשָׁלָה (const. מִמְשָׁלָה, with suff. מִמְשָׁלָהוּ, const. pl. מִמְשָׁלוֹת) fem. 1) rule, empire, dominion; transf. to chief.

מִמְשָׁק (const. מִמְשָׁק, with suff. מִמְשָׁקִי) m. possession, from מִשַּׁק.

מִמְחָק (pl. מִמְחָקִים) m. sweetness, loveliness, from מִחַק.

מִן (with suff. מִנִּי) m. the Arabian manna, a kind of sweet gum flowing from certain trees. The orig. signification is, according to some, gift, present, from מָנָה to award, to allot.

מִן (before makkaph מִן) Aram. inter. pron. who? what? equiv. to the Heb. מִי מִן־יְדֵי every one who.

מִן (const. מִן, only in connection with מִמְנֵה, and with suff. מִמְנֵהוּ, const. pl. מִמְנֵהוּ) m. a part; hence מִמְנֵהוּ from me, on my part, so that מִן is only added to strengthen the sense, but the state of const. loses entirely the character of the noun.

מִן (or מִי, i. e. with compensating dagesh forte, before gutturals מִן, seldom מִי) prep. from, out of; as a particle of motion, from or out of a thing, in contrast to מֵ motion to or towards a thing. The significations may be thus classified; 1) local removal from a subject, after the verbs to proceed, to

means, the instrument or occasion of the action, whether physical or mental, e.g. מִיַּיִן from wine, מֵאֶפֶר kindled by the baker, מִבִּינְתָּךְ through thy understanding, מִחֲוִי־נֹרָא through visions, מִרֹב through the multitude (of thy sins); in many phrases מִן must be rendered, on account of, e.g. מִפְּשָׁעֵינוּ on account of, or owing to, our transgressions, מִקּוֹל הַקּוֹרֵא owing to the voice of him that cries; in this sense are found several particles joined to מִן, e.g. מִבְּלִי, מִבְּלֹתִי, because, not, etc.; when the cause is a preventive, מִן is translated, from or on account of, e.g. they could not drink the water מִפֶּרָה from bitterness; מִן also signifies, according, e.g. מִפִּי according to order. Thus several verbs are construed with מִן to signify the cause, e.g. שָׂמַח מִן he rejoiced of, i. e. on account of, something; in some places, because, e.g. מֵאַהֲבָה because of love. As to the joining of מִן with particles, or as to the various shades of its signification, the context must decide. With suffix, the above-mentioned noun מִן is added to מִן; hence, מִמֶּנִּי (rare and poetical are the forms מִמִּי, מִמִּי), מִמֶּנִּי (poetically מִמֶּנִּי, מִמֶּנִּי,

הֶם, הֵן, כֵּם, כֵּן; only with מִן); only with מִן retains its simple form, see also לִמֶּנּוּ.

מִן (with suff. מִמֶּנִּי, מִמֶּנִּי, מִמֶּנִּי) Aram. equiv. to מִן Heb. from, out of, etc.; hence, מִן־יָצִיב from firmness, certain, מִן־קֶשֶׁם according to truth, truly, מִן לֵוִי on the part of some one, מִן קֶדֶם from before (some one), מִן אֲדָרִי from the time, since, מִן־רִדִּי from the time that, etc.

מִן belongs to מִנִּים. See מִנִּים. מִנָּה (Aram.) equiv. to the Heb. מִנָּה to number; hence, the Lord hath numbered thy kingdom, i. e. the years of thy reign; part. pass. מִנָּה numbered. Po. to appoint to an office.

מִנָּה see מִנָּה. מִנָּה f. equiv. to מִנָּה in the sense of, a song of derision. Root מִנָּה. מִנָּה (Aram.) see מִנָּה. מִנָּה (Aram.) masc. equiv. to Heb. מִדָּע knowledge, understanding. The ם is the letter replaced by the dagesh forte.

מִנָּה 1) origin. to part, to separate, related to מִן (מִן) to distinguish; next, to divide; transf. to number, which properly is a division in parts, as in מִפָּר; 2) to determine, as expressed by all verbs signifying splitting, e.g. מִתְּרֵץ, מִתְּרֵץ, מִתְּרֵץ.

נָזַר. Niph. to be numbered, determined, with אָת (את) to be counted to. Pi. מָנָה (fut. apoc. מִן, imp. מִן) to appoint, to prepare, to allot, to award, to arrange. Pu. pass; hence part. מְמָנֶה one who is appointed over (על) something.

מָנָה (pl. מְנִים) m. origin. a number, weight; of a certain number, shekel, maneh.

מָנָה (pl. מְנוֹת) f. gift, part, portion; origin. a portion awarded; then transf. like חֶלֶק to the lot awarded. מְנָה (only pl. מְנִים) m. portion, gift, but only as an adv. time; comp. יָד in the same sense.

מְנַהֵג masc. the driving or carrying along, from נָהַג. In modern Heb. custom, usage.

מְנַהֵרָה f. a channel, a ditch, a cleft, formed from נָהַר.

מָנוֹד (const. מְנוֹד) m. the shaking of the head; also, the subject of the shaking of the head or of astonishment.

מְנוּחַ (pl. מְנוּחוֹת) m. 1) rest, tranquillity, state of quietude; 2) resting place; 3) p. n. m.

מְנוּחָה f. (formed from מְנוּחַ) equiv. to מְנוּחַ rest, quietness, tranquil dwelling.

מְנוֹן m. denom. from נָיַן; progeny, dynasty, child. See נָנַן.

מְנוּס (with suff. מְנוּסִי) m. refuge,

where protection is found; or, flight. See נָס.

מְנוּסָה f. of the above, and signifies the same.

מְנוֹד (const. מְנוֹד) masc. a coultter; transf. to a weaver's beam (Kimchi יְתֵד הָאָרֶג). Compare נִיר.

מְנוֹרָה f. candlestick, from נָוַר.

מְצֻר (with euphonic dagesh in the נ, pl. מְצֻרִים) m. origin. crowning; hence, the crowned one, monarch. According to others, from נָזַר, one who is distinguished from the people.

מָנַח (not used) to present, probably from מָנָה, with the origin. signification of: to award.

מְנַחָה (pl. מְנַחֹת, const. מְנַחֹת) f. 1) gift, present, especially offering of sacrifices, meat or drink-offering; hence its connection with זָבַח; 2) tax, tribute.

מְנַחָה (pl. with suff. מְנַחָתָהוּן) Aram. f. the same.

מְנַחֵם p. n. m. (comforter).

מְנַחַת 1) p. n. m. (rest); 2) resting-place, p. n. of a place.

מְנִי p. n. of a deity (Venus) which the Jews in Babylon idolatrously worshipped; its signification is, probably, fate, destiny, from מָנָה to award.

מְנִי p. n. of an Armenian district, similar to אֲרָדֵם.

מָנִי poetical form for the state of const. מָן, which see.

מָנִי state of const. pl. from מָן, after the manner of אֲלִי and others.

מִנְיֹת see מִנָּה.

מָנִים (for מְנַעִים, hence a sing.)

m. name of a musical instrument, so called from its lovely tone, like עֹנֵב (from עֲנֵב) thus from עָנַם; according to others, as a plur. from מָן a string, from מָנַן to split, to sever, as supported by analogy.

מִנְיָמִין see מִיָּמִין.

מִנָּה (Aram.) m. a number, from מָנָא,

in modern Heb. signifies ten, the quorum for a congregation for religious worship.

מִנְיָת (allotment) p.n. of an Ammonite place.

מִנְלָה (with suff. מְנִלָּה) m. property, wealth, riches, see נָלָה; מְנִלָּה is probably equiv. to מִן־לָהֶם that which, or some of that which belongs to them, i.e. their property; comp. אֶרְאֵלֶם Isa. 33:7, which ancient commentators analyse in אֶרְאֵה לָם. The contraction of לָהֶם in לָם is quite regular, as בָּם for בָּהֶם.

מָנַן (not used) to divide, to award, from which מָן (מְנִי), מִן, מִנְיָת, and, according to some, also מָנוֹן.

מָנַע (fut. יִמְנַע) to withhold, to pre-

vent, to refuse, with מָן and לְ of the person to whom one refuses something; related to מָאֵן. Niph. pass. to be withheld, refused; or reflective, to withdraw (oneself), to refuse.

מִנְעוּל m. a bolt, from נָעַל.

מִנְעָל m. the same.

מִנְעָם (only plur. מִנְעָמִים) m. dainty food, from נָעַם.

מִנְעֲנַע (only pl. מִנְעֲנָעִים) m. an instrument in the temple music, cornet, or sistron, so called from the rushing of the iron staves, from נָנַע.

מִנְקִיָּת (only plur. מִנְקִיּוֹת) f. vessel, used for libation, bowls of offerings, from נָקָה, which see.

מִנְקָת see מִינְקָת.

מִנְשֵׁה 1) p.n. m. (he who causes forgetfulness of the native country) a son of Joseph, but also one of the twelve tribes; 2) subsequently the name of the territory of the tribe.

מִנָּה (pl. מִנְיָוֹת and מִנְאֹת; it arose from מִנְאָת f. the portion allotted, the part, the lot awarded; מִנָּה מִן portion of the cup, fate.

I. **מָס** m. the desponding one, the despairing one, from מָסַם, after the form עָם.

II. **מָס** (plur. מִסִּים) m. origin. gift, reward, present; of the irregular and undefined tribute, different

from מָסָה, the definite one; מַסּ tribute of service or serving under tribute; judging from the fem. מִסָּה the origin. signif. is to measure; hence the noun, that which is meted out, allotted, gift. The phrases in connection with מַסּ are: שׂוּם לְמַסּ, נָתַן לְמַסּ, שׂוּם מַסּ עַל to impose a tribute upon some one; שֵׂר הַמַּסּ officer of the tribute.

מִסְבָּ (from סָבַב, plur. מְסַבּוֹת and const. pl. מְסַבֵּי) m. a circle, a circular seat, round of a table, from which, as an adverb, round about; plur. the same; hence, מְסַבּוֹת הִתְהַפֵּךְ to turn round, to turn in a circle, יְרוּשָׁלַיִם מְסַבֵּי round about Jerusalem.

מִסְגֵּר (origin. particip. Hiph.) masc. locksmith; 2) prison, origin. that which shuts up or encloses.

מִסְגֶּרֶת (sing. Exod. 25:25) f. 1) that which encloses; hence, a border, a frame, and as in מִסְגֵּר transf. to enclosure, prison; 2) the border of the brazen basin in the temple, a kind of ornament.

מִסְדָּ (from יָסַד) m. foundation, fundament, basis.

מִסְדְּרוֹן (with הִי finis רְיוֹנָה) masc. denom. from סָדַר, a row of pillars, portico.

מִסָּה (Kal not used) equiv. to מַסּ

to dissolve, to melt, related to מָאָס; hence Hiph. 3rd pers. pl. הִמְסִיו the Aram. form for הִמְסִיו (fut. apoc. יִמְסֵם) to cause to dissolve in tears, to melt the heart, i.e. to affright it.

מִסָּה (plur. מִסּוֹת) f. 1) temptation, trial, the trial of the people, i.e. to test their confidence; tempting God, i.e. to murmur against him; fig. the sufferings by which God tries man; 2) p.n. of a place in the wilderness.

מִסָּה (const. מִסָּת) fem. formed from מָס, measuring, numbering, something that is measured, meted out; hence as a prepos. in the const. state to the succeeding noun: according to the standard; origin. according to measure, accordingly. See מַסּ.

מִסְנָה m. cover, veil, from סָנָה, which see; comp. סִנּוֹת.

מִסְנֶכֶה f. a thorn-hedge, from סָנַח = שׁוֹךְ. See סָנָה.

מִסָּה (from נָסַח) masc. relieving a (מִשְׁמָרֶת) guard; origin. removing, removing of the sentinel or outpost.

מִסְחָר m. origin. travelling, trafficking, trading, trade, from סָחַר.

מִסְךָ equiv. to מִזֵּג to mix, temper (the wine); hence, in connection with יֵין and שָׁכַר, transf. to confuse, confound.

מִצָּן m. mixed wine, equiv. to מִצָּן.

מָסָךְ (const. מִסְכָּה, from סָכַךְ m. a covering, a curtain. See סָכַךְ.

מִסְכָּה (from the masc. מִסְכָּה) fem. a covering, a covering over, from סָכַךְ.

I. מִסְכָּה f. the same, from נָסַךְ 2.

II. מִסְכָּה (pl. מִסְכּוֹת) f. 1) a mould; hence מִסְכָּה מִ, מִסְכָּה מִ, אֱלֹהֵי מִ a molten god, a molten calf, i.e. a cast idol (different from מִסְכָּה a graven idol), a cast calf; 2) the pouring out, libation; transf. to a covenant sanctioned by libation.

מִסְכָּן m. a poor man, an indigent man, from סָכַן, which see.

מִסְכָּנִית f. poverty, neediness, from סָכַן, which see.

מִסְכָּנִית (only plur. מִסְכָּנוֹת) f. storehouse, magazine, treasury, from סָכַן, which see. Its origin, of מִסְכָּנִית from מִסְכָּן, cannot, however, be defined.

מִסְכָּת f. thread-work, weaving, from נָסַךְ to weave, to twist; comp. מִסְכָּה in the same sense.

מִסְלָה (pl. מִסְלֹת) f. 1) a raised, i.e. a beaten road, highway, high road; transf. to wandering, pilgrimage; 2) walk, course of life, comp. מִסְלָה; 3) equiv. to מִסְלָה ladder, staircase, rising step. See מִסְלָה.

מִסְלֵל (from מִסְלָה) m. a path, a pathway.

מִסְמָר (only pl. מִסְמָרִים and מִסְמָרִים) m. a nail, a peg, from סָמַר (to be pointed), which see.

מִסְמָרִית (only pl. const. מִסְמָרִית and מִסְמָרִית) f. the same.

מָסַם (inf. const. מִסְמֵם) to melt, dissolve; figur. of the perishing of one in sickness. Niph. נָמַם (pause נָמַם, 3 pl. נָמְמוּ, inf. const. הִמָּס, fut. יִמָּס, pl. יִמְסוּ, but also with the dagesh analysed, יִמָּסוּ, יִמָּסוּ) 1) to melt away, to dissolve, physically, but transf. also to the dissolving of the fetters; to be disheartened, to be affrighted, with the addition of לָב; and of inanimate nature, to vanish, to perish. Hiph. הִמָּס to cause to be disheartened.

מִסְעָ (from נָסַע) m. 1) stone quarry; hence, whole (uncut) stones אֲבָן מִסְעָ from the quarry; 2) journey, march, departure; next, travelling station, and in this sense is the pl. מִסְעָיִם. In signif. 1 the root is נָסַע=סָנַע.

מִסְעָד m. support, stay, baluster, on which one leans, from סָעַד.

מִסְפָּד (const. מִסְפָּד, with suff. מִסְפָּדִי) m. mourning, lament, cry of woe, from סָפַד.

מִסְפּוֹא m. fodder, provender, from סָפַא, which see.

I. מִסְפָּחַת f. equiv. to מִסְפָּחַת scurf,

origin. that which sticks, a scab.

See קפח.

II. **מִסְפָּחָה** (only pl. **מִסְפָּחוֹת**) f. a covering, a mat, from **סָפַח**, equiv. to **צָפַח**, **סָפַח**, which see.

מִסְפָּר (const. **—פָּר**) m. 1) number, amount; also, after numerals, e.g. twenty-four in number; **לְאִין מ'**, **אִין** without number, innumerable; 2) numerable; next, that which can be counted, few, e.g. men (**מְחִי**, **אֲנָשִׁי**) of number, i.e. a few; 3) narrative, tale, from **סִפֵּר**; 4) p. n. m.

מִסְפָּרָת p. n. m. (narrative).

מִסֵּר (inf. const. before makkaph. **לְמִסֵּר**) to deliver up, to transmit, transf. to commit oneself, to commit a trespass against God, in a parallel passage **לְמַעַל מַעַל**. Niph. to be removed, to be delivered up. The origin. signification is, to take away, to remove, for the purpose of delivering up. In this sense is the signification of committing an act of treachery or fraud by abstracting or removing something.

מִסָּר (= **מוֹסָר**) m. admonition, chastisement, instruction, from **יָסַר**.

מִסְרָת (contracted from **מִמְאִסְרָת**) f. a fetter, from **אָסַר**.

מִסְתָּר (from **סָתַר**) m. lurking hole, where people hide themselves.

מִסְתָּרָה m. the same.

מַעַ (only pl. **מַעִים**, const. **מַעֵי** and **מַעוֹת**, const. **מַעוֹרַת**, after the form **שָׁם**) m. 1) the inner part, entrail, bowels, used as the seat of propagation, of the mind, of the disposition, etc.; hence the forms **יָצָא מִמַּעֵי פ'** to descend (by birth) from some one, **עוֹד בְּנִים בְּמַעִים**, yet to bear children, children being called **מַעִים** **יָצָא מִמַּעֵי**; 2) offsprings (of the sea), i. e. fishes, but in this sense only the form **מַעוֹת** is used; complete **יָצָא מִמַּעֵי מַעוֹת**; hence, **יָצָא מִמַּעוֹתָיו** like its (the sea's) fishes.

מַעַ (pl. with suff. **מַעוֹתָי**) Aram. the same.

מַעֲבָד m. deed, the doing, from **עָבַד**.

מַעֲבָה m. thickness, density, from **עָבָה**.

מַעֲבָר m. 1) abstract, the passing by, going along; 2) place of passage, pass, ford.

מַעֲבָרָה f. point of transition, ford.

מַעֲבָרֹת (only plur. **מַעֲבָרוֹת**, const. **מַעֲבָרוֹת**) f. the same.

מַעֲגָל (pl. **—לִים**, const. **מַעֲגָלִי**, **לֹות**) m. denom. from **עָגָלָה** a waggon, a chariot; hence, 1) waggon track, road on which the waggon rolls along, transf. to a road, way, path, course of action (comp. **נִתְיָבָה**, **דֶּרֶךְ**); 2) castle of chariots. See **עָגַל**.

מַעַר (fut. **יַמַּעַר**) equiv. to **מוֹעַד** to

totter; **מַעֲרִי רַגְלִי** they whose feet are tottering. Pual **מָעַר**, hence part. with omission of **ם**, **מַעֲרָת** to totter. Hiph. to shake.

מַעֲרִי (an adj. form from **מַעֲרָה** an ornament) p. n. m.

מַעֲרִיה p. n. m. (the diadem of God).

מַעֲרָי (only pl. **מַעֲרָנוֹת**, **מַעֲרָנִים**) m. delight, loveliness, joy; fig. dainty things.

מַעֲרָה (only pl. **מַעֲרָנוֹת**) f. a fetter, a bond, from **עָרַן**, equiv. to **עָנַר** to fetter, to bind.

מַעֲרָר m. an instrument for digging vineyards or ploughing fields, a mattock. See **עָרַר**.

מַעֲרָה (not used) according to some, to be soft, tender, related to **מָה** to flow, or **מוֹג** to melt away.

מַעֲרוֹן m. a cake, equiv. to **עָנָה**. According to Aruch (under **עָנָה**) **עָנָה** signifies scorn, jest, **לִשְׁוֹן עָנָה**, i.e. it is used satirically (not *sermo placentiae*) **לַעֲנֵי מַעֲרוֹן** “mockers in feast,” i. e. sycophants. The root is in **עוֹג**.

מַעֲרוֹנִי, **מַעֲרוֹנִי** (with suffix **מַעֲרוֹנִי**, pl. **מַעֲרוֹנִים**) masc. strong place, a fortress; hence **מִי**. Tyre was called **מַעֲרוֹן הַיָּם** sea fortress, and a Syrian deity was called **אַלְהֵי מַעֲרוֹנִים** god of the strong ones, fig. defence, asylum, refuge. The form **מַעֲרוֹנִיָּה** (Is. 23:11) is instead of **מַעֲרוֹנִיָּה** with dagesh analysed.

מַעֲרוֹתָהּ see **מַעֲרוֹתָהּ**.

מַעֲרוֹד p. n. m. (the needy one) from **מָדָה** equiv. to **מָדָה**.

מַעֲרוֹן (pl. **מַעֲרוֹנוֹת**) masc. 1) dwelling, from **עוֹן**; accus. in the dwelling, like **בֵּית** in the house; 2) cities of refuge; 3) p. n. of a city in Judah, near which there was a desert; 4) p. n. of a people.

מַעֲרוֹן see **מַעֲרוֹן**, **בַּעַל מַעֲרוֹן**, **בַּעַל מַעֲרוֹן**.

מַעֲרוֹנָה fem. equiv. to **מַעֲרוֹן** dwelling, habitation.

מַעֲרוֹנִים 1) gent. from **מַעֲרוֹן**, a dweller of Maon; 2) p. n. m.

מַעֲרוֹנֵי p. n. m. (my cities of dwelling).

מַעֲרוֹף masc. darkness, origin. veiling, covering, from **עוֹף**.

מַעֲרוֹר (only pl. **מַעֲרוֹרִים**) m. the privy parts, orig. uncovering, from **עוֹר**.

מַעֲרוֹ see **מַעֲרוֹ**.

מַעֲרוֹה p. n. m. (strength of God).

מַעֲרוֹהָ p. n. m. (the same).

I. **מַעֲמָה** (inf. const. **מַעֲמָה**, fut. **יַמַּעֲמָה**) 1) (not used) equiv. to **מָחַץ** to split, to cleave, to break off, transf. to diminish, comp. **פָּחַח**; 2) intr. to be little, trifling (in contrast to **רַבָּה**), e. g. as regards number, value, character or position; also to become little, few. Pi. **מַעֲמָה** to do little. Hiph. **הִמַּעֲמָה** (fut. **יַמַּעֲמָה**) to diminish, to lessen, to do something by little or feebly. That

מַעֵט is not a denom. from מַעַט, but an original verb, may be perceived by its similarity to מַחֵץ. The sense of, to be smooth, is found in מַעֵט II. which see.

II. מַעֵט (not used) equiv. to מַלֵּט, to be smooth, bare: the consonant ל is changed into the vowel letter ע. Probably מַבֵּע and מַבֵּל and others are similarly related.

מַעֵט (four times מַעַט according to the Masoretic text, without reference to pause, plur. מַעֲטִים m. 1) little, trifling, and as a noun in connection with another, e. g. מַעֵט מַיִם a little water, or succeeding the noun, e. g. מַתִּי מַעֵט a few men; 2) concr., hence מַעֲטִים the few, as apposition, and thus used as an adjective; 3) adv. little, short, soon; מַעֵט מַעֵט little by little, gradually; הַמַּעֵט בָּכֶם is it not enough (too little) for you? הַמַּעֵט מִתְּוֹנִיתֶיךָ is this of thy whoredoms a small matter? בַּמַּעֵט as a little, almost; but also in reference to time, soon, shortly, swiftly, quickly; 4) as a little, i. e. but a little, trifle; רֵנַע בַּמַּעֵט only a little moment, where the בַּ expresses, as it were, the superlative of littleness; according to some, it is derived from מַעַט to be smooth, and hence מַעֵט a lit-

tle space, but more probably the derivation is from מַעַץ=מַחֵץ, a splinter, something split off.

מַעֲטָה (for מַעֲטָה, from the masc. form מַעֲטֹת; hence from עֹט after the form מָקוֹם, מָבוֹא, מָדוֹן, and others) f. the rushing forward upon (לְ) something; according to others, from מַעֵט II.; hence, smooth, polished, glittering.

מַעֲטָה m. a cover, from עָטָה.

מַעֲטָפָה f. a cover, a mantle from עָטָה.

מַעִי m. ruined cities (עִי) a paronomasia of מַעִיר.

מַעִי p. n. m.

מַעִיל (לִים—) m. a cover, an upper garment, worn by the distinguished. Root מַעַל.

מַעִים see מַעַע.

מַעִין in מַעֲיָנִים Ketib, for מַעֲוָנִים under מַעֲוֵן.

מַעִין (const. מַעֲוֵן, old form מַעֲוִנו, with suff. מַעֲוִנו, pl. מַעֲוִנִים, const. מַעֲוִנִי and מַעֲוִנֹת, const. מַעֲוִנֹת—) m. place of a spring, from עֵין well, and the formative מַ; next, the spring itself; transf. to the source of a thing. See עֵין.

מַעֲדָה to press in, to impress, to stick in (a spear in the earth), to crush (the testicles); hence, מַעֲדָה that which is bruised (in the testicles). Pu. to be pressed, to be touched (on the breasts).

מַעְבָּה (probably, lowering) 1) p.n. of a city on the Hermon: hence, the name **מַעְבָּה**, gent. **מַעְבָּתִי**; 2) p.n. m. (probably, crushing); 3) p.n. f. (probably, lewdness, carnality).

מַעַל (fut. **יַמְעַל** and **יִמְעַל**) origin. to cover, to veil (related to **מַל**—שׁ); hence, like **בָּנָה**, to act clandestinely, i.e. treacherously, with **בָּ** of the person and **בָּ** of the object, to purloin something.

I. **מַעַל** (with suff. **מַעְלוֹ**) m. trespass, embezzlement, purloining; hence **מַעַל מַעַל בִּי**.

II. **מַעַל** (abbreviated from **מַעְלָה**, from **עָלָה**) masc. origin. that which is above, the upper part, but generally adj. above, and only in compound words; as, **מִמַּעַל** from above, **מִמַּעַל לְ** over, upon; 2) with **ה** finis, **מַעְלָה** upwards; of time, beyond; sometimes, afterwards; **מַעְלָה מַעְלָה** higher and higher. Like **מַעַל** this form is also joined with prepositions; as, **לְמַעְלָה** upwards, beyond; **מִן** לְמַעְלָה, as without **לְ** beyond something, i.e. besides which; **עַד לְמַעְלָה** further beyond; **מִלְמַעְלָה** from above.

See **עָלָה**.

מַעַל see **עָלָה**.

מַעַל (origin. inf. pl. **לִין**—) m. Aram. sunset, from **עָלָה**.

מַעַל (abbreviated from **מַעְלָה**) m. the lifting up, from **עָלָה**.

מַעְלָה (const. **מַעְלָה**, with suff. **מַעְלִיו**) masc. a place where one ascends; hence also, a rising, eminence (of a city); transf. to a gallery, a terrace, stage.

מַעְלָה (pl. **מַעְלֹת**) f. 1) the going up, journey (to Palestine); figur. the rising in the mind, i.e. thinking, reflecting; comp. **עָלָה אֶל־לֵב**; 2) the point to which one has to ascend; thus, height, garret, upper chamber **עָלִיָּה**; 3) that upon which one ascends, step, and figur. the degree of the sun-dial. The word **מַעְלֹת**, which occurs as a heading to some of the psalms, some take from signif. 1, as pilgrimages; and others, from signif. 3, step or degree, either in the natural or in the rhythmical sense.

מַעְלִיל m. equiv. to **מַעְלָל**, for which it stands in the Ketib.

מַעְלָל (from **עָלָל** only plur. **לִים**—, const. **מַעְלָלִי**) m. deed, action; of God, great works; **הַיָּטִיב הָרַע מַעְלָל** the evil to do good or evil; **מַעְלָל מַעְלָל** the evil of a deed; but in **מַעְלָל מַעְלָל** by itself signifies a bad deed. Root **עָלָל**.

מַעְמַד m. stand, post, from **עָמַד**, in Rabbinical Hebrew used as position, and especially of the official position of the priests.

מַעֲמָד m. stand, basis of standing, from **עָמַד**.

מַעֲמָה fem. a load, **אָבֵן מ'** a load-stone, to exercise oneself in lifting.

Root **עָמַם**.

מַעְמָק (only pl. **מַעְמָקִים**) m. depth.

מַעַן (abbreviated from **מַעְנֶה**) m. purpose, object, but only with **לְ** (with suff. **לְמַעְנִי**, **לְמַעְנֶה**, **לְמַעְנֶם**) and only as a particle; 1) as a preposition, on account of, either denoting the motive or the consideration, and may therefore be translated, because of, or, in consideration of; or the object, and may therefore be rendered, for the sake of, in order to; 2) conjunction, with a view that, or for that, with the fut. or inf. following, but generally in this sense **לְמַעַן אֲשֶׁר** is used. The root is **עָנָה**.

מַעְנָה m. 1) answer, reply; hence also, hearing or granting the request; sometimes objection in reply to some one; 2) purpose, object. See **עָנָה**.

מַעְנֶה (pl. **מַעְנֹת**) f. furrow.

מַעְנָה see **מַעְנֶה**.

מַעְנִית (Keri for **מַעְנֶה**) f. the same, as **מַעְנָה** from **עָנָה**.

מַעֲזָן (not used) after the Arab., to be wroth.

מַעֲזָן p. n. m. (anger) comp. **אֲחִימַעֲזָן**.

מַעֲצָה f. tribulation, pain, from **עָצַב**.

מַעֲצָר m. an axe, from **עָצַר** equiv. to **חָצַר**, Aram.

מַעֲצָר m. restraint, hindrance, from **עָצַר**, which see.

מַעֲצָר m. the same, from **עָצַר**.

מַעֲקָה masc. battlement, a kind of railing or balustrade round the flat roof, from **עָקָה**.

מַעֲקָשׁ (only pl. **מַעֲקָשִׁים**) m. curve or turning of the road, in contrast to **מִישָׁר**, from **עָקַשׁ**.

מַעַר (abridged from **מַעְרָה**) masc. 1) nakedness, bareness; hence, the privy parts; 2) a bare, empty spot, vacant place; hence, **בְּמַעַר אִישׁ** according to the spaces of every (border).

מַעְרָב (formed from **עָרַב** I. and II.) m. 1) exchange (of goods); hence, trade; 2) goods, wares, as the subject of exchange; 3) place of exchanging, or of commerce; all the three signif. from **עָרַב** I.; 4) place where the sun sets, in contrast to **מִזְרָח**; hence, the west, occident, with **ה** finis, **מַעְרְבָה** westward, **מִ לְ** on the western side of something, from **עָרַב** II.

מַעְרְבָה f. the west, from **מַעְרָב** 4.

מַעְרָה (const. **מַעְרָה**) m. a bare place without trees, plain, from **עָרָה**, hence the Targ. **מִישָׁר**.

מַעְרָה (omitted in Gesenius' "Thesaurus," const. **מַעְרָת**, pl. **מַעְרָתִים**)

fem. 1) a cave, cavern, from עַר equiv. to חָדַר to excavate; 2) p. n. of a place.

מַעְרוֹת in the Ketib for the Keri מַעְרֵבוֹת, but the latter is probably correct.

מַעְרִיץ m. cause of fear and terror, applied to God.

מַעְרֵף masc. preparing, design (of the heart), from עָרַף.

מַעְרָכָה f. 1) order, preparation, e. g. נֵרוֹת הַמִּי the lamps set in order, the wood for the sacrifices set in order; 2) battle array; hence also, army. See עָרַךְ.

מַעְרֶכֶת f. 1) the same, also used of the shew-bread placed in order, מִי לֶחֶם, לֶחֶם הַפִּי, and the table שִׁלְחוֹן הַפִּי.

מַעְרָם (only pl. רְמִים) masc. nakedness, from עָרַם.

מַעְרָצָה m. an instrument for breaking or lopping off branches, equiv. to חֲרָץ from מַחְרֵץ.

מַעְרַת (treeless place) p. n. of a place in Judah.

מַעֲשֵׂה (const. —שֵׂה, pl. —שִׁים, const. —שֵׁי, with suff. the sing. is often not distinguishable, from the pl. as in many nouns in לִיָּהּ) m. 1) as a verbal noun, the doing, transacting; hence, business, transaction, sometimes of evil doing only; 2) that which is done, transacted;

hence, a) deed, and sometimes only of a bad deed; b) conc. work (of the hands), applied to God and man; in the former case (of God) it signifies sometimes, the divine judgment decreed on man, and in the latter case (of man), either idols or some other artificial work, e. g. מִי רָשָׁע מִי חָשֵׁב cunning work, מִי רְשָׁת מִי מְרִמְחָת net or lattice work, מִי מְרִמְחָת the art of the apothecary, figur. the product, the fruit of something; c) that which is got by work or labor, property, comp. מְלָאכָה.

מַעֲשֵׂי p. n. m. (the active one).

מַעֲשֵׂה p. n. m. (work of God).

מַעֲשֵׂהוּ p. n. m. (the same).

מַעֲשֵׂק (only pl. מַעֲשָׁקוֹת) masc. oppression, exacting, comp. עֲשָׂק.

מַעֲשָׂר (const. מַעֲשָׂר, with suffix מַעֲשָׂרוֹ, pl. מַעֲשָׂרוֹת) denom. from עָשָׂר ten, the tenth, that which was given to the Levites, שְׁנַת הַמַּעֲשָׂר the year of tithing, מַעֲשָׂר הַמַּעֲשָׂר the tenth of the tenth.

מֶפֶח (habitation of the Phtah, i. e. of the Balkan) p. n. of an Egyptian city, Memphis, the ruins of which are found to the south of ancient Cairo. See מֶפֶח.

מַפְבִּישֶׁת see מַפְבִּישֶׁת.

מִפְנֵעַ m. the point or subject of attack, from פָּנַע.

מִפְחַח m. breathing the last breath of

life (נָפֵשׁ), giving up the ghost,
from נָפַח.

מִפָּח m. bellows, from נָפַח.

מִפְּיִשֵּׁת p. n. m. (eminence, fame of
the idol, for מִפְּיֵעַ ב', from פִּיַּע =
יָפַע).

מִפְּיִם p. n. masc. (contracted from
מִקְעוּפִים, probably the swift flight
of the term of life, comp. p. n.
עֵיפָה).

מִפְּיִן m. equiv. to מִפָּץ, that which
breaks or dashes to pieces, a ham-
mer, from פָּץ.

מִפֵּל (from נָפַל) masc. that which is
suspended or falling down; hence,
מִפְּשֵׁי מ' flakes or lumps of flesh,
מִפְּרֵי מ' the refuse of the wheat.

מִפְּלָא f. a miracle, equiv. to מִפְּלֵאָה,
from פָּלַא.

מִפְּלָה f. equiv. to פְּלִלְיָה division.

מִפְּלָה f. falling or decay of a building,
a ruin, from נָפַל.

מִפְּלָה f. the same.

מִפְּלֵט m. place of refuge or escape,
from פָּלַט.

מִפְּלֵצָה fem. an idol, image, origin.
image of terror, comp. פֶּחַד from
פָּלַץ.

מִפְּלֵשׁ m. only a secondary form of
מִפְּרֵשׁ the course or balancing (of
the clouds). See פָּלַשׁ.

מִפְּלָה (from נָפַל) fem. 1) a fall; 2)
concrete, the branch lopped off,
the dead body, from its falling.

מִפְּעֵל m. work, from פָּעַל.

מִפְּעֵלָה f. the same.

מִפְּעֵת see מִיפְּעֵת.

מִפָּץ m. the dashing to pieces, מ' קָלִי
the deadly weapon of war, from
נָפַץ.

מִפָּץ m. a hammer or battle-axe, from
נָפַץ.

מִפְּקָד m. 1) the counting of people;
2) a command, order; 3) ap-
pointed place, שַׁעַר הַמִּפְּקָד, the
name of a gate in Jerusalem. It
is, however, uncertain from which
of the three significations the gate
was so called.

מִפְּרִין m. origin. a creek, an inlet;
hence, a bay, a gulf, from פָּרַץ.

מִפְּרָק f. a neck, nape, from פָּרַק.

מִפְּרָשׁ masc. a sail, or the spreading
out, from פָּרַשׁ.

מִפְּשָׁעָה f. origin. seat or limb from
whence proceeds the striding or
stepping of the feet; hence figur.
the privy part. See פָּשַׁע.

מִפְּתָח (const. מִפְּתָחַ) m. 1) abstract,
the opening, e.g. of the lips, i.e.
speaking; next, that which is
spoken; 2) instrument for open-
ing, a key. Root פָּתַח.

מִפְּתָן m. threshold, from פָּתַן.

מִזֵּן see מִזֵּן.

מִצָּא (1 pers. also מִצָּתִי, fut. יִמְצָא,
imp. מִצָּא, inf. מִצָּא, with suff.
מִצָּאִי for מִצָּאֲכֶם; part.

מָצָא, once מָצָא, f. מַצְאָת, מַצְאָת (מַצְאָת)

1) arriving at something, joined with עָר; with the accusative, to reach, to obtain something; without object., e.g. אֵין בְּשָׂרָה מַצְאָת אין no tiding is ready, i.e. obtained; 2) to meet or to happen to some one, with the accus. or לְ, e.g. all the travail which had come upon them אֲנִי מַצְאָתָם; 3) to find, in the widest sense. Niph. נִמְצָא (part. pl. נִמְצָאִים, נִמְצָאִים pass. of Kal in signif. 2 and 3, to be met, overtaken by something, to be found with, in, or on (בְּ, עִם, לְ) some one; also, to exist, i.e. to be found somewhere, sometimes also, to suffice. Hiph. to cause some one (אֶל) to meet with or obtain something, i.e. to bring, to deliver "בְּיַד פֶּ" into the hand of some one; to hand, to award, to allot (with acc.), i.e. to allow some one to find something. See מָצָא.

מַצֵּב (const. מַצֵּב) m. place of standing, a post, a military one; transf. to an office. Root יָצַב

מַצֵּב m. the same, a post, from יָצַב.

מַצְבָּה fem. a post, a garrison, from יָצַב.

מַצְבָּה f. the same, from יָצַב.

מַצְבֵּה (const. מַצְבֵּה) f. something that is erected, a pillar; hence, monument, either a column, pillar,

or a stone for a monument; also stones erected for idols. Root יָצַב.

מַצְבֵּה p.n. of a place.

מַצְבֵּה f. pillar of stones for monuments, equiv. to מַצְבָּה, but also a stock, a stem, from יָצַב to stand firmly.

מִצְדָּה (pl. מִצְדּוֹת) m. a burgh, a fortress; hence, asylum, origin. enclosed place, but not *locus insidiarum*. Root צָוַד origin. to enclose, next, to catch.

מָצָה 1) equiv. to מָצָע, מָצָע, to suck out, to drink off (to the dregs); transf. to press the moisture or juice from (מִן) something. Niph. pass. to be sucked out, pressed out (blood), to push out.

מַצָּה (pl. מַצֵּיֹת) fem. 1) a thin cake, not fermented by leaven, in contrast to חֶמֶץ, from מָצָע to press together, origin. adj. to חֶלֶה; but next also, as a substantive, חֶן הַמַּצּוֹת the feast of unleavened bread, the passover feast; 2) strife, contention, from נָצָה.

מַצָּה (i.e. מוֹצָא a well) p.n. of a place in Benjamin.

מַצְהָלָה f. the neighing (of the horse), from צָהַל.

מִצְדָּה (pl. מִצְדּוֹת) m. 1) a burgh, a fortress, orig. that which encloses; 2) a net, from צָוַד.

מִצְדָּה m. a net, from צָוַד.

מְצוּרָה f. from מְצוּר, the same as מְצוּר.

מְצוּרָה fem. the same, especially, a fortress, a burgh.

מִצְוָה (pl. מִצְוֹת) f. commandment, precept, order, especially of the Divine commandment; מִן הַלְוִיִּים that which was commanded to be given to the Levites.

מְצוּלָה f. deep (of seas, rivers, etc), from צוּל.

מְצוּלָה f. the same.

מְצוֹק (from צוּק) m. strait, oppression.

מְצוֹק (plur. const. מִצְקֵי) m. origin. that which is cast; hence, pillar, from צוּק, equiv. to יָצַק; hence, 2) steep, height, resembling a pillar; according to others, from צוּק to be pointed.

מְצוּקָה f. strait, equiv. to מְצוֹק.

מְצוּר (with suff. מְצוּרָה) m. 1) strait; hence, siege; 2) concrete, fortification, sometimes complete עִיר מְצוּר; probably in the last signification the root is מְצַר, equiv. to נָצַר; 3) p.n. for Egypt, origin. fortified territory, if the word is not a foreign one. See מְצָרִים.

מְצוּרָה (pl. מְצוּרוֹת) f. a rampart, a fortress, from צוּר.

מְצִיָּה f. contention, strife, equiv. to מִצָּה 2).

מְצִיָּה (not used) equiv. to צָהָה to be lustrous; next, to shine forth, to beam forth.

מִצָּח (with suff. מִצָּחִי) m. forehead, brow, origin. the highest part of the countenance, from מִצָּח. הֶזְנִי מִ' barefaced, impudent.

מִצָּחָה fem. artificial brow, splint, greaves: the fem. form is often used for artificial and inanimate things.

מִצָּלָה (pl. מִצָּלוֹת) f. a bell, used as an ornament on horses. Root צָלַל.

מִצָּלָה f. shady spot, from צָלַל.

מִצָּלִית (only dual מִצָּלִיתִים) f. a kind of cymbals or timbrel, consisting of two basins, from צָלַל; comp. צָלְצָלִים.

מְצָנֶפֶת f. a turban, especially that worn by the distinguished, from צָנַף to wind round.

מִצָּע (from יָצַע) m. a couch.

מִצָּעָר m. walk, step, pace, pl. רֵגִים—retinue, from יָצַע, which see.

מִצָּעִירָה (arose from מִן צָעִירָה) f. the little, nearly a little.

מִצָּעָר masc. 1) littleness (from יָצַע) either of number, or of time, transf. to a little, insignificant thing; 2) p.n. of a mountain.

מִצְפָּה (from צָפָה) m. 1) watchtower, high place for inspection; 2) p.n. of several cities in Judah, Gad, Benjamin, and Moab, which, having a high situation, commanded an extensive view. Sometimes רָמַת מִצְפָּה or הַמִּצְפָּה stands for it.

מִצְפָּה (height of a mountain, watch tower) 1) p. n. of a place in Gilead; 2) in the tribe of Judah.

מִצְפֵּן (only pl. **מִצְפְּנִים**) masc. hidden place, from **צָפַן**.

מִצָּה equiv. to **מָצָה**, **מָצָה** to suck, to sip (synon. with **יָנַק**), transf. to be sweet, like **מִתָּק**.

מִצָּר (not used) probably equiv. to **מָצַר**, **מָצַר** to enclose, to contain; from which probably p. n. **מִצְוֹר** and **מִצְרִים**.

מִצָּר (from **צָרַר**, after the form **מִסָּב** from **סָבַב**; pl. **מִצְרִים**, **מִצְרֵי** m. strait, pressure.

מִצְרַיִם (dual form of **מִצְוֹר**) p. n. of Egypt, sometimes used for the inhabitants thereof; **מִצְרַיִם** often occurs to designate the country. The dual form is either in reference to the division into Upper and Lower Egypt, or in reference to its being divided into two parts by the Nile. Gent. **מִצְרַיִם** m., **מִצְרַיִת** f., pl. m. **מִצְרַיִם**, pl. f. **מִצְרַיִת**.

מִצְרֵף m. utensil for melting, crucible, from **צָרַף**.

מִמָּה m. decay, rottenness, from **מָמַק**, which see.

מִמְכָּה f. pointed hammer of the stone mason, for boring; next, hammer generally, from **נָכַב**.

מִמְכָּת f. 1) a hammer; 2) cleft of a rock from **נָכַב**.

מִמְכָּה (herd's place) p. n. of a city in Judah. See **נָכַר**.

מִקְדָּשׁ (with suff. **מִקְדָּשִׁי**—, once **מִקְדָּשִׁי**) m. a holy place, a sanctuary: the holy halls are called **מִקְדָּשֵׁי בַיִת יי'**, **מִקְדָּשֵׁי יְהוָה**: next, generally, privileged place, which afforded an asylum to the fugitive.

מִקְהֵל (pl. **מִקְהֵלִים**—, **מִקְהֵלֹת**) m. 1) an assembly, a congregation, a choir; 2) place of assemblage) p. n. of an encampment of the Israelites in the desert.

מִקְוֵה (const. **מִקְוֵה**) m. 1) hopes, confidence, trust or subject of confidence; 2) collection (of water), host (of men or horses). In both significations from **קָוָה**.

מִקְוֵה f. place of collection (of water), from **קָוָה**. In modern Heb. a bath.

מָקוֹם (const. **מָקוֹם**, pl. **מָקוֹמוֹת**) com. 1) a place on which something stands or exists; also, place of dwelling or staying; likewise, a place of permanent duration; hence, Job 16:18, "and let my cry have no place;" 2) village or town, as **מָקוֹם שִׁכֶּם** the place of Sichem; 3) as a particle, a) for *loco*, instead, in the place of; b) joined with **אֵשֶׁר** the place where. Sometimes the relative **אֵשֶׁר** is omitted, but the form of the constructive state is always retained. Root **קוּם**.

מָקוֹר (const. מְקוֹר) m. a well, spring-place (from קָדַר): מְקוֹר דָּמִים fountain of her blood, i.e. female nakedness; in this signification מְקוֹר seldom stands alone: מְקוֹר יִשְׂרָאֵל the fountain of Israel, i.e. the descendants of Israel, comp. מִים.

מָקָח (from לָקַח) m. the taking, accepting, later used also for purchase.

מִקְחָהּ f. that which is saleable, from לָקַח in the signification of purchasing.

מִקְטָר masc. the ascending of smoke, from קָטַר.

מִקְטָרֶת f. the censer, from קָטַר.

מָקַל (not used) to strike, hence מְקַל; probably, however, the root is נָקַל, related to נָגַל; more correctly, to מָקַל, thus syn. with הִטָּר; hence מְקַל, equiv. to הִטָּר a branch; next, a stick, a staff.

מָקַל (const. מְקַל and מִקְלָה, with suff. מְקַלּוֹ, מְקַלְכֶּם, pl. מִקְלֹת) m. a staff, a stick, origin. a branch, like הִטָּר which also originally signifies branch; מְקַל יָד a spear, origin. a hand-stick.

מִקְלֹת (staves) p. n. m.

מִקְלָט m. a place, a place for the reception of the fugitive, an asylum; hence, מְקַט עִיר city of refuge. See קָלַט.

מִקְלָעַת (pl. מִקְלָעוֹת, c. מִקְלָעוֹת) f. origin. the engraving or carving; next, carving work, from קָלַע.

מִקְנָה (with suff. מְקַנֵּי, מְקַנֶּה, also with י as in many verbs of לָ"ה, as מְקַנֶּיךָ, without its being plur.) m. 1) that which is gotten, acquired, possession (from קָנָה to possess, to get, to acquire); but exclusively, possession of cattle: מִקְנֵה אִישׁ a man trading in cattle, or feeding cattle, מִקְנֵה אֶרֶץ cattle or pasture land; 2) purchase or that which is purchased, from קָנָה.

מִקְנָהּ f. 1) possession, but in a more extended sense than מְקַנֶּה; hence, also possession of anything bought, of slaves, or other subjects; hence, מִסְכָּר הַמָּי letter of purchase, a document of the purchase, מִקְנֵת a slave bought for money, transf. to price of purchase.

מִקְנֵיָהּ p. n. m. (possession of God).

מִקְסָם m. soothsaying, from קָסַם.

מִקְצֵי (border-towns, from קָצַץ) p. n. of a place.

מִקְצוֹעַ (זוֹת, -וֹת) m. corner, from קָצַע.

מִקְצוּעָה m. instrument for cutting out, Author. Version, plane, from קָצַע.

מִקְצָת see קָצַת.

מִקְקָה (Kal, not used) equiv. to מְקַדָּה,

מוֹךְ, מוֹךְ to melt away, to dissolve, used to designate a running wound.

Niph. נִמַּךְ to melt, to dissolve, also to express the vanishing lustre of the eyes or stars, and dissolution generally. Hiph. causative. See נִמַּךְ.

מִקְרָא m. the calling together, assembling, convocation, and next, like מוֹעֵד festival; origin. festival, assembly; 2) place of assembly, hall; 3) the reading. See קָרָא.

מִקְרָה m. occurrence, chance; transf. to destiny, fate. See קָרָה.

מִקְרָה m. a beam, entablature, from קָרָה.

מִקְרָה f. cooling, from קָרָה.

מִקְשָׁה m. turning, twisting (of the hair); hence, מַעֲשֵׂה מְמָ artificial twisting of hair-locks, from קָשָׁה.

I. מִקְשָׁה f. turnery, work in wood, gold, etc.; hence transf. to beaten work generally. See מִקְשָׁה.

II. מִקְשָׁה (compounded from מִקְשָׁה) f. a cucumber-field, denom. from קָשָׁה.

מֶר m. a drop, from מָרַר I. to flow,

מָר (plur. מָרִים) adj. m. מָרָה (const.

מָרָה) f. bitter, transf. to sharp, harsh, and applied to emotions and feelings, bitter, sad, melancholy, violent, grim, strong, accursed, pernicious; מָר and מָרָה are used as substantives in the same sense,

grief, affliction, as also the plur.

מָרִים, which is construed as a noun; as an adv., however, only מָר and מָרָה occur, but not the plural. Root מָרַר II.

מָר (before makkaph מָר, with suff.

מָרִי) m. myrrh, that which issues out of a tree in Arabia resembling the acacia; מָר עֹבֵר, מָר דִּירוֹר freely-flowing myrrh. The root is מָר I. to flow, to ooze out.

מָרָא (Kal, not used) to flee, equiv. to פָּרָא with the usual interchanging of מ and פ. Only Hiph. הִמְרִיא to soar, to take a high flight; as Kimchi renders it הִנְבִּיֵה. The part. f. מוֹרָאָה is for מוֹרָה, from מָרָה distinct from מוֹרָה razor.

מָרָא (not used) equiv. to מָלֵא filled, to be full; comp. also בָּרָא; hence to be fat, well fed, fattened, strong, robust. In modern Heb. הִמְרִיא signifies to fatten.

מָרָא p. n. f. (the afflicted one).

מָרָא (with suff. מָרָאִי) Aram. m. a lord, master, origin. a man, the robust one. See מָרָא.

מָרָאָה see מָרָאָה.

מָרָאָה p. n. of one of the Babylonian kings. The last part of the name has not yet been defined.

מָרָאָה (const. מָרָאָה, with suff. מָרָאִי, where the 'i, however,

does not express the pl.) m. the seeing, sight, but also concr. the look, the appearance; hence frequently, as genitive, following the adjectives יפה, טוב, נחמד, to describe the kind of appearance or looks. In the Prophets it is equiv. to דמות.

מראה (pl. מראות) f. 1) vision, sight, מ' הלילה the nightly vision, מ' vision of the Lord; 2) a mirror.

מראה (formed from the masc. מרא) f. crop, gorge, from מרא to fatten.

מראה see מראה.

מראשות see מראשת.

מראשות (pl. מראשות, const. מראשות, before suff. מראשות) f. a place for resting the head upon, but also that which is a head, from ראש.

מרב p.n. f. (multiplication, increase).

מרבד (only plur. מרבים) m. carpet, tapestry, from רבד.

מרבח f. largeness, width, from רבה, origin. increase.

מרבח m. increase, a multitude, from רבה.

מרבית fem. increase, augmentation, accumulation; hence transf. to usury, interest, as an increase of the debt, from רבה.

מרבץ (const. מרבץ) m. a couch, from רבץ.

מרבק m. a stable, see רבק.

מרק (not used) equiv. to מרח, to rub, to polish, probably also, to thrust down, like the root in הדין.

מורנ (pl. מורנים) see מורנ.

מרגוע m. rest, quietness, tranquillity, resting-place, from רגע.

מרגלת (denom. from רגל) f. place for laying down the feet, sometimes feet only; comp. מרגלית.

מרגמה f. a heap of stones, from רגם; according to the LXX., flinging, from רגם to throw stones.

מרגעה f. resting-place, from רגע.

מרד (fut. ימרד) to be disobedient, to revolt, to be or become rebellious against (על, accus.) some one; related to מרה. The original signification is to bite off, to gnaw; hence to diminish, despise something, etc.

מרד (Aram.) the same.

מרד m. 1) a rebellion, revolt, apostasy; 2) p.n. m. (a rebel).

מרד (Aram.) adj. m. מרדא, def. מרדא f. rebellious, revolting, base.

מרדה rule, dominion, from רדה only, Isaiah 14:16, where מרדה stands erroneously.

מרדות f. refractoriness, rebellion.

מרדך p.n. of a Babylonian deity, probably Mars, hence in the composition of several proper names.

See מאיל מראדך.

מרדכי p.n. m. of the foster-father

and guardian of Esther; later, a vizier at the court of Xerxes.

מַרְדֵּף Isa. 14:16, probably an erroneous reading for מַרְדֵּת.

I. מָרָה (inf. abs. מְרוֹ) to murmur; next, to be refractory against (acc. בָּ) some one, מָרָה אֶת־פִּי יי' to rebel against the command of the Lord. Hiph. הִמָּרָה (fut. apoc. יִמָּר) to act rebelliously against (acc., בָּ) some one, to insult, to offend, to hurt (acc.) to contend, to quarrel with (עִם) some one.

II. מָרָה (not used) to shear off, to cut off, like מָרָא in the Talmud, equiv. to מָרַח to strop, from the stropping of razors. From which מוֹרָה.

מָרָה 1) only dual מַרְתִּים (double rebellion), prophetic name of Babylon; 2) p.n. of a well on the peninsular of Sinai (from מָרַר).

מָרָה f. grief, affliction. See מָר.

מָרָה (const. מַרְתָּ) f. grief, from מָרַר

מָרוֹד (from מָרַד, pl. מְרוֹדִים) adj. m.

1) refractory, rebellious; next, fugitive, of one who had to fly on account of his rebelliousness; מְרוֹדִים עֲנִיִּים unhappy fugitives, outcasts; 2) as a subst. and abstr. fugitiveness, persecution. See also רוד.

מָרוֹן p.n. of a city in north Palestine.

מָרוֹחַ (const. מְרוֹחַ) adj. m. bruised,

crushed, מְאַשֵּׁד one who has his stones broken. Root מָרַח.

מָרוֹם (const. מְרוֹם, pl. מְרוֹמִים) masc. height; also high point, high place; transf. to highness (in a fig. sense), greatness, eminence, haughtiness.

The root is רוֹם.

מָרוֹם complete מִי־מָרוֹם (the high water) p.n. of a lake, now called Bahrat Chule.

מָרוֹץ m. a course, from רוֹץ.

רוֹץ f. 1) a course, a race, from רוֹץ;

2) extortion, for מְרָצָה from רָצָץ.

מְרוֹקִים m. pl. purifications, cleansing, from מָרַק.

מָרוֹת (bitter well) p.n. of a city in Judah.

מָרוֹחַ (const. מְרוֹחַ) m. shouting, either from joy or affliction, from רוֹחַ.

מָרַח (fut. יִמָּרַח) equiv. to מָרַק to rub, to stroke or smear over (עַל) something, e.g. over a wound; next, to rub to pieces, to pound, to bruise, as in מָרוֹחַ.

מָרוֹחַב m. width, wide place or space; hence, 1) in contrast to hurdle, pen, i.e. the open, wide field; 2) figur. enlargement, freedom, as צָר (straitened, narrow) is transf. to strait, trouble, affliction.

מָרְחָק (pl. מְרַחֲקִים and מָר) m. a distance, a distant country, complete מְרַחֲקִי אֶרֶץ, אֶרֶץ מְרַחֲקִים, אֶרֶץ מְרַחֲקִים alone.

מִרְחָשֶׁת f. a frying-pan, from **רָחַשׁ** to fry, to broil.

מָרַט (Aram.) to call out; 3 pers. pl. **מָרְטוּ**.

מָרַט (fut. **יִמְרַט**) origin. equiv. to **מָלַט**, to smooth, to polish, to grind (the sword), to rub off the hair of the head or beard, to tear or pluck the hair out, **מָרַט לָחִי** to smooth the chin (by taking the hair off), **מָרַט פֶּתָף** to rub or wound the shoulder by unremittingly carrying loads. Niph. to be stripped of hair. Pu. only part. **מִמְרַט** with omitting the preformative **מ**, **מוֹרַט** m., **מִרְטָה** (with the euphonic dagesh) f. smoothed, polished, glittering of a sword; naked, bare, of the Ethiopians, who are generally represented on monuments as naked. See **מוֹרַט**.

מָרִי (pause **מָרִי**, with suff. **מִרְיָה**, **מָרִים**) m. refractoriness, rebelliousness, transf. to violence of wailing. Ezek. 2:7, **מָרִי** for **מָרִי**. See **מָרָה**.

מָרִיא (plur. **מָרִים**) m. fattened, fat calf, in connection with **שׁוֹר** and **בָּקָר**. See **מָרָא**.

מָרִי בַעַל (from **מָרִיב בַּעַל**, he who combatted Baal) p.n. masc.; for which also **מָפִיבִישֶׁת**.

מָרִיבָה (pl. **בוֹת**) f. 1) strife, contention, from **רָיב**; hence, 2) p.n.

of waters in the desert; 3) another called **מָרִיבוֹת**.

מָרִיָּה p. n. masc. resistance, refractoriness.

מָרִיָּה p. n. of a hill in Jerusalem; later, of the hill of the temple. According to Gen. 22:8, 14, from **מָרִיא יְהוָה** "selected by God." Once plene **מור**.

מָרִיוֹת p. n. masc. (origin. refractory conduct).

מָרִים p. n. f. (resistance), **מָרִים** is the termination.

מָרִירוֹת f. affliction, from **מָרַר**.

מָרִירִי adj. m. bitter, transf. to venomous; see **מָרַר**.

מָרִירִים in **בְּמָרִירֵי**, see **בְּמָרִיר**.

מָרַף (not used) probably equiv. to **מָרַח** to pound, to bruise.

מָרַף m. the melting or dissolving; hence, faintheartedness, fear, from **מָרַף**; according to others, from **רָכַף**.

מָרַפָּב m. that upon which one rides, seat in a carriage; also, carriage, chariot.

מָרַפָּבָה (const. **מָרַפָּבָת**, with suff. **מָרַפָּבוֹת**, pl. **מָרַפָּבוֹת**, c. **מָרַפָּבוֹת**) f. the same, and also of a chariot of war.

מָרַפְלָת f. trade, commerce, place of commerce, from **רָכַל**.

מָרַמָּה (plur. **מָרַמּוֹת**) f. 1) deception, deceit, falsity; transferred to that

which is gotten by deceit; the root is מָרַד; 2) p.n. m.

מָרַמֹות p.n. m. (haughtiness), once also for מָרִיֹות.

מָרַמָם m. that which is trodden down, from מָרַם.

מָרְנוֹת p.n. of a place, from which the gent. noun מְרַנִּי.

מָרַם (Persian) p.n. m. (a worthy).

מָרַסְנָא (Persian) p.n. m.

מָרַע (with suff. מָרַעִי, plur. מָרַעִים) m. equiv. to מָרַע associate, confederate, friend; but originally abstract, friendship, from מָרַעַה of מָרַע II.

מָרַעַה (from מָרַע I.) masc. pasture, feeding, grazing.

מָרַעִית f. the feeding or the pasturage, transf. to herd, from מָרַעַה II. See מָרַעַה.

מָרַעֲלָה (shuddering) p.n. of a place in Zebulun.

מָרַפָא m. 1) healing, transf. to saving, salvation, remedy, from מָרַפָא; 2) for מָרַפָה forbearance, from מָרַפָה.

מָרַפָה in signification 1 of מָרַפָא, which see.

מָרַפָשׁ m. foul, muddy water, from מָרַשׁ.

מָרַץ (Kal, not used) 1) probably equiv. to מָרַץ to break forth, to penetrate by force; 2) secondary form of מָרַץ (which see); hence, Niph. 1) violent, pressing; 2) smooth,

flattering of speech. Hiph. to penetrate deeply, to hurt.

מָרַצַע m. an awl, from מָרַצַע.

מָרַצָפֶת (from מָרַצַע) f. paved ground.

מָרַק equiv. to מָרַח to rub off, to polish (brass); next, to sharpen (lances). Pu. מָרַק to be cleansed, scoured.

מָרַק (const. מָרַק) m. only a secondary form of מָרַק, which see. According to others, from מָרַק to grind to pieces; hence, soup, broth.

מָרַקָה masc. spice, a bed of spices, from מָרַקָה.

מָרַקָחָה f. salve, ointment, or pot of ointment, from מָרַקָה.

מָרַקָחָת fem. a compound or spiced ointment, from מָרַקָה, which see.

I. מָרַד (not used) to flow, to run, to ooze out, from which מָר, מָר, and probably also מָרַדָה, which see.

II. מָרַד (pret. מָר, fut. יִמַר, comp. the fut. forms יָחַם, יָחַת, יָרַע, etc.) intrans. to be irritable, embittered, related to מָרָה, which is trans. Niph. מָרַד belongs to מָר in reference to sense, which see. Pi. מָרַד (fut. יִמַר) to make bitter, to embitter (the life), to embitter some one, מָרַד בְּבָקִי to weep bitterly. Hiph. מָרַד (fut. יִמַר for מָר, inf. הִמַר) 1) causative of the origin. signif. to manifest disobedience against (בְּ) some one, equiv.

to הַמָּרָה; 2) to sadden some one (לְ), with בָּכִי, to weep bitterly. Hithp. reduplicated הִתְמַרְמַר to be embittered, provoked against (אֶל) some one.

מָר (only pl. מָרִים) m. bitter herbs. מָרָה f. gall, from מָר II.; according to others, from מָר I.

מָרָה fem. equiv. to מָרָה, but also transf. to: bitterness, sourness, acerbity (of grapes), poison, the seat of which was considered to be in the gall.

מָרִי p. n. masc. (the afflicted one), patron. the same.

מָרִים see מָר.

מָרְשָׁה (probably possession) p. n. of a city in Judah, once written מָרְשָׁה.

מָרְשַׁעַת (from מָרְשַׁע) f. wickedness, frivolity.

מָשׁ p. n. of a part of the Dschudish mountains, the Mount Masius, on the north of Nisibis.

מִשָּׂא (from נִשָּׂא) m. 1) debt, loan, מִשָּׂא בְּלִיד the exaction of every debt; 2) usury, מִשָּׂא מִ to carry on usury.

מִשָּׂא p. n. of a border town of the Joktanite Arabia, probably the whole of Maushid, formerly called Musa.

מִשָּׂא (from נִשָּׂא) m. 1) the lifting up, a) of the voice, i.e. the chaunt-

ing of the temple service; b) of speech, sentence, origin. the lifting up of the voice, especially of prophetic sentences upon (אֶל, עַל, בְּ) something; complete, מִשָּׂא דְּבַר, sometimes in allusion to the signification of burden; c) the lifting up of the soul or heart after something, i. e. the wish, the longing, panting, as מִשָּׂא נַפֶּשׁ; 2) the carrying (as an infinitive); next, the burden, לְמִי עָלָה to be burdensome to some one; 3) the carrying to some one as a present, presenting; next, a present generally; 4) p. n. m.

מִשָּׂא m. only in connection with מִשָּׂא פָּנִים the accepting of the person, i. e. partiality; comp. this signif. in נִשָּׂא.

מִשָּׂאב (אֲבִים) masc. water-trough, where water is placed for cattle, from מִשָּׂאב, Author. Vers. place of drawing water.

מִשָּׂאָה (const. מִשָּׂאָה, pl. מִשָּׂאוֹת) f. equiv. to מִשָּׂא debt, loan.

מִשָּׂאָה see מִשָּׂאָה.

מִשָּׂאָה fem. the rising smoke; next, conflagration, fire generally.

מִשָּׂאוֹן m. deceit, deception, in the sense of נִשָּׂא to deceive.

מִשָּׂאוֹת see מִשָּׂאוֹת.

מִשָּׂאוֹת as an infin. from נִשָּׂא, see נִשָּׂא.

מִשְׁאֵל (probably, hollow way) p. n. of a Levitical city in Asher, also contracted **מִשְׁל**, which see.

מִשְׁאָלָה f. a request, from **שָׁאַל**.

מִשְׁאָרֶת fem. a utensil for containing the leaven, kneading trough, from **שָׂאָר**, Author. Vers. store.

מִשְׁאָת (const. **מִשְׁאָת**—, pl. **מִשְׁאָתִים**—) f. 1) the lifting up (of the hands), rising (of the smoke), thus equiv. to **מִשְׁאָה** and **מִשְׁאָהָה**; transf. to a sign of fire, signal; probably also, sign, or signal, generally, from its being placed in an elevated position; 2) sentence, burden, present, tax, in as manifold significations as **מִשְׁאָה**.

מִשְׁבָּצָה (pl. const. **מִשְׁבָּצוֹת**, sometimes also abstract) f. weaving, from **שָׁבַץ**, transf. to setting of precious stones, on account of its similarity to a kind of weaving, Auth. Vers. ouches.

מִשְׁבֵּר (const. **מִשְׁבֵּר**) m. the womb of the mother (Author. Vers. birth), from **שָׁבַר**, origin. place of breaking forth.

מִשְׁבֵּר (const. pl. **מִשְׁבֵּרִי**) masc. the breaking of the waves, breaker, surge, from **שָׁבַר**.

מִשְׁבֶּת (only pl. **מִשְׁבֶּתִים**) m. destruction, desolation, from **שָׁבַת**; according to others, denom. from **שָׁבַת** rest, ceasing from activity in an ironical sense.

מִשְׁנָב (with suff. **מִשְׁנָבִי**) m. 1) place where one finds refuge, place of safety; 2) p. n. of a place in Moab (elevated place).

מִשְׁנָה m. error, fault, from **שָׁנָה**.

מִשְׁנָה belongs to **אָמַשׁ**, see **אָמַשׁ**.

מִשְׁנָה equiv. to **מִשְׁנָה** to draw forth from (**מִן**) something; the same Hiph; from which **מִשְׁנָה**.

מִשְׁנָה (a drawer forth, a deliverer) p. n. of the Jewish legislator, Moses. If the origin is Egyptian, it signifies *son*, as indeed we find *mos*, son, in many Egyptian proper names as part of the composition; only in this case the first part of the name, signifying an Egyptian deity, would be omitted.

מִשְׁנָה (from **נָשָׂה**) masc. debt, comp. **מִשְׁנָה**.

מִשְׁנָה fem. desolation or place of shuddering. See **שְׁנָה** and the root **שָׁנָה**.

מִשְׁנָה (pl. **מִשְׁנָהוֹת**) f.; according to some, equiv. to **מִשְׁנָהוֹן** deception; next, haughtiness, from **נָשָׂה**; according to others, equiv. to **מִשְׁנָהוֹת** ruin, from **שָׁנָה**, which see.

מִשְׁנָב p. n. m. (the restored one).

מִשְׁנָבָה fem. turning away, apostasy, backsliding, conc. the backslider, the apostate. The root is **שָׁנָב**.

מִשְׁנָה f. error, offence, for **מִשְׁנָה**, from **שָׁנָה**.

מִשּׁוֹן m. an oar, rudder, helm, from שׁוֹן.

מִשּׁוֹם m. the same, also from שׁוֹם.

מִשְׁכָּה for מִשְׁכָּה, which see.

מִשְׁכָּה fem. equiv. to מִשְׁכָּה hedge, thorn-hedge, from שְׁכַךְ.

מִשְׁפָּה f. plundering, spoiling, from שָׁפַח, only in Ketib for מִשְׁפָּה.

מִשּׁוֹר m. a saw, from נָשַׁר; see also שׁוֹר.

מִשָּׂרָה f. a measure, from שָׂרָה to divide, to measure.

מִשְׂוֵל m. joy, gladness; also, subject of joy; from שִׂוֵּל.

מִשֵּׁחַ (Aram) m. oil, with which things are anointed or smeared over. See מִשַּׁח.

מִשַּׁח (fut. מִשִּׁיחַ, infin. also מִשְׁחָה) 1) to smear something over; hence, to anoint with oil, whether for consecration, or for softening, and other purposes; hence the phrase, מִשַּׁח לְמֶלֶךְ to anoint one for a king, i. e. to consecrate, to crown; 2) equivalent to מִשַּׁח to extend, stretch; hence transf., like מָדַד, to measure. Niph. to be anointed.

מִשְׁחָה (const. חָה—) fem. 1) abstr. anointment, consecration; in connexion with שֶׁמֶן oil of anointment; 2) measure, that which is meted out, equiv. to מִדָּה; hence, portion, from מִשַּׁח II.

מִשְׁחָה f. 1) the anointing; 2) part, portion, like מִשְׁחָה.

מִשְׁחָה f. corruption, fall, origin. that which is corrupted, from שָׁחַח.

In allusion to מִשְׁחָה, the Mount of Olives received the name of הַר הַמִּשְׁחָה.

מִשְׁחָה m. scorn, jest, from שָׁחַח.

מִשְׁחָר (denom. from שָׁחַר) m. time of the morning dawn.

מִשְׁחָה m. that which is destroyed, from שָׁחַח.

מִשְׁחָה m. corruption, from שָׁחַח.

מִשְׁמֹחַ equiv. to מִשְׁמָח, which see.

מִשְׁמָח m. a place where something is spread out, from שָׁמַח.

מִשְׁמָחָה (from שָׁמַח) f. hostility, offence, molestation; hence concrete, the offender, the destroyer.

מִשְׁמָר masc. management, rule, dominion.

מִשִּׁי (not מִשֵּׁי) m. silk; probably this is a foreign word.

מִשִּׁי see מִשִּׁי.

מִשִּׁיבָּאֵל p.n. masc. (God is the deliverer.)

מִשִּׁיחַ (const. מִשִּׁיחַ) m. the anointed one, the consecrated one, origin. an adjective, anointed, then as a substantive.

מִשַּׁךְ (fut. יִמְשֹׁךְ) 1) to draw (see מִשַּׁח and מִשְׁכָּה), to draw some one (accus.) to some place (אֶל), to draw in (בְּ) somewhere, to draw forth (מִן), to draw along, etc.; 2) to lay hold of, to possess, com-

pare מִשֶּׁךְ. The following phrases belong to the first signification: מִ' הִקְשֵׁת to stretch or strain the bow, מִ' הִזְרַע to strew the seed (in long furrows), מִ' הַיּוֹבֵל or מִ' הַיּוֹבֵל to sound the horn or trumpet of the Jubilee, מִשֶּׁךְ יָד אֶת-פִּ' to have intercourse with some one, מִ' חֲסָד to let the years, the kindness, endure, מִ' בָּשָׂר בִּ' to strengthen the flesh, the body, by etc.; next, also to draw forth, to move along in procession. Niph. to be extended, lengthened, of time. Pu. to be stretched out, to be great, strong, robust; thus, מִשְׁכָּח נְוִי מִשְׁכָּח vigorous people, Author. Version scattered nation.

מִשְׁכָּח m. 1) drawing the seed along, i. e. strewing it, Auth. Vers. precious seed; 2) possession, comp. מִשְׁכָּח; 3) p. n. of a barbarous people in the north, near Armenia.

מִשְׁכָּב (const. מִשְׁכָּבִי, c. pl. מִשְׁכָּבִי) m. 1) the lying down, as action, transf. to connubial intercourse; 2) place of lying down, couch, bed, transf. to death bed; the root is שָׁכַב.

מִשְׁכָּב (Aram.) the same.

מִשְׁכּוֹת see מִשְׁכּוֹת.

מִשְׁכָּל see שָׁכַל.

מִשְׁכָּל fem. 1) image, figure, with which rooms were decorated for idolatrous worship; מִשְׁכָּלֵי stones

with such figures; 2) image, representation, in a mental sense. The root is שָׁכַח.

מִשְׁכָּן (const. מִשְׁכָּן, pl. מִשְׁכָּנִים) m. a place where one dwells, rests, or lies; hence, dwelling, couch; as dwelling of the dead, grave; as the dwelling of God, the temple, especially a part of the tabernacle in the desert. The root is שָׁכַן.

מִשְׁכָּר f. reward, wages, from שָׁכַר.

I. מִשָּׁל (fut. מִשָּׁל) to rule, to reign over (עַל, אֶ) some one or something, to have power for something (inf. with לִ); מִשָּׁל a ruler. Hiph. to appoint some one as ruler, inf. מִשָּׁל used as a subst. dominion; as to the origin. signif. comp. the root מִשָּׁל (see under מִשָּׁל) to be hard, strong.

II. מִשָּׁל (Kal, not used) to compare (two subjects); next, intrans. to be alike, to resemble: the forms occurring in Kal are derived from the noun מִשָּׁל, which see. Niph. to resemble, to be like (עִם, אֶל) a person or subject. Piel is denom. from מִשָּׁל. Hiph. to compare, to liken. Hithp. to become alike, with אֶ.

מִשָּׁל as a p. n. see מִשָּׁל.

מִשָּׁל plur. מִשָּׁלִים, const. מִשָּׁלִי m. origin. comparison through equal measurement of expression; hence

generally, simile, metaphor, axiom, proverb, in which a certain symmetry of the parts prevails; transf. to a poem, song, on account of a certain equality in the metre; next, oracle, prophecy. From this noun is derived the verb:—

מִשַּׁל (fut. **יִמְשַׁל**) to express a comparison, an axiom, to sing or compose a song, to pronounce an oracle, etc.; hence, **מִשְׁלִים** the poets, **מִשַּׁל מִשַּׁל** to speak proverbs, axioms. Pi. **מִשַּׁל** to speak often in problems.

מִשַּׁל m. equiv. to **מִשַּׁל** in the signification of song, transf. to song of derision.

מִשָּׁל (with suff. **מִשָּׁלוֹ**) m. 1) rule; 2) comparison, similarity.

מִשְׁלַח (const. **לַח**—) m. 1) a common or meadow where cattle are sent for pasture; 2) that on which one lays hands, occupation, business. See **שָׁלַח**.

מִשְׁלָח (**מִשְׁלָחוֹת**) m. 1) the sending, giving; 2) origin. the stretching out of the hand, booty.

מִשְׁלַחַת (from **מִשְׁלַח**) f. origin. the sending away, but generally: 1) the host or army sent off; 2) dismissal, release.

מִשְׁלָם p. n. m. (the befriended one).

מִשְׁלָמִיָּה p. n. m. (befriended by God); compare **שְׁלָמִיָּה**.

מִשְׁלָמָת p. n. f. (the befriended one). **שְׁלָמִיָּה** see **שְׁלָמִיָּה**.

מִשְׁמָה (pl. **מִשְׁמֹת**) fem. desolation, shuddering, from **שָׁמָּה**.

מִשְׁמָן (pl. **מִשְׁמָנִים**) m. firmness (denom. from **שָׁמָּן**) of the human body, transf. to fatness of the soil, and figur. strength, firmness; concr. the warrior.

מִשְׁמָנָה p. n. m. (fatness, strength).

מִשְׁמָנִים m. pl. fat meat or viands, comp. **מִשְׁמָן**.

מִשְׁמָע m. 1) equiv. to **שָׁמָּע** that which one hears; 2) p. n. m. tiding, intelligence.

מִשְׁמָעָה f. 1) the hearing, listening to commands, audience; 2) obedience, or subject of obedience.

מִשְׁמָר masc. 1) place of watching, watch, watch-post, but also place where one is watched, prison; 2) persons who watch, a watch, guard; 3) subjects that are to be watched, guarded, saved, or protected; custom, law, regulations, observance, generally that which is kept and preserved. See **שָׁמַר**.

מִשְׁמָרָה (pl. **מִשְׁמָרוֹת**) f. has the signification of **מִשְׁמָר**, besides, attention, management of something, service, **שָׁמַר בָּ** to perform the service, to act faithfully.

מִשְׁמָרֶת f. a nail, from **שָׁמַר**, **קָמַר**.

מִשְׁנָה (const. **גָּה**—, pl. **מִשְׁנָהִים**) m. 1)

that which is second in turn or rank, whether of persons or things.

If it succeeds the noun in the genitive, it signifies: the second, e. g. **מִן־הַיְּשָׁנָה**, **כֶּהֵן הַיְּשָׁנָה**; עיר, **מִן־רֶבֶבֶת**, **מִן־רֶבֶבֶת**; also anything which follows the first; 2) as a concr. the second, where **מִן־הַיְּשָׁנָה** stands in the state of construction to the noun following, e. g. the second after the king **מִן־הַיְּשָׁנָה הַמֶּלֶךְ**; 3) not the second as an ordinal number, but to signify the twofold, double, as Gen. 43:15, the double money; Deut. 17:18, the double copy or writing; no matter whether **מִן** precedes or succeeds. Root **שָׁנָה**.

מִן־שָׁפָה f. booty, plunder, spoil, from **שָׁפָה**.

מִשְׁעָה belongs to **מִשְׁעָה**, see **שָׁעָה**.

מִשְׁעוֹל m. hollow way, from **שָׁעַל** to be hollow.

מִשְׁעָה (equiv. to **מִשְׁעָה** from **שָׁעָה**) m. appearance, looks, inspection, beholding, probably from **שָׁעָה** = **שָׁנָה** 2, to grow, to become taller; hence, **לְמִשְׁעָה** to the growth.

מִשְׁעָם p. n. m. mad, insane one, from **שָׁעַם** to be mad.

מִשְׁעָן (const. **מִשְׁעָן**) m. support, stay, from **שָׁעַן**.

מִשְׁעָן m. the same, point of support.

מִשְׁעָנָה f. the same.

מִשְׁעָנֹת f. the same.

מִשְׁפָּחָה m. the spilling (of blood), from **שָׁפָה**, which see.

מִשְׁפָּחָה (const. **פָּחָה**—, with suff. **פָּחָה־י**, pl. **פָּחוֹת־י**) f. origin. connection, from **שָׁפָה** = **שָׁפָה**, but generally, family, tribe, national family, generation, race, etc., according to the extent of the connection; compare also **שָׁפָחָה**.

מִשְׁפָּטִים (pl. **מִשְׁפָּטִים**) m. 1) the judging, judgment; 2) place of judgment; complete **הַמִּשְׁפָּט**; 3) sentence of judgment; of God, punishment; 4) matter, cause of judgment, **עֲשֵׂה מִשְׁפָּט** to carry on a law process; the cause of judgment is sometimes qualified by the succeeding genitive, e. g. **מִשְׁפָּט דְּמַיִם** the cause of blood, Author. Vers. bloody crimes, **מִשְׁפָּט מָוֶן** sentence of death, Author. Vers. worthy of death; 5) the judgment appointed by the legislator; hence, **עֲשֵׂה מִשְׁפָּט** to pervert justice, **עֲשֵׂה מִשְׁפָּט** to exercise judgment, hence equiv. to law, especially of a prerogative or privilege granted; e. g. of the priests, of the king, or of an individual; **מִשְׁפָּט** signifies also, custom, usage, transf. to manner, way.

מִשְׁפָּת (only dual **מִשְׁפָּתִים**) m. a fold, a pen. The dual, on account of the double divisions of the same,

like נִדְרוֹתִים. The root is שָׁפַת, which see; comp. נִשְׁפָּתִים.

מִשֵּׁק (not used) equiv. to מִשָּׁד to possess; from which besides מִמְשֵׁק, also:—

מִשְׁק m. possession, בְּדֹמֶשֶׁק steward.

This rare word is used on account of its assonance with דְּמִשְׁק.

מִשְׁק m. the course, running to and fro (of the locusts), from שָׁקַק.

מִשְׁקָה (with suff. מִשְׁקִיו, from שָׁקָה) m.; 1) particip. Hiph. one who gives to drink, a butler; 2) the beverage, wine, he that drinks; 3) a place or district which is watered.

Root שָׁקָה to drink.

מִשְׁקוֹל m. a weight, from שָׁקַל.

מִשְׁקוּף m. upper beam of the door (upper door post) from שָׁקַף.

מִשְׁקָל m. 1) a weight, like מִשְׁקוֹל; 2) nominal verb, the weighing.

מִשְׁקָלָת fem. that with which one weighs, weights, scales.

מִשְׁקָלָת f. the same.

מִשְׁקָע m. a place where the water accumulated, deep water, from שָׁקַע.

מִשְׁוֹ belongs to מְשׁוּרָה. See שׁוּר.

מִשְׁרָה f. the dissolving (of grapes, Author. Vers., liquor of grapes), from שָׁרָה.

מִשְׁרָה 2. שְׁרָה dominion, from שָׁרָה.

מִשְׁרוּקִי (def. קִיתָא) Aram. f. pipe, tube.

מִשְׁרָע p.n. of a place, gent. מִשְׁרָעִי.

מִשְׁרָפּוֹת f. pl. 1) the burning (of the dead body) to lime (שִׁיר), or that which is burned to lime; with מִיִּם to be entirely burnt; מִיִּם burning to water, melting of glass, or place where glass is manufactured; glass works; 2) p.n. of a town near Sidon.

מִשְׁרָקָה (plantation of grapes) p.n. of an Idumean city.

מִשְׁרָת m. a pan, from שָׁרַת, related to שָׁרַד, שָׁרַט; compare הָרַם to deepen out.

מִשְׁשֵׁשׁ (fut. יִמשֵׁשׁ, also יִמוֹשֵׁשׁ) to touch, to feel. Pi. to grope, to search. Hiph. to grope, חָשַׁךְ in the dark. The form in Hiph. is like that of עָו.

מִשְׁתָּה (with suff. מִשְׁתֵּיהֶם, מִשְׁתֵּיהֶי) m. 1) the drinking; hence בֵּית מ' banqueting-house, drinking-place; 2) the drink, so also the pl.; 3) banquet, wedding banquet, from שָׁתָה. מִשְׁתָּה (def. מִשְׁתֵּיהֶם) Aram. m. banquet, drinking.

מַת (only pl. מַתִּים, c. מַתִּי) m. man, mankind. It stands in the pl. in connection with מַתִּי and נָשִׁים. מַתִּי men of number, i.e. a few. מַתְבֵּן m. denom. from תָּבַן; a bundle of straw.

מַתַּנ (not used) to extend, to draw along, related to מַתַּח.

מַתְנִי (with suff. מַתְנֵי) m. a bridle, orig. a curb; hence also מַתְנֵי הָאֶמָּה

bridle (dominion) of the capital
(Author. Vers. "Metheg-Ammah"
2 Sam. 8:1).

מָתַת (not used) to extend, to stretch;
related to מִתַּח.

מִתּוֹק (pl. מִתּוֹקִים) adj. m. מִתּוֹקָה f.
sweet, pleasant; subst. sweetness,
from מִתַּק.

מִתּוֹשָׁאֵל p. n. m. (man of God).

מִתּוֹשָׁלָה p. n. m. (man of the sword, warrior).

מָתַח to span, to spread out (a carpet), related to מִתַּח, מִשָּׁח.

מָתִי m. extension, duration (of time),
from מָתַח, after the form מִשְׁמִי,
שְׁרִי, שְׁרִי, but only as an adv. of
interrogation, when? לְמָתִי at
what time? עַד מָתִי until when?
הַאֲחֵרִי מָתִי after how
long a time?

מִתְכַּנֵּת (with suff. בְּנִתּוֹ) f. quan-
tity, measure, task; transf. to
proportion. See מִתְּכֵן.

מִתְּלָאָה contracted from מַה־תְּלָאָה
what trouble! See תְּלָאָה and מַה.

מִתְּלָעָה (pl. c. לְעוֹת) f. equiv. to מִתְּלָעָה
a tooth; also, jaw, from לָתַע.

מָתֵם 1) subst, m. wholeness, sound-
ness, from תָּמַם; 2) adv. forined
from מֵת every one, every man;
comp. פִּתְּאֵם and others.

מָתִן (not used) to be strong, firm;
comp. יָתִן and תָּנִן, in modern Heb.
to keep, retain tightly.

מָתִן (only dual מִתְּנִים) m. upper part
of the thigh, loin, as the seat of
strength (from מָתִן), where the
girdle is worn and where loads are
carried.

מִתָּן m. 1) a gift, from נָתַן; אִישׁ מִ
a donor; 2) p. n. m. gift of God,
Theodores.

מִתְּנָא (Aram.) f. gift, from נָתַן.

מִתְּנָה (formed from מָתִן) fem. 1)
present, gift, offering (sacrifice):
transf. to a bribe; 2) p. n. of a
place in the desert.

מִתְּנִי p. n. m. (presented by God).

מִתְּנִי (fortified place) p. n. of a place.

מִתְּנִיָּה p. n. m. (gift of God).

מִתְּנִיָּהוּ p. n. m. (the same).

מִתְּנִים see מָתִן.

מִתַּק (fut. יִמְתַּק) 1) origin. to taste,
to enjoy; 2) to be sweet, pleasant.
The orig. signif. is to suck. Hiph.
to sweeten, to enjoy sweetness.

מִתְּקָה sweetness, pleasantness.

מִתְּקָה m. the same.

מִתְּקָה (sweet water) p. n. of an en-
campment of the Israelites in the
desert.

מִתְּרִדָּת (Persian) p. n. m. (given by
Mithra).

מִתָּת f. present, gift, from נָתַת.

מִתְּתָה p. n. m. (originally contracted
from:—

מִתְּתִיָּה p. n. m. (gift of God).

מִתְּתִיָּהוּ p. n. m. (the same).

נ

נ *nun* (נן) is the fourteenth letter of the Alphabet; as a numeral it counts 50. The name, נן fish, was chosen on account of its shape, which, however, in our character is more applicable to the final ן. Respecting its phonetic character, we must observe, 1) that as a liquid it interchanges with ל, מ, and ך, as may be perceived in many roots in which these letters are found; 2) that נ also changes with י, owing to the phonetic softness of the י, by which many נ"י and נ"י correspond; 3) that the נ precedes several roots, whether with a slight gradation of the sense or as a mere preformative; 4) that the נ is sometimes replaced by dagesh forte, as in ןי, and sometimes serves for the analysation of a dagesh forte, as אנה-אנה, קנצי-קנצי, מנדע-מדע, where it also follows, as מענייה-מענייה.

I. נ (particip. from נני II., which see) adj. m. raw, not thoroughly cooked, standing, as it were, between מבישל and חי. Ibn Ezra and Saadiah compare with it the Arab. ني raw. See נני.

II. נ particle of urging and requesting, "O that," follows the

imper. and fut. (only once with pret.) to denote a wish or request, but if a particle of negation precedes, נ stands before the future, or it is rather connected with the negation; נ is sometimes not translated at all; sometimes it signifies, yet, then; connected with other particles, it gives them an optative character, either with interjections (אוי-נא, הנה-נא), adverbs (איה-נא), or conjunctions (אם-נא, אל-נא).

נא (possession) complete אמון נא (possession of Ammon) p. n. of the city of Thebes in Egypt, called by the Greeks Diospolis.

נאר (not used) to be hollow, synon. with אוב, the same.

נאר (for נאר, pl. נארות, as from אוב, pl. אובות) m. a leather bottle, from נאר to be hollow, like אוב leather-bottle, from אוב to be hollow (see under אוב).

נאה (not used) 1) to dwell, abide somewhere, like ננה; from which נאה. But the Niph. form נאה or נאה belongs to נאה, and signifies: to be desirable, pleasant, agreeable, beautiful, proper. In modern Heb. נאה is contracted into נה.

נאה (only pl. const. נאות) f. equiv. to ננה dwelling; most frequently, a place where the herds graze, a

down, pasturage, נִשָּׂא דִּשְׁאָה green pasturage.

נָאָה (origin. particip. Niph.) adj. m., נָאָה f. beautiful, lovely, agreeable, be seeming, fitting. See נָאָה and נָאָה

נָאָה (fut. נִאָּה) to speak, generally of the pronouncing of oracles; part. pass. נִאָּה, const. נִאָּה that which is spoken, sentence, oracle. Once only נִאָּה occurs in the absolute, where נִאָּה is probably omitted.

נָאָה see נִאָּה.

נִאָּה m. Job 12:20, according to some ancient commentators, speaker, from נִאָּה, which agrees with the context.

נָאָה (fut. נִאָּה) whoring, on the part of man or woman, adultery; conubial intercourse; figur. of the whoring after idols, forsaking the Lord. Pi. the same. The original signification is to wet with the semen; comp. נָאָה to wet, and a like original signification has נָאָה.

נָאָה (only pl. נִאָּהִים) m. whoredom, adultery.

נָאָה (pl. נִאָּהִים) m. whoredom.

נָאָה (fut. נִאָּה) origin. to contend against, to provoke some one; hence to blaspheme, to mock, to despise, reject, condemn, with the accus. To which נָאָה is related.

Pi. נִאָּה (fut. נִאָּה) to condemn, to blaspheme; once נִאָּה for נִאָּה. Pu. and Hith. are blended together only in the particip. מִתְנָאָה = מִתְנָאָה to be blasphemed, scorned.

נָאָה f. contumely, blasphemy.

נָאָה (formed from Pi.) f. the same, pl. נִאָּהוֹת and נָאָה.

נָאָה equiv. to נִאָּה to wail, to sigh, to cry.

נָאָה (const. נִאָּהֶת) fem. moaning, sighing.

נָאָה (Kal, not used) according to some, related to נָאָה to curse; hence Pi. נָאָה to abhor, reject; but according to others, to thrust down, to throw down.

נָב (with הֵאָּה finis נָבָה towards Nob, increase; comp. נָבָה p. n. of a city of the priests in the tribe of Benjamin; according to others, from נָבָה from which also נָבָה, thus high-point.

נָבָה (Kal, not used) to rush forth, to gush forth, to press forth, words (either by the impulse of the mind, or by inspiration); related to which is נָבָה to gush forth; hence Niph. נָבָה (2 pers. once נָבָהֶת, particip. pl. נָבָהִים) to speak from inspiration or inward emotion, but generally of prophetic speaking; next, generally, to prophesy something (accus.) upon (עַל, אֶל, לְ) some

subject, to prophesy in the name of something; **נְבִיעַל**, **נְבִישָׁם** ^י; **נְבִישָׁקֶר**; transf. to the inspired song. Hithp. **הִתְנַבֵּא** and **הִתְנַבְּא** (2 pers. **הִתְנַבְּוּ**, inf. **הִתְנַבְּוּ**, after the manner of the ^לי) 1) to prophesy, construed entirely like Niphal; 2) to speak convulsively, frantic; hence, in connection with **נָשַׁע** to be mad. The reflective form is always used to express prophesying, because it is an emotion of the mind, and implies both passiveness and activity.

נְבָא (Aram.) the same, but only **הִתְנַבֵּי** to prophesy.

נָבַב to bore, to hollow out; hence, particip. pass. **נְבוּב** hollow, **נְבוּב** hollow (made) of tablets, fig. hollow-headed. To express the idea of hollowing out, the following roots, which must be distinguished from one another, have been formed in the language: **קָב**, **נָב**, **פָּו**, **אָב**, **אָב**, **נָב**; which, however, are evidently connected with each other.

נָבָה (not used) to rise, to arch, to become prominent, comp. **נָפָה** and **נָוָה**, and probably also **נָוָה**.

נָבָה see **נָב**.

נְבוֹ 1) p. n. of a Moabite mountain, and also the name of a city in its vicinity; 2) p. n. of a city in Ju-

dah; 3) p. n. of the Chaldean Mercury, who was worshipped idolatrously, similar to Hermes and Anubis in Egypt. In signif. 1 and 2, **נְבוֹ** denotes hill, hilly place; in signif. 3, it probably stands for **נְבִיא**=**נְבוֹא** the interpreter, **נְבוֹ** being the mythological secretary of heaven. **נְבוֹ** 3 frequently occurs in compound Babylonian and Syrian proper nouns.

נְבוּאָה prophecy, prophetic writings.

נְבוּאָה (Aram.) the same.

נְבוּזַרְדַּן p. n. of a Babylonian field-marshal (**נְבוֹ**=**נְבוֹ** 3, **נְבוֹ**=**נְבוֹ** 3, **נְבוֹ**=**נְבוֹ** 3); thus, the great prince of Mercury). **נְבוּזַרְדַּן** is found in the p. n. **נְבוּזַרְדַּן** Sardanapalus, the great ruler of power. For **נְבוֹ** comp. **נְבוֹ**, **נְבוֹ**.

נְבוּכַדְנֶצַּר (also **נְבוּצַדְנֶצַּר**, **נְבוּצַדְנֶצַּר**) p. n. of the Babylonian king Nebuchadnezzar, who led the Jews into captivity. (The signif. is, the great king of Mercury.)

נְבוּשֶׁשֶׁן p. n. of a Babylonian field-marshal (worshipper of Nebo).

נְבוּשֶׁשֶׁן=*Achespan*, Persian.

נְבוּזַן p. n. m. (the prominent one).

נְבוּזָה (pl. **נְבוּזָה**) Aram. f. a gift, a present, from **נְבוּזָה** to lavish, to squander, with **נ**=**נ** as a copulative, probably to avoid the clashing with the **נ**.

נָבַח to bark, of dogs.

נִבְחָה p. n. m. and from which, the p. n. of a city.

נִבְחָז p. n. of an idol of the Avians, of uncertain derivation

נָבַט (Kal, not used) to look, to behold, to view, the root is נִבֵּט, but only in Niph. נִבֵּט to look, לְאָרֶץ to the earth, most frequently Hiph. הִבֵּיט to look after something (לְ, עַל, אֶל), to look from somewhere (מֵן), to view something (acc.), to look at something with pleasure (בְּ), to look after some one, with אַחֲרֵי; but הִבֵּיט אַחֲרָי to look (from) behind some one; figur. to regard something (accus. לְ, אֶל), to look hopefully upon (אֶל) something.

נָבַט p. n. masc. (aspect, view; more correct, however, agriculture or increase, from נָבַט, Talmud, to grow).

נָבִיא (const. נְבִיאָה, plur. נְבִיאִים) m. 1) a prophet, generally of the Lord, but also of Baal, Astarte; the disciples of the prophets were called בְּנֵי הַנְּבִיאִים; 2) speaker, interpreter, orator; which, however, is not the original signification; transf. to a friend or faithful servant of God

נְבִיאָה (def. נְבִיאָה or נְבִיאָה, def. plur. נְבִיאָה) Aram. the same.

נְבִיאָה f. 1) a prophetess, transf. to songstress, poetess; 2) wife of a prophet, e.g. wife of Isaiah.

נְבִיּוֹת (pl. from נְבִית, which see) 1) p. n. of a son of Ishmael, brother of Kedar; hence, 2) name of an Arabian people, like נִכְדָר, who derive their origin from the son of Ishmael, the Nabatians; as to the locality of the residence of the Nabatians, there exists a variety of opinions; it appears that most of the agricultural and trafficking Saracens were so called, in contrast to the nomades.

נָבַךְ (not used) to overflow, to gush forth, related to נִבַּע, the ground-syllable is also found in נִבְכָה.

נִבְךָ (const. pl. נִבְכֵי) m. a spring-place; according to others, a whirlpool.

נָבַל (fut. יִבָּל; נִבָּל is the reading in Isa. 64:5) to wither, to drop off (of leaves, flowers), transf. to be decaying, wearied, worn out, and according to the frequent transfer of sluggishness to folly, it signifies also to act foolishly, badly. Piel נִבֵּל to despise, to dishonor, to outrage, causative of the signification as transferred.

נָבֵל (pl. נִבְלִים) m. a fool; next, according to general mode of transferring, as in אֲנוּל, infidel, sinner,

wicked one; Ps. 14:1, who says
"there is no God."

נָבֵל (also נָבַל, pl. נִבְלִים, const. נִבְלִי, with suff. נִבְלִיָּהּ) m. 1) leather-bottle (from נָב to be hollow, or to hollow out, with the usual termination ל־; comp. חֶסֶל a dish, from חָסַן basin (from חָפַף) used for wine; next, utensils or vessels resembling a leather bottle, as an earthen bottle, יוֹצֵר, 2) a musical instrument, somewhat in the shape of a bottle, psaltery. The root is נָבַב.

נִבְלָה f. folly; next, wickedness, sin, hideous crime, especially, the vice of lewdness; synon. with נִמְרָה; Job 42:8, "Lest I deal with you after your folly."

נִבְלָה (const. נִבְלָתָהּ, with suff. נִבְלָתִי, only 1st pers. נִבְלָתִי forms an exception) f. origin. that which is fallen down; hence, corpse; of beasts, a carcase; figur. of the prostrate idols, which are also called מַתִּיִּם.

נִבְלָוָה (with suff. לְתֹהָה) f. shame, in the sense of nakedness; hence, privy parts.

נִבְלָם p.n. of a city in Benjamin.

נָבַע equiv. to נָבַד to spring forth, to gush forth; comp. נָבַח, בּוֹעַ, and others. Hiph. הִבִּיעַ, 1) to pour forth, to cause to flow (song of

praise, words, evil, the spirit); next, generally, to announce, to make known; 2) to swell, to cause perspiration or an unpleasant odour.

נָבַק belongs to נִבְקָה, see נִבְקַק.

נָבַר (not used) Aram. equiv. to נִבְהַר, to shine, to glitter, not formed from נָוַר.

נִבְרִישָׁא (from a masc. נִבְרִישׁ, def. נִבְרִישָׁא) f. a candlestick, formed from נָבַר Aram.

נִבְשָׁן (fat soil) p.n. of a city in Judah.

נִבְתָּ (after the form מִנְתָּ, קִצְתָּ) a very old Aramaic form; hence pl. נִבְתִּים; Samaritan נִבְתִּים, like נִבְתִּים, etc.) equiv. to נִבְתָּ; the signification of נִבְתָּ=נִבְתָּ cannot be defined; נִבְתָּ in the Talmud signifies to sprout, to grow; but according to the history of the נִבְתִּים, the signification is rather to cultivate the ground, like פָּלַח. See נִבְתִּים.

נָגַב (not used) to be dried up, from which:—

נִגְבָּ (with הוּא finis נִגְבָּהּ) m. the region of the south, or noon, called dryness on account of the heat of the sun; especially, the name for south Palestine; לְנִגְבָּהּ southerly of, לְנִגְבָּהּ the same; לְנִגְבָּהּ in the country towards the south.

נִגְדָּ (Kal, not used), in front, before

the face, to be manifest; hence, Hiph. **הִגִּיד** to declare, to shew (synon. with **הִרְאָה**), thus Isa. 3:9, "they declared their sin;" from this original signification the following secondary significations branch out: to announce, to notify, to give information, intelligence upon (**על**) something; to relate, to denounce, to accuse, to predict, to confess, to promulgate; next also, to sing praises, etc. Hoph. **הִגַּד** (fut. **יִגַּד**) pass.

נָגַד (Aram.) to draw along, to flow on; probably not at all connected with **נָגַד** Hebrew.

נֶגֶד (with suff. **נֶגְדִי**) m. the front, that which is present, visible; but used only as a prep. before, over against, opposite, towards, e. g. **נֶגְדֵי אֱלֹהִים** before God, **נֶגְדֵי הָהָר** opposite the mountain. **נֶגֶד** is used with prepositions in the following manner: 1) **נֶגְדָה** corresponding with, or resembling, another thing; Gen. 2:18, "meet for him," **נֶגְדָהּ**; 2) **לְנֶגְדֵךְ** in the presence of, generally **לְנֶגְדֵי עֵינַי**; also, against, in a hostile sense, e. g. **לְנֶגְדֵי הַבּוֹנִים** against, i. e. in opposition to, the builders; also used like **נֶגְדָה** in comparisons; 3) **מִנֶּגְדֵךְ** away from something, from the opposite side, especially after verbs signifying

removal or concealment; also as an adv., off something, from off, however, yet, on the contrary; more frequently, in connection with nouns, **לְנֶגְדֵךְ** occurs.

נִגְדָה (Aram.) the same, but also in the direction towards, **נִגְדָה לְיְרוּשָׁלַם** towards Jerusalem.

נִגְדָה (fut. **יִנְגְדָה**) to radiate, to beam, to shine, in Aram. **נִגְדָה**. Hiph. **הִנְגִידָה** to cause to shine, illumine, to light.

נִגְדָה (with suff. **נִגְדָהָם**) f. 1) brightness, brilliancy (of fire, the candle; of the sword, of the sun, and others); 2) p. n. m.

נִגְדָה (def. **נִגְדָהָא**) Aram. f. the same.

נִגְדָה (pl. **הַנִּגְדָה**) f. brightness of light.

נִגְדָה (fut. **יִנְגְדָה**) to push, to gore, used of horned cattle. Pi. to push repeatedly; transf. to the pushing of enemies, i. e. to thrust them down. Hith. to push one another; hence, to carry on war, which signification is the most frequent in Aramaic.

נִגְדָה adj. m. goring, butting (of cattle).

נִגְדָה (const. **נִגְדָה**, plur. **נִגְדָהִים**) m. origin. leader; hence, principal officer (of the temple, of the palace, of the war); next, prince, generally, as **מְשִׁיחַ נִגְדָה** anointed prince, **נִגְדָה בְּרִית** prince of the covenant (confederacy); transf. in

the pl. נְנִירִים that which is noble, excellent, as abstract.

נְנִיף (pl. נִוּת—) f. playing on a stringed instrument, song of derision; but whether it is at the same time a kind of instrument, as it would appear from the heading of some of the Psalms, has not been defined.

נָחַל (not used) equiv. to נָחַל, to pierce through, to wound, origin. to make an incision; from which נָחַל.

נָנַן to sound; next, generally, to play; hence נִנְנִים players on stringed instruments. Pi. to play on the strings, e. g. to play the כִּנּוֹר harp. The noun נָנַן does not belong to נָנַן, but to נָנַח, which see.

נָנַע (fut. נָנַע, inf. const. נָנַע and נָנַע) origin. to strike against (נָנַע) something; hence נָנַע one who is smitten = מַכָּה אֱלֹהִים; next, to touch upon (נָנַע) something, to bear hard upon (נָנַע) something, to carry to (נָנַע) something, to reach unto (נָנַע) something, according to the local destination of the touching; transf. to hurt, to injure, to meet, to arrive, to attain; each of these significations being construed with either אֵל, עַל, or אֵל, according to the context. Niph. pass. from Kal, to be struck (so that one flees).

Piel, to smite (of divine punishment), comp. נָנַח, נָנַח. Pu. pass. from Piel. Hiph. הִנְיַע to cause something to be touched, i. e. to bring near to, e. g. הִנְיַע עַל פִּי he has laid (the stone) close upon (עַל) my mouth; to join house to (נָנַח) house, to lay a building in (נָנַח) the dust, to cause to attain to (נָנַח) rule, etc.; in all significations of the Kal and causative. Related are נָנַח and נָנַח, but not נָנַח, נָנַח, נָנַח, as considered by some.

נָנַע (with suff. נָנַע, pl. נָנַע, const. נָנַע) m. 1) blow, stroke, especially of the plagues sent by God; 2) a plague, leprosy, but generally a spot or mark.

נָנַח (fut. נָנַח) to push, to strike (related to it is נָנַח, and the root is also found in נָנַח, נָנַח, נָנַח), as for instance, of the goring of horned cattle, and of stumbling; also, of the divine punishments, either sickness, pestilence, disease, or war. Niph. to be smitten (by the Lord) before (נָנַח) some one, i. e. in his presence, or by him. Hith. to push the foot against something, i. e. to stumble.

נָנַח m. 1) a plague, punishment; 2) stumbling, נָנַח stone of stumbling.

נָנַר (Kal, not used) origin. to draw along; hence, to flow, to run. Niph. נָנַר to be poured out, אֶרְצָה to the earth, וְלֹא תִפְגַּג יְדֵי לִילָה נְנָרָה וְלֹא תִפְגַּג יְדֵי לִילָה נְנָרָה my place, i.e. my bed (comp. יָד Isaiah 57:8, Numb. 2:17, Deut. 23:13) overflows (with tears) the whole night without intermission. Hiph. הִנָּר to pour out (Ps. 75:9), transf. to throw (stones), to pour away, to deliver up עַל יְדֵי הָרֶב into the hands of the sword; comp. הִעָרָה in this sense. Hoph. to be poured down (of the water). See נָר .

נָנַשׁ (pret. Kal, not used; fut. יִנָּשׁ, imp. נִשׁ, נִשָּׂה, נִשֵּׁה, plur. pause נִשֵּׁה, inf. נִשֵּׂה, with suff. נִשֵּׂה־נִי to approach (נָ) something, to move, to come, to step, towards (לָ, לְ) some one, to go to some one (עָד), to arrive at (עָלָה, עָלָה) somewhere or something, to meet, to alight (acc.) somewhere, to join, to connect oneself; to approach the wife, i.e. to embrace her connubially; to approach God, i.e. to adhere to Him; נָנַשׁ הָלָאָה to move away. Niph. the same. Hiph. causative from Kal, to lead to, to bring to, to move to, to bring an offering, to cause to approach. Hoph. הִנָּשׁ pass. from Hiphil. Hithp. to approach.

נָנַשׁ (fut. יִנָּשׁ, once יִנָּשׁ) to press (the creditor), to drive on (to work); hence, נָנַשׁ taskmaster, oppressor, collector of taxes; next, ruler, tyrant. Niph. to be pressed hard (by the enemy), to push oneself forward, to be driven, i.e. to be wearied, to be oppressed. נָנַח is related.

נָר (from נָנַר II., not from נָר m. 1) heap, syn. with עֲרָמָה; hence, נָר קָצִיר heap of the harvest, i.e. heap of sheaves; 2) a dam, a dike, wall, from נָנַר to heap up.

נָנַא (Kal, not used) equiv. to נָנַח; hence, Hiph. הִנָּא equiv. to הִנָּח to remove, to drive away.

נָרַב (fut. יִרָב) to incite, to stimulate, נָרַב לְבָ the heart urges some one (acc.) to do something voluntarily, i.e. from impulse; more frequently, however, occurs the Hithp. to urge oneself to something, to volunteer, to give freely, willingly, to present.

נָרַב (Aram.) the same, but only in Hithp. הִתְנָרַב, from which the nominal verb הִתְנָרַבְנִי.

נָרַב p. n. m. (liberal in gifts, noble one), comp. אֲבִינָרַב.

נָרַבָּה (plur. נָרַבּוֹת, const. נָרַבּוֹת) f. 1) free-will, readiness, liberality; hence, נָרַבּוֹת voluntarily, freely; thy people are ready, i.e. willing; rain of benevolence, i.e. plentiful; 2)

voluntary gift, liberal gift, from
נרב.

נִרְבִּיָּה p. n. m. (ennobled by God).

נִרְבָּקָה (Aram.) m. cemented bricks, a
wall. See רִבְבָּהּ.

נָרַח (the pret. has only the analysed
form, infin. נָרַח, fut. יָנִיחַ, יִנְיֵחַ)
equiv. to נָסַח, נָסַח, to move to and
fro, to wander about, to flee; hence,
נָרַח fugitive. Po. נָרַח to escape,
to disappear (of the sun). Hiph.
יִנְיֵחַ (only fut. with suff. הַנִּיחַ)
to chase away, to cause flight.
Hoph. הִנְיַח (fut. יִנְיֵחַ) to be driven,
to be cast away. Hith. הִתְנַרַּח
to flee.

נָרַח (Aram.) the same (3 pret. fem.
נָרַח).

נָרַח (plur. נָרַחִים) m. erring, casting
about, wandering.

I. נָרַח (Kal, not used) to hate, to
despise, to abhor, origin. to ex-
clude; hence, Piel נָרַח to keep
something at a distance, to des-
pise, to exclude.

II. נָרַח (not used) to give, to pre-
sent; which, however, is not con-
nected with נרב.

נָרַח or נָרַח (after the form נָרַח,
נָרַח) m. a gift; namely, the gift
as wages of a harlot.

נָרַח (from נָרַח, after the form נָרַח)
f. origin. abstract, removing, se-
paration; next, conc. that which

is removed, separated, rejected;
hence, of the state of woman during
the time of her separation, of the
abomination of idolatry, and of
consanguine connection: מֵי הַנֵּץ
water for purifying the unclean.

Probably the root is נָרַח, which see.

נָרַח (fut. יָנִיחַ) to push, to push away,
related to נָרַח. Niph. נָרַח to be
cast, driven away; hence, particip.
נָרַח an outcast, a fugitive. But
נָרַח is also pass. from Hiph. הִנְיַח,
hence, to be enticed; נָרַח יָד
נָרַח the hand is pushed by the
axe, i.e. the balancing of the axe
carries the hand with it, so that
the hand loses its power over the
axe. Hiph. הִנְיַח to push away,
to drive away, to thrust, to dis-
perse, to cause to wander about,
to entice. Pu. to be pushed, driven
away. Hoph. the same.

נָרַח (const. נָרַח, pl. נָרַחִים) adj. m.,
נָרַח (pl. נָרַחִים) f. voluntarily,
readily, willingly, especially of
giving, spending; transf. to noble-
minded, distinguished; but both
m. and f. are changed into sub-
stantives of concrete signification;
hence, m. a noble one, liberal one,
distinguished one, prince; fem.
nobility, distinction.

I. נָרַח (not used) to be hollow, deep-
ened out for containing something.

II. נָרַן (not used) equiv. to נָתַן to give, to present.

נָרַן (with suff. נִרְנָה) m. 1) sheath of a sword, from נָרַן I.; 2) a gift, a gift to a harlot, generally a present, from נָרַן II., which see.

נִרְנָה (after the form לִבְנָה) Aram. m. the same, transf. to the body, being the sheath of the soul. Probably נִרְנָה is the proper reading, so that נָרַן is the absolute state.

נָרַף (fut. יִנְרָף and יָרַף) to drive away, to disperse (of chaff, smoke), transf. to drive the enemy to flight, to conquer. Niph. (inf. const. הִנְרָף for הִנְרָף) pass.; hence קָשׁ, עֵלָה, הִבָּל נָרַף Related to which is הִרָף and דָּפָה.

נָרַר (fut. יִרָר and יָרַר) origin. = *spondere*, i.e. to distribute in benevolence (comp. דָּרַר to pour forth); hence, to resolve upon an act of benevolence, to vow doing something (in contrast to אָסַר binding oneself *not* to do something); compare *despondere*, to promise; *sponsus*, betrothed; *sponsio*, promise, vow; נָרַר נָרַר to vow a vow.

נָרַר belongs to the Aram. אָרַר. See אָרַר.

נָרַר and נִרְרַר (with suff. נִרְרִי, plur. נִרְרִים, const. נִרְרִי) masc. a vow, שָׁלַם, עָשָׂה נִרְרִים to fulfil a vow; 2) an offering of a vow, נִרְרִי

the son of my vows, i.e. the son entreated of God by a vow.

נָה m. the beautiful, the excellent, from נָה; according to others, from נָהָה to desire, to wish; hence, נָה that which is desired, desirable.

נָהַן (fut. יִנְהֵן) to drive, to move along, to move away; hence, of the driving a herd of cattle, of the driving of horses, of the driving of a carriage, of the carrying into exile, of the leading of an army, e. g. he hath led me and brought me into darkness; transf. to be occupied with something, to act, to do, to conduct. Pi. to set in motion (a carriage or waggon).

נָהַן (Kal, not used) only Pi. נָהַן to wail, to sigh; related to נָהַן.

נָהַר a verb erroneously considered as belonging to הוֹר, which see.

נָהַר to wail, to moan, related to נָהָה, or with נָה, equiv. to אָנַח. Niph. to assemble; comp. נָעַק.

נָהוּר (def. נְהוּרָא) Aram. fem. light. See נָהַר.

נָהִי (pause נְהִי) m. song of lament.

נָהִיה fem. a cry of lament, formed from נָהִי.

נָהִיר Ketib for נְהוּר, which see.

נְהִירוּ (Aram.) f. enlightenment, wisdom, from נָהַר Aram.

נָהַל (Kal, not used) to flow on (comp.

נָזַל, נָזַל); hence, to proceed, to walk. Pi. נָהַל (fut. יִנְהֵל) to lead on, to drive, to accompany, and from the leading of the cattle to the meadow, transf. to protect carefully. Hith. to proceed along, to walk.

נְהַלֵּל m. 1) a meadow, from נָהַל; 2) p.n. of a city in Zebulun.

נְהַלֵּל p.n. of a city, the same as נְהַלֵּל. נָהַם (fut. יִנְהֹם) roaring (of the lion), raging (of the sea), moaning (of the sick); comp. הָמָה, which is the original form.

נָהַם m. the roaring (of the lion).

נְהַמָּה (const. נְהַמֹּת) f. raging (of the sea), moaning.

נָהַק (fut. יִנְהֹק) crying, braying (of the ass), figur. of the hungry mob; related to נָאָק.

נָהַר (fut. יִנְהֹר) 1) to flow; figur. to wander, to pilgrimise; 2) to glitter, to shine; hence (like נָהַר, אֹר) to be cheerful, merry. The connection of these two significations cannot be defined.

נָהַר (const. נָהַר, plur. נְהַרִּים, const. נְהַרִּי and נְהַרֹּת, const. נְהַרֹּת) m. 1) nominal verb, streaming; next, concrete, river, stream; the river of Egypt, i.e. the Nile; the river of Goshen, i.e. the Chaboras; the rivers of Ethiopia, i.e. the Nile, and the Astaboras; the rivers of

Babel, i.e. the Euphrates with its branches, sometimes הַנְּהַר alone is used for the Euphrates. The dual, נְהַרִּים the two rivers is only used in connection with אֲרָם and signifies the Euphrates and the Tigris.

נָהַר (def. נְהַרָּא) Aram. m. the same.

נְהַרָּה f. light, daylight, from נָהַר 2.

I. נָוָא (fut. יִנְוֵא Ketib) to refuse, to negative; hence the Hiph. הִנְוִיא (fut. יִנְוִיא) to disallow; next, like הִפְסִיר to frustrate; Ps. 141:5, "it shall be an excellent oil which shall not break my head" (i.e. not make my head recoil).

II. נָוָא (not used) to be raw; from which נָא, which see.

נָוֵב m. Ketib for נֵיב, which see.

נָוֵב (fut. יִנְוֵב) to sprout, to grow; hence, to increase in prosperity, in strength and riches, to flourish. Po. נִוְבָּב to cause to sprout, to increase, to prosper.

I. נָוַד (fut. יִנְוֹד, sometimes יִנְר) 1) to wander about, to rove about, to flee, to be fugitive; related to נָרַד, and according to some קָצִיר Isa. 11:17, is from this root; 2) to shake the head, as an indication of regret or compassion; next, generally, to mourn, to bewail. Hiph. 1) to drive away; 2) to move the head to and fro as a sign of derision.

Hith. **הִתְנַדֵּד** 1) to totter to and fro; 2) to shake the head either in derision or in grief.

יָנַד (Aram.) the same, to flee, fut. **יָנִיד**.

II. **נָוַד** (not used) to join, to heap up; hence **נָדַד**, which see.

נָוִד m. 1) flight; 2) p.n. of a district.

נֹדֵב p.n. m. (equiv. to **נָדַב**).

נֹהַד (not used) after the Arab., to be magnificent, splendid; related to **נָאָה**.

נָוָה (fut. **יָנוּה**) 1) equiv. to **נָאָה**, to stay, abide, dwell; **וְלֹא יָנוּה** and he remains not dwelling (in the land, Auth. Vers. "neither keepeth at home"); 2) to be proper, fit, beautiful; comp. **נָאָה**. Hiph. to glorify, to exalt, from **נָוָה** in the sense of being beautiful.

נֹוֶה (const. **נֹוֶה**, with suff. **נֹוֶה־**) (**נֹוֶה־**) m. dwelling, habitation, and in the Nomadic language it signifies a meadow.

נֹוֶה f. the same as **נֹוֶה**.

נֹוֶה adj. m. **נֹוֶה** (const. **נֹוֶה־**) fem. 1) dwelling, inhabiting; hence the term housewife **בֵּית נֹוֶה**; 2) beautiful, proper.

נָוָה (fut. **יָנוּה**) origin. to incline; hence, to lie down, to rest; next, to enjoy tranquillity, to be silent.

Hiph. 1) **הִנְיָה** to lay down, to let down, **הָ הִנְיָה** to vent his rage on something; next, to cause to

rest, to afford rest, to lead to rest; 2) **הִנְיָה** to set down, to lay down; with **בְּ** and **אֶל** of the place, to allow rest, to appease, to throw down, to let rest; hence, generally, to allow, to afford, to leave over, to leave, to leave behind; with **מִן** to forbear from something: the various significations must be used according to the context.

Hoph. 1) **הִנְיָה** to be allowed to rest; 2) **הִנְיָה** (הִנְיָה) to be set down; particip. **מִנְיָה** to be left over, left empty; comp. also **הִנְיָה**.

נֹוֶה (also **נֹוֶה**, with suff. **נֹוֶה־**) m. 1) rest; 2) p.n. m. Noah.

נֹוֶה p.n. m. (rest).

נֹוֶה (fut. **יָנוּה**) equiv. to **נֹוֶה** to totter, of the earth; related to **נָוַד**.

I. **נָוַד** (not used) to point; from which **תָּנִידָה**, which see.

II. **נָוַד** (only particip. **נָוִד**, plur. **נָוִדִים**, after the form **מָת**) to jest, to carry on foolery, to be insensate; hence **נָוִד** a fool.

נָוַל (Aram.) equiv. to **נָבַל**, to drop off, to wither; and hence Pa. **נָוַל** to lower, to debase.

נָוַל (Aram.) f. debasement; transf. to ruin.

נָוַל (Aram.) f. the same.

נָוַם (fut. **יָנוּם**) to slumber.

נָוַם f. slumber; comp. **תָּנִידָה**.

נָוַן belongs to **נָוַן** and **נָוַן**. See **נָוַן**.

נוד (fut. **יָנֹד**) origin. equiv. to **נָזַח** to flee, to fly; hence also, like in **נָזַח** to dart, of the darting motion (comp. **פָּרַח**); generally, to flee (of the shadow), to hasten away. Pi. **נֹדֵם** to urge, drive (of the Divine Spirit); according to others, to shine, or to flourish. Hiph. **הִנִּיד** to drive to flight, or to save by flight; **הִנִּיד נֹדֵם** belongs to **נָזַח**, and signifies to unfold or plant (**נָזַח**) a standard.

נודע (fut. **יִנְעַע**, inf. const. **נֹנֵעַ** and **נֹנֵעַ**) to totter, to stagger (of the blind), to reel (of the drunkard), to tremble (with fear), to hang down and reel (of the miners; Author. Vers. Job 28:4, renders it "they (the waters) are gone away from man"), to hover over (**עָלָה**) something, i. e. to rule, etc., but also like **נָדַד**, **נָדַד** to wander about. Niph. pass. to be moved, shaken. Hiph. **הִנִּיעַ** to shake (the head), either in triumph or derision; likewise **הִנִּיעַ**, or to shake (a hand, a sieve); next, generally, to cause tottering or dropping of the knee, or after the manifold and extensive significations of the Kal.

נוֹעֲרִיה p. n. m. and f. (appointed by God).

נוד (Kal, not used) 1) to move, to shake; hence Hiph. **הִנִּיד** to swing,

e. g. a saw, i. e. to use it, to draw it; a staff, a rod, i. e. to rule; to swing the sickle, over (**עָלָה**) something; of the moving to and fro of the joints (of the animals) for the sacrifices, and the leading to and fro of live cattle; to shake, e. g. a sieve, the hand, either to make a sign or as an indication of threatening, with **עָלָה**. Hoph. **הִנִּיף** pass. Pi. **הִנִּיף** to shake the hand against something as a threat; 2) (Kal, not used) to flow; hence Hiph. **הִנִּיף** to wet, to moisten, to sprinkle; once the abridged form **הִנִּיף** occurs; 3) (not used) to be elevated, arched, or to raise oneself; related to **נָבַח**; 4) to cover, from which some derive **נֹף**, this signification is, however, uncertain.

נוד m. an elevation, i. e. a hill, from **נוד** 3; according to others, from **נוד** 4, in the signification of the top of a tree.

נוד (Kal, not used) equiv. to **נָצַץ** to glitter, to shine; hence also, after the general mode of transferring (comp. **וָן** and **פָּרַח**) to bloom, to flourish, and next also, to fly, to flee, and in the last sense perhaps, Lam. 4:15, **נָצַץ וָנֹד** "they fled away and wandered." Hiph. **הִנִּיץ** (but 3 pl. **הִנִּיצוּ** for **הִנִּיצוּ**; fut. **יִנִּיצוּ**, according to some) to bloom.

נוֹצָה (after the form קוֹמָה) f. 1) flag, feather, from נוֹץ; 2) for נוֹצָא from נוֹצָא, excrement of the crop (of a fowl), comp. צוֹאָה and צוֹאָה. נֹזֶה see נֹזֶק, to which also belongs נֹזֶה.

נָהַר (not used) 1) to burn, to shine; comp. נָהַר; 2) to till, to plough, to cut through the soil; hence נִיר, מְנוֹר.

נָהַר (def. נִהַר) Aram. f. fire.

נָשָׂה (fut. יִנָּשׂ) to be sick, ill; related to אָנַשׁ, and partly to עָנַשׁ.

נָזַח (fut. יִנָּזַח, apoc. יִז, יִז, comp. יִט) equiv. to נָצַח (Arab. نَظَح) and probably also נָסַח: to sprinkle, e.g. blood upon a garment or upon the wall, with אָל and אֶל; 1) Hiph. to sprinkle upon (אֶל, אֶל) something, especially of the sprinkling for cleansing from sin; 2) Kal (not used), equiv. to יָזַח to assemble; hence, Hiph. הִזִּיחַ (only fut. יִזִּיחַ) to cause to assemble; hence, Isaiah 52:15, בֵּן יִזֶּה גוֹיִם, “thus will he assemble many people.” From נָזַח in signif. 2, are to be derived the proper nouns יִזְיָה, equiv. to יִזְיָאֵל, and יִזְמִיָּה. נֹזֶד masc. boiled pottage, from נָזַד: But the form being without analogy, the root is perhaps נָזַד, in the signif. of נָזַד (נָזַד).

נָזַר (const. נָזַר, pl. נָזַרִים) m. 1) the

separated, consecrated one, from נָזַר (equiv. to נָזַר but not equiv. to נָזַר), a Nazarite; hence also, prince, as being consecrated to God, or as being distinguished from the people; 2) the consecrated, uncut and untouched vine, resembling the Nazarite, who durst not have his hair cut; if it is not equiv. to נָזַר ornament, decoration.

נָזַל (fut. יִנָּזַל) 1) to flow, to run, of water, tears, which flow; to overflow; figur. of the flow of speech, of the spreading of odour; 2) (not used) to wander, to walk, related to אָזַל, which is from the same root, and transferred in a similar manner, from which מָזַל, which see. Hiph. הִזִּיל to cause to flow. נָזַל see under נָזַל, the same הִזִּיל.

נָזַם (not used) equiv. to נָזַם to tie round, to enclose, but not to pierce.

נָזַם (pl. נָזַמִים, const. נָזַמִי) m. an ornament of the ear or of the nose, in the form of a ring, so called from its enclosing; from נָזַם.

נָזַק (particip. נָזַק=נָזַק) Aram. to suffer injury; hence, Af. הִנָּזַק to cause injury, inf. הִנָּזַק.

נָזַק m. injury, loss.

נָזַק equiv. to נָזַק, which see. The root is in נָזַק.

נָזַר (Kal, not used) to separate, to exclude, related to **זָרַר**, **סָרַר**; hence, to consecrate, to select. Niph. **נָזַר** (imp. הִנָּזֵר. 1) to separate oneself, to depart, e.g. from following the Lord, **מֵאַחֲרַי**; hence, transf. to separate oneself from (**מִן**) something; 2) to devote or consecrate oneself to (**לְ**) something. Hiph. **הִנָּזֵר** 1) to remove some one, to cause some one to depart; 2) to consecrate some one (**לְ**). **הִנָּזֵר** must be taken as denom. from **נָזִיר**, having an intrans. signif. i.e. to live as a Nazarite.

נִזְרוֹ (with suff. **נִזְרוֹ**) m. 1) equiv. to **נֶזֶר**, a crown, a wreath; hence, a jewel, a diadem (of the king or priest), **אֲבִנֵי נֶזֶר** stones of a diadem, i.e. precious stones; 2) separation, distinction, consecration, transf. to the consecrated head, i.e. the unshaven head.

נִחְבֵּי prop. noun masc. (the hidden one).

נָחָה to lead, to conduct, with **בְּ**, of the place. Hiph. **הִנָּחָה** (fut. **יִנָּחָה**) to lead, with acc., to some one (**אֶל**), to some place (**עַד**), before some one (**לְפָנַי**, **לְפָנֶיךָ**), to lead away (**מִן**), often of leading in a moral sense.

נֶחָם p.n. m. (comforter).

רַחֲמוֹם see **נֶחָם**.

נֶחָם (only pl. **נֶחָמִים**) m. comfort, compassion, from **נָחַם**.

נֶחֱוֹר p. n. m. (the snorting one).

נָחוּשׁ (from **נָחַשׁ**) adj. m., **נָחוּשָׁה** f. brazen, the f. is used as a subst. equiv. to **נָחֶשֶׁת**.

נְחֻשָׁה see **נָחוּשׁ**.

נְחִילָה name of a musical instrument, from **נָחַל**, to hollow out.

נָחִיר (only dual **נָחִירִים**) m. nostrils, from **נָחַר** to snort.

I. **נָחַל** (fut. **יִנָּחַל**, inf. const. **נֶחֱלֵ**) 1) intrans. to take possession of as one's property, or as one's inheritance. The root **נָחַל** is connected with **חָלַל** to redeem. Pi. **נָחַל** to take possession of, with acc. and **לְ**, of the person. Hiph. **הִנָּחִיל** to cause to possess, to divide the inheritance or the possession. Hoph. to be made to possess, especially of something not unpleasant. Hith. to put oneself in possession of something.

II. **נָחַל** (not used) equiv. to **חָלַל**, to pierce, to hollow out; not at all connected with **נָחַל** I.

נַחֲלִים (with **ה** finis **נַחֲלָה**, dual **נַחֲלִים**, pl. **נַחֲלִים**, const. **נַחֲלֵי**) masc. 1) a ditch, pit; hence, transf. to a shaft; 2) a valley, especially one with a brook, transf. to a brook, brooks being generally found in valleys. Several names of brooks in Pales-

time are thus compounded with נחל, and many names of valleys.

The root is נחל II.

נחלה see נחל.

נחלה (const. לַת, pl. נַחְלוֹת) f. the taking possession; next concrete, possession, property, inheritance, transf. to that which is allotted to some one, lot, destiny, fate; comp. חֶלֶק. Root נחל I.

נַחְלִיאֵל (valley or possession of God) p. n. of a place in the desert.

נַחֲלָם p. n. m. (the strong one) from which the patron. נַחֲלָמִי.

נַחֲלָת f. equiv. to נַחֲלָה, possession, portion, lot.

נָחַם (Kal, not used) to moan, to groan, related to נָהַם; hence Niph. נָחַם (inf. הִנָּחַם, fut. יִנָּחַם) 1) to sigh, to grieve, to repent, to have compassion, to regret something, with עַל, אֵל, לְ, sometimes מִן; 2) to comfort oneself at (עַל, אֶחָדִי) a loss; 3) to revenge oneself, orig. to vent one's wrath, constr. with מִן, related to נָקַם. Pi. to comfort, to manifest compassion, with acc. of the person, and with מִן and עַל, of the subject on which one con- doles. Hith. הִתְנַחַם (once הִנָּחַם) in significations as various as in the Niph. and construed as the same.

נָחַם p. n. m. (comfort).

נָחַם m. repentance.

נַחֲמָה f. comfort, consolation.

נַחֲמִיָּה p. n. m. (comfort of God).

נַחֲמָנִי p. n. m. (the repentant one).

נַחְנוּ pers. pron. pl. we, abbreviated from אֲנַחְנוּ, which see.

נָחַם belongs to פִּינָחַם, which see.

נָחַץ equiv. to לָחַץ, to urge, to press, to drive on; נָחָץ pressed, hasty, urgent.

נָחַר (not used) to snort, from which נַחֲרִיר.

נָחַר m. the snorting.

נַחֲרָה f. the same.

נַחֲרִי (נַחֲרִי) p. n. m. (snorter).

I. נָחַשׁ (Kal, not used) equiv. to לָחַשׁ, חָשַׁה, to hiss, to whisper, to speak softly; hence Pi. נָחַשׁ to whisper, to divine, to carry on necromancy; transf. to an omen, to forbode, to have a presentiment. It is also possible, that the Piel form is only a denom. from נָחַשׁ, and that the original signification is from נָחַשׁ, equiv. to רָחַשׁ to move along softly, to creep.

II. נָחַשׁ (not used) to shine, to flame; related to חָשׂ, belonging to חָשָׁן; from which נָחֹשׁ and נַחֲשֶׁת.

נָחֹשׁ m. a spell, an omen, foreboding, sorcery.

נָחָשׁ (pl. נַחֲשִׁים) m. 1) serpent, either from נָחַשׁ in the signification of hissing, or in the signification of creeping, so that it is equiv. to

זחל עפר; transf. to the dragon, as a constellation; 2) (brass-mine) p.n. of a town; 3) p.n. m. (magician, sorcerer).

נחש (Aram.) m. copper, brass, especially Cyprian brass, so called on account of its light red colour.

נחשון p.n. m. sorcerer.

נחשת (with suffix נחשתך, dual נחשתים) com. 1) brass, copper, (on account of the red colour, and having been in ancient times steel-polished, the word was used as a figure of strength; 2) brazen fetters, only dual, to denote the fetters both on hands and feet; 3) money, origin. that which is made of brass.

נחשתא p. n. f. brass.

נחשתן (formed from נחשת) m. brazen serpent, which was worshipped as a symbol.

נחַת (fut. יִנְחַת, תִּנְחַת, but also יִחַת, תִּחַת for יִחַת; but יִחַת belongs to הִחַת) to descend, to go down to (עַל) some one; hence, in a hostile sense, to meet some one, to come down upon some one, to press deeply in (בְּ) some one; תִּנְחַת וְעָרָה "a reproof enters into (penetrates) a wise man." Niph. נִחַת to press forward against something. Pi. נִחַת to press down (the bow), i.e. to strain it, to set

it, to flood (the furrows) by plentiful rain. Hiph. הִנְחִית (imp. הִנְחִית) to thrust down; comp. הִנְחִית (particip. נִחַת) Aram. to descend; Af. אִנְחַת (fut. יִנְחַת, imp. אִנְחַת) to bring down, to carry down, to lay down, to preserve. Hoph. הִנְחִית to be thrust down.

נחַת 1) m. (from נִחַת, related to חַת, חַת, but not from נָחַת) sinking, letting down (the arms), fall, defeat; 2) f. from נָחַת, like שָׁחַת from שָׁחַת, rest, quiet, appeasing, calming, soothing, refreshing, thus almost opposite to נִחַת I.; 3) p.n. m.

נִחַת (only pl. נִחַתִּים) adj. m. descending, going down; according to the form the root is נִחַת, not נִחַת.

נָחַת (fut. יִנְחַת, apoc. יִנְחַת, before mak-kaph יִנְחַת) 1) origin. to extend, to stretch; hence, to stretch out (the hand, the lance), to stretch out the rule for measuring, to stretch the neck, to go down (of the shadow), to spread out (a tent, the heavens); figur. נָחַת רָעָה עַל to spread evil over some one; שָׁלַשׁ נָחַת אֲנִי three things I extend over thee, Author. Vers. offer unto thee; 2) to incline, to sink, e.g. to the earth (Job 15:29), of the declining day, of the shadow of the sun dial, of inclining to fall; 3) to turn towards (אֶל)

some one, or to turn away from (מֵעַם, מִן) some one, נָטָה אַחֲרָי to turn after some one, i.e. to devote oneself to him or to his party; but also, generally, to go away, or trans. to turn towards, to conduct. Niph. נָטָה pass. to be stretched out, extended (of the shade, of brooks). Hiph. הִנָּח (fut. יִנָּח, apoc. יָט, imp. הֵט) to extend, to spread out, to expand, to incline (the ear to some one), to turn, to lead; הִנָּח חֶסֶד עַל to extend mercy unto some one, to turn away, to decline, to dismiss; especially in the sense of perverting the judgment (in a court of justice), sometimes omitting the word מִשְׁפָּט, e.g. in the form נָטָה אַחֲרֵי רַבִּים לְהַטּוֹת to incline after the many to wrest judgment. Hoph. only in the nouns מִטָּה, מִטָּה. As to the root, it is related to מִתַּח and לִתַּח, as well as to מִתָּחַ and מִתָּחַ (מִתָּח). נָטִיל adj. m. laden, burdened (with acc. בָּכֶסֶף, with money); origin. to carry, standing for נָטִיל.

נָטִיעַ (only pl. גִּטְעִים) m. plant; orig. that which is planted.

נָטִיפָה (only pl. נְטִיפּוֹת) f. origin. a small drop; next, an ornament of the ear, ear-drops; so called from the shape; according to

others, a pearl, as pearls resemble drops.

נָטִישָׁה f. branch, bough, from נָטַשׁ. נָטַל (fut. יִפֹּל) to lift up, to take up, to take away; with עַל, to lay upon; פָּדַק יִפֹּל "He taketh up the isles as a very little thing" (as a little dust). Pi. to lift up, to carry, to bear; related to מָגַל, דָּלָה.

נָטַל (1 pers. נִטַּלְתָּ) Aram. the same. נָטַל m. burden, heaviness; comp. מִגִּיל from מָגַל.

נָטַע (fut. יִטַּע, inf. נִטְוֵעַ and טַעַת) 1) to set up, to set, to put in, to plant; fig. to plant a people, i.e. to give them a settled residence; 2) to drive in (a nail, the pegs of a tent); hence, to pitch a tent, to erect an idol image; transf. to plant the heavens as a tent. Niph. pass. The radical syllable is נִטְוֵעַ, related to תָּחַ (תוֹחַ).

נָטַע (const. נִטְוֵעַ, comp. נָטַע, נָטַע, with suff. נִטְוֵעִי, pl. נִטְוֵעִים) m. either as a verbal noun of the planting, or as conc. coll. the plantation, or especially, that which is planted, plant.

נָטְעִים (plantations) p.n. of a place. נָטְעִים see נָטִיעַ.

נָטַף (fut. יִפְּחֶה) to drop, to drip, to flow, to flow down (of rain, water, myrrh, wine); related to צוּף, צוּף,

זֶה. Hiph. to cause to drop down (new wine), to cause to stream down; transf. to cause the speech to flow, to prophesy.

נָטַף (const. pl. נִטְפִּי) masc. drops; transf. to a species of gum or balm, so called from its issuing in drops.

נִטְפָּה (dripping of the resin) p.n. of a city in Judæa; gent. נִטְפָּתִי.

נָטַר (fut. יִפְּרֹר, and only once יִנְטֹר) origin. to look at something attentively, to observe; related to נָצַר, hence נִמְצָרָה; 2) to guard, to keep, to preserve, to watch, especially the anger נָא, i. e. to be wrathful, or to bear a grudge (but נָא is always omitted) with לְ and אֵת of the person.

נָטַר (1 pers. נִטְרָת) Aram. the same.

נָטַשׁ (fut. יִפְּשֵׁשׁ) 1) to stretch, to extend, of branches; hence, נִטְשָׁה, equiv. to נִשְׁלַחָה, branch, bough; hence, to be dispersed, עַל פְּנֵי הָאָרֶץ; of the battle becoming general; but also transf. to extend, to spread about, to scatter (into the desert, into foreign lands), to shed blood; 2) to scatter away, to abandon, to eject (synonymous with הִשְׁלִיךְ); and generally to let lie still the ploughfield, to desist (from a contest), to remit (a debt), to admit, to allow; 3) to stir, to

palpitate, equiv. to לָטַשׁ, which in the origin. signif. is probably like the root in נָטַשׁ. Niph. to extend oneself, to spread, to be suspended (of pillars, columns), to be stretched along (of branches), to spread itself (of an army), to lay down, outstretched. Pu. to be abandoned, forsaken.

נִי (only Ezek. 27:32 בְּנִיָּהֻם) masc. wailing, lament, for נְהִי, but eleven manuscripts read בְּנִיָּהֻם, which is more suitable to the context.

נִי see נוּא.

נִיב (from נוּב) m. fruit, fig. שְׁפָתַיִם fruit of the lips, i. e. song of thanksgiving, praise, prayer.

נִיבִי p. n. m. (the fertile one).

נִיד m. comfort, consolation, commiseration, from נִיד.

נִידָה f. equiv. to נָדָה, disdain, exile, wandering, from נָדַד or נָדַר.

נִיּוֹת (habitations). Keri for נִיּוֹת, which see.

נִיחָח (after the form נִינִיץ, from the Pi. נִיחָח, with suff. נִיחָחְכֶם, pl. נִיחָחִים) m. pleasantness, acceptableness, taking pleasure, delight at something; origin. gratification, but only used in connexion with רִיחַ, to express a sweet odour of sacrifices acceptable unto God. Root נִיחָח.

נִיחַ (Aram.) m. the same, but with the omission of נִיחַ.

נִי (with suff. נִינִי) masc. a sprig, sprout; hence, transf. to that which sprouts anew. The root נִנ, is originally a redoubled form, and signifies to be new, fresh young. From the denom. נִנ, to have descendants. Niph. fut. יִנֹּן, to beget descendants, to continue growing, endure (of fame).

נִינְוֶה p.n. of the capital of Assyria, Nineveh; probably of non-Semitic origin.

נִים (Ketib for נִם) adj. m. fugitive; next, the fugitive.

נִסָּן m. Nisan, the first month of the Hebrew year, called also חֹדֶשׁ הָאָבִיב. The etymology is non-Semitic.

נִצּוּץ masc. a spark, from נִצַּץ, to spark, sparkle.

נִיר equiv. to נֵר, a lamp.

נִיר an abbreviated form of the Hiph. from הִנִּיר, to plough, to make the soil arable; belongs to נָדַר 2.

נִיר m. 1) light, lamp, equiv. to נֵר, figur. the continuance of the progeny; 2) modern Heb. land made arable. The form וְנִירָם is 1 pl. fut. Kal from יָרָה, with suff. ך־.

נָכָא (Kal, not used) equiv. to נָכָה, to strike; hence, the Niph. נִכָּא, with מֶן, of the part struck, to be

chased out of a country. From which נָכָא, which see.

נָכָא adj. m., נִכָּאָה f. to be cast down, to be humbled in mind, from נָכָא, but in a spiritual sense.

נִכָּאָה (only pl. נִכָּאָת, but always contracted נִכָּאָת) f. name of a spice, probably gum tragacanth (after the Arab.)

נָכָאִים see נָכָה.

נָכַר (not used) to sprout, to grow.

נָכָר (with suff. נָכָרִי) m. descendant, sprig, offspring.

נָכָה (Kal, not used) to be hurt, wounded, or trans. to strike, to smite, to hurt; hence, Niph. נִכָּה, to be smitten, slain. Pu. to be struck (of the standing corn), Hiph. הִכָּה (fut. יִכָּה, apoc. יִךְ, imp. הִכָּה, apoc. הִיךְ) to strike, in the most extensive sense; hence, also of God, to punish; of inanimate things, to overturn, to destroy, to conquer (a town), to blow (with a horn), to hit (with an arrow), to dash to pieces, to destroy (of the hail); next, to slay, to kill, sometimes with the addition of נָפֶשׁ life, to accomplish a defeat; הִכָּה לֵב אֶת־פֶּלֶא the heart of some one beats, strikes him; הִכָּה בַּפְּנִיּוֹת to smite, or to strike with blindness; to take root, to sprout. Hoph. pass.

נָכָה (const. נִכָּה, pl. נִכְּאִים, comp. (רִפָּה, מָלָה from מָלָה, רָפְאִים) adj. masc. origin. hurt, wounded, struck; hence, נָּ רַגְלִים, struck in the feet, i.e. lame; נָּ רוּחַ of contrite spirit; the plur. is used as an abstract.

נֶכֶּה (also נִכּוֹ) p. n. Necho, king of Egypt, son of Psammetichus.

נִכּוֹן 1) particip. Niph. from כָּוֵן; 2) p. n. of a threshing-floor, in the parallel passage בִּירוֹן.

נֶכַח (not used) probably equiv. to יָכַח, if it is not an original root, in the sense of, to be near, to approach.

נֶכַח m: proximity, synonym. with עֲמָה, אֶצֶל, in its use only as a prep.: near, by, before; as נֶכַח before God, = לִפְנֵי יי, but נֶכַח לְ opposite. שׁוּם נֶכַח פָּנִים before the face, i.e. to set down (something) before oneself; אֶל־נֶכַח towards something; לְנֶכַח straight before oneself; and after the verbs of request it signifies: for, עַד־נֶכַח till opposite a place.

נֶכַח (only with suff. נִכְּחוֹ) masc. the same, opposite.

נֶכַח (with suff. נִכְּחוֹ, pl. נִכְּחִים) adj. m., straight (pl. נִכְּחוֹת) f. straight on, straight along before one; הוֹלֵךְ נֶכַח he who goes his straight way; hence, just, correct, honest,

especially in this sense fem. sing., plur. masc. and fem.

נָכַל origin. to conceal, to hide, trans. to act clandestinely, to deceive, synonym. with פָּגַד, מָעַל. Pi. to act deceitfully, artfully, against (לְ) some one. Hith. to devise deceitful, artful, plans against (acc. and בְּ) some one. The root is נִכְל.

נִכְל (only pl. with suff. נִכְלֵיהֶם) m. artfulness, deception.

נִכְס (not used) to conceal, to preserve (of treasures); hence, to gather; from which פָּנַס is a transposition.

נִכְס (only plur. נִכְסִים) m. property, goods, wealth, from נִכְס

נִכְס (pl. נִכְסִין) Aram. the same.

נָכַר (Kal, not used) to be strange, foreign, origin. to be marked, distinguished from others, from נָכַר, related to יָכַר to notice; כָּוַר to make a mark. Pi. 1) to estrange, next, to forsake, to eject: 2) related to מָכַר to deliver. Hiph. 1) to recognise, to penetrate into a matter; 2) to be enabled, to know, to understand, all proceeding from the original signification of penetration; 3) to see; to have an insight, to recognise. Niph. to feign being a stranger, and generally passive, to be known, recognised. Hith. is quite like the Niph. i.e. reflective and passive.

נָכַר (const. נִכְרִי) masc. that which is strange, the strange place, נִכְרִי' a stranger, אֱלֹהִים אֲלֵי אֵל a strange god, i. e. idols from a strange land.

נִכְרִי m. strange-like, that which one rejects, ill fate, or anything which is unpleasant.

נִכְרִי (with suff. נִכְרִי) m. the same.

נִכְרִי (formed from נִכְרִי, plur. נִכְרִיִּים) adj. m., נִכְרִיָּה (pl. נִכְרִיּוֹת) f. one from a foreign country, always in a hostile sense, transf. to strange-like, unheard-of, hostile, repulsive. Synon. with נָר.

נִכְרִי Ketib, נִכְרִי Keri, precious things; בֵּית נִכְרִי treasury.

נָלָה (Kal, not used) to arrive at a certain object; hence, to obtain, to acquire. Hiph. הִנְלִיחַ (only in the form הִנְלִיחַ inf.) to accomplish, to complete something: but it may be read הִנְלִיחַ, so that the root entirely vanishes. The same is the case with the noun מִנְלָה (supposed to be derived therefrom) in מִנְלָם, it may be read מִנְלָם their herds.

נִמְכָּרָה adj. fem. despised, bad, mean, probably compounded from נִכְרִי and מְכָרָה.

נִמְכָּרָה p. n. m. (probably equiv. to נִמְכָּרָה), patron. נִמְכָּרָה.

נִמְכָּרָה appears to belong to the root מְכָרָה, see מְכָרָה, יִמְכָּר.

נָמַל equiv. to מָלַל to eat off, to cut off; hence, probably from which נִמְלָתָם, יִמְלָה. The forms נִמְלָה, belong to מָלַל, and נִמְלָה belongs to מוּל.

נִמְלָה (pl. נִמְלָהִים) f. an ant, probably from נָמַל.

נָמַר (not used) to flow, to run; next, to be clear as water, to be clear, related to מָרַר to flow; from which נִמְרָה, נִמְרִים.

נָמַר (not used) to be striped, spotted, the root נִמְרָה is related to that in חִיבָר.

נָמַר (pl. נִמְרִים) m. panther, also including the tiger.

נָמַר (Aram.) m. the same. •

נָמַר p. n. of the founder of the Babylonian empire; hence, אֶרֶץ נִמְרָה Babylon.

נִמְרָה see under בֵּית נִמְרָה.

נִמְשִׁי p. n. m. (one who is drawn out).

נִמֵּס (with suffix נִמֵּסִי) masc. equiv. to מָנִיעַ that which is elevated as a signal to be seen at a distance, as a flag, a standard, a banner, a high pole for a signal, transf. to a mark of caution. The root is נִמֵּס II., which see.

נִמְסָה fem. turn, fate, destiny, from מָסַב, origin. particip. Niph.

נִמְסָה (fut. יִמְסָה, inf. abs. נִמְסָה) equiv. to מָסָה, נָסָה to move away, to turn back. Hiph. הִמְסִיחַ to remove some-

thing, to move something back (a landmark.) Once with ש instead of ד. Hoph. הָפִינָה to be moved back, to turn back.

נָסָה (Kal, not used) to test, try, prove. Pi. נִסְּהוּ to put to the test, to try, by scepticism or infidelity: different from נִחַף, which signifies to try by the medium of the senses.

נָסַח (fut. יִסַּח) equiv. to נָסַע to tear away, to tear out, to tear off, e.g. from a house, to expel (from a country), to pull down (a house). Niph. to be driven away, ejected.

נָסַח (Aram.) the same. Ithp. pass.

נָסַח (with suff. נִסְּחָם, pl. with suff. נִסְּחֵיהֶם) masc. 1) that which is poured out, drink-offering; 2) molten image, equiv. to מִסְכָּה; 3) poetically, the anointed one, king, ruler, all three significations from נָסַח I.

I. נָסַח (fut. יִסְּכֵה, inf. נִסְּחֵה) equiv. to נָסַח to pour, to pour out (the spirit of deep sleep) over some one, wine-offering, to worship a deity; transf. to close a covenant, libations having been used on such occasions; 2) to manufacture casting-work, i.e. to cast metals; 3) to anoint. Niph. to be anointed, i.e. to be appointed a ruler. Pi. to spend, to pour a libation before God. Hiph. the same. Hoph. pass.

II. נָסַח 1) to tie, to weave, to entwine, only in מִסְכָּה; 2) to cover, to wrap up, from which is מִסְכָּה 2. Related is נָסַח, נָסַח, and others.

נָסַח (Aram.) the same; hence, Pa. voluntary offering; transf. also to the bringing of an offering.

נָסַח (and נָסַח, with suff. נִסְּחֵי, pl. נִסְּחֵים, const. נִסְּחֵי) m. 1) drink-offering; 2) molten image, equiv. to מִסְכָּה.

נָסַח (def. נִסְּחָה) Aram. m. the same.

נָסַח masc. appointed, fixed, marked place, from נָסַח.

I. נָסַח to be sick, ill (equiv. to נָסַח); origin. to decrease, to become lean, meagre, to decline; נָסַח, the sick one.

II. נָסַח to shine, of the spirit of God, that enlightens man. Hith. נִסְּחָה to shine forth, to be exalted, placed in an eminent position, so as to shine far off.

נָסַח (fut. יִסַּע, inf. נִסְּעֵה, imp. סַּע) to move away, to push away, to break away (comp. נָסַח, נָסַח, נָסַח) to break off (door posts or pegs of a tent), to break off (a tent), to break up a horde of nomades, of an army, or a tempest, i.e. to draw off, to depart. Niph. to be broken up (of a tent). Hiph. to break up, to cause to depart, to remove, to break off, to break out (stones).

נָסַק (fut. יִסֵּק) to ascend, to rise; but as no pret. occurs, יִסֵּק may stand for יִסְלַק, from סָלַק.

נִסְק (Aram.) the same; hence, Af.

הִפֵּס (inf. הִנְסָקָה), to cause to ascend, rise. Hoph. הִפֵּס pass.

נִסְרָה p.n. of a Ninevite idol; the etymology is obscure.

נִסְת belongs to הִפִּית. See סוֹת.

נָעָה (trembling) p.n. of a place in Zebulun.

נָעָה p.n. f. (the wandering, fugitive one).

נְעוּרוֹת (denom. from נָעַר fem. pl. youth, youthful age; figur. the youth of a people.

נְעוּרִים m. pl. the same.

נְעִיאל (probably = נְאִיאל dwelling-place of God) p.n. of a place in Naphtali.

נְעִים (const. נְעִים, pl. נְעִימִים, adj. m.

נְעִימָה (pl. נְעִימוֹת) fem. pleasant, lovely, kind, graceful. The pl. m. and f. is also used as an abstract subs. in the sense of joys, pleasant or lovely scenes of country.

נָעַל (fut. יִנְעֵל) to bolt, to shut up, to close; transf. to the fastening of the sandals to the feet. Hiph. same.

נָעַל (dual נְעָלִים, pl. נְעָלִים and נְעָלוֹת)

fem. a sandal, a shoe: שוּם נָעַל

חָלַץ נָעַל to put a shoe on, חָלַץ נְעָלִים

to pull a shoe off; the same is נָשַׁל and שָׁלַף to cast the

shoe upon something, i. e. to take possession of something; חָלוּץ one who has given up his possession; transf. to, something trivial, mean, especially in the dual and pl.

נָעַם (fut. יִנְעֵם) to be pleasant, agreeable, kind, lovely; origin. to accept (not connected with לָחַם).

נָעַם p.n. m. (loveliness).

נָעַם m. propriety, grace, loveliness, delight; kindness, grace (of God).

נְעֻמָּה 1) p.n. fem. (loveliness, lovely one); 2) p.n. of a city in Judah; gent. נְעֻמָּתִי.

נְעֻמִּי see נְעֻמָּן.

נְעֻמִּי (for נְעֻמִּית) p.n. f. (the graceful one).

נְעֻמָּן (pl. נְעֻמָּנִים) masc. 1) loveliness, gracefulness; 2) p.n.m. (the graceful one), patron. נְעֻמָּנִי for נְעֻמִּי.

נָעַץ (not used) to sting, to prick, as in the Aram.

נְעֻצִיּוֹן m. thorn-bush, thorn-hedge, after the form נְאֻפִּיּוֹן.

נָעַר (primitive, pl. נְעָרִים) m. 1) youth, lad, boy; in the ancient period of language, also girl. In reference to age, it signifies the new-born child, as well as the youth of twenty years. In reference to position, it signifies one's own child, as well as youth, lad, boy, attendant; also, the common sol-

dier. From which is derived
נְעָרִים, נָעַר, נְעָרָה, נְעָרוֹת, נְעָרָה; 2) (from
נָעַר II.) that which is dispersed;
only Zech. 11:16, but even in that
passage it may be rendered the
young one, which, on account of
its littleness, escapes the shepherd.

I. נָעַר to roar, of the young lion.

The form נָעוֹר belongs to נָעַר.

II. נָעַר to move to and fro, to shake

(the hand), to shake off (leaves),

orig. to stir, equiv. to נָעַר. Niph.

1) to release oneself (from bonds),

to shake off; 2) to be driven away.

Pi. to throw into (נָ) something,

e. g. into the sea. Hithp. to shake

oneself from (נָ) something, e. g.

from the dust.

נְעָרָה (pl. נְעָרוֹת) f. 1) a damsel, a

maid-servant, maid, as also a young

married woman; 2) p. n. of a city

in Ephraim; 3) p. n. f.

נְעָרִי p. n. m. (the youthful one).

נְעָרִיָּה p. n. m. (godly youth).

נְעָרִין p. n. of a city.

נְעָרָה f. tow, origin. that which is

thrown out of the flax, from נָעַר 2.

נָעַשׁ according to some, the root be-

longs to נָעַשׂ, which see.

נָפָה p. n. Memphis, see נָפָה.

נָפָה (not used) to grow, to sprout;

compare the Aram. נָבַג; from

which:—

נָפָה p. n. m. sprout.

נָפָה as a root. See נָפָה.

נָפָה (from נָפָה) f. 1) a height, a hill,

from which the p. n. נְפֹת דֹר the

hill of Dor, or the plur. נְפֹת דֹר;

2) sieve, from נָפָה to move to and

fro.

נְפִיסִים (Keri) p. n. m. (extension, in-

crease). The Ketib has נְפִיסִים,

which see.

נָפַח (fut. יִפַּח, inf. פִּחַח), equiv. to

פָּוַח; 1) to fan, to breathe, to blow

(the fire), with and without נָ, to

blow away, to puff away, also with

נָ; to breathe the last (breath of

life); with acc. to cause to breathe

over (עַל) something, to breathe

into (נָ) something. Pu. to be

fanned, blown. Hiph. 1) to blow

away, to puff away; i. e. to des-

pise, slight, disregard; 2) to ex-

hale, to breathe the last.

נִפְחָה (fragrance, place of fragrance)

p. n. of a Moabite city.

נָפִיל (only pl. נְפִילִים) m. equiv. to

נָפִיל the strong one; next, a giant.

The root is נָפַל 2.

נְפִיסִים equiv. to נְפִיסִים, which see.

נְפִישׁ p. n. m. (the recovered one).

נְפִישָׁם a mixed form, from נְפִישִׁים

and נְפִישִׁים.

נָפַח (not used) to paint, to be of va-

rious colours, related to נָפַח.

נָפָה m. name of a precious stone

(Author. Vers. an emerald).

- I. נָפַל (fut. יִפֹּל, inf. נִפֹּל, with suff. נִפְּלוּ) to fall down, to sink (down from something מֵעַל), to fall into (בְּ, לְ) something, to fall off (מִן) something, to fall upon (עַל) something, but also absolute, to lie, in a state of trance, dream-like; נָפַל is used to denote falling in battle (often with the addition בְּחֶרֶב), by the hand (בְּיָד) of another, or by the enemy; to fall upon (לְ) the bed of sickness; to be born (in the derivative used of a premature birth); transf. to arise, to revive, to fall off in the body, i.e. to become lean, or to fall off in spirit, i.e. to lose courage; next, generally, to fall into trouble, to go to ruin, of men and empires; to fall, of the lot; hence, to be allotted to some one; in comparison to another, לִפְנֵי מֶן to fall off, i.e. to be inferior; to fall to the ground, i.e. to remain unfulfilled, of a promise; to result; to elapse; to fall upon something; to befall, with עַל (of sleep or terror); to descend (of a revelation), to be revealed; to throw oneself down, to let oneself down; to rush on the sword; to alight, to encamp, dwell, settle, somewhere; to lay down (submit) a supplication (לִפְנֵי) before some one. Hiph. הִפְּיל (inf.

with לְ, לְנִפְּיל) causing something to fall, to throw, to cast down, to cast (into the fire), to slay (by the sword); to cast lots, to allot; to cast, in the sense of to bear; to fell, to hew down; to cause to fall (the face of some one), i.e. to vex some one; to lay a request before some one; to drop, to desist from something, etc. Hithp. to throw oneself down; with עַל, to throw oneself upon some one, to attack him. Pilpel נִפְּלֵל to precipitate suddenly, violently.

- II. נָפַל (not used) to be strong, vigorous; comp. נָפַל and נָפַל, from which נִפְּיל.

נָפַל (fut. יִפֹּל) Aram. the same.

נָפַל m. origin. birth, but generally premature, i.e. miscarriage, from נָפַל in the sense of to bring forth. נָפַל see נָפַל.

נָפַס (not used) to extend, to spread out; from which נִפְּסִים, נִפְּסִים.

נָפַץ (imp. and fut. is taken from נָפַץ) equiv. to נָפַץ; 1) to reduce to dust, *fundere*, to be scattered about; hence, to be dispersed, scattered, of a people, of a flock; reflective, to extend oneself, to disperse oneself; 2) to dash to pieces, to shatter. Pi. to break to pieces (earthen vessels); but also like Kal, to scatter, to disperse; hence נִפְּץ

(inf.) scattering (of the Jewish nation). Pu. pass. to be scattered, dispersed.

נֶפֶץ masc. shower of rain, from its violent pouring on all sides.

נָפַק (3 fem. נִפְקָה, 3 plur. נִפְקוּ and נִפְקָה, imp. פֹּק) Aram. to go away, to go out, quite like נָצַח in Heb. transf. to the issuing of an edict. Af. הִנְפִיק, הִנְפִּיק to bring out, to carry out; comp. נִפְקָא.

נִפְקָא (def. נִפְקָא—) Aram. f. expense, outlay; comp. modern Hebrew הוֹצָאָה.

נָפַח (Kal, not used) to breathe, to draw breath, to inhale; hence, to live, transf. to exhale. Niph. נִפְחַח to recreate, refresh oneself (after labor), orig. to draw breath; next, to refresh oneself, to recover. The root נִפְחַח, is related to נִפְחַח, which see.

נִפְשָׁא (with suff. נִפְשָׁא, pl. נִפְשׁוֹת, once נִפְשָׁא) com. 1) breath (of life); next, life, strength of life, soul (as animating the body); next, soul, as in modern language, person; נִפְשָׁא, יָצָא, שׁוּב, life returns, life departs; נִפְשָׁא, קָנָה to hope for the death of some one, i.e. or the departure of life: but always in reference to the animal life; hence, speaking of the soul, we say, to live, to die, to kill it, to require

it, to cast it away, to save it; and in many phrases נִפְשָׁא is used for mind, heart, as the seat of emotions. Its use for person, living thing, man, or slave, is as in some modern languages, but joined to מָת it signifies carcass, or dead person; sometimes, even without the word מָת, e.g. טָמֵא לְנִפְשָׁא or טָמֵא נִפְשָׁא to become unclean by a dead body; 2) with suff. נִפְשָׁא is used for self, in the sense of a reflexive pronoun; 3) fragrance; hence, נִפְשָׁא, בְּתֵי נִפְשָׁא scent-boxes.

נִפְתָּ (Kal, not used) related to נִפְשָׁא; hence, to exhale, to diffuse fragrance, or probably connected with נִפְתָּ in modern Heb. in the sense of, to flow.

נִפְתָּ fem. equiv. to נִפְתָּ I., height, elevated place, according to others, a circle, from נִפְתָּ to encircle.

נִפְתָּ m. that which flows, the sweet of the sugar-cane (נִפְתָּ=נִפְתָּ), or honey-comb; hence, נִפְתָּ צוּנָה, liquid of the cane, i.e. sugar; according to others, honey-comb.

נִפְתָּ (only pl. לִים—) m. a combat, struggle, from נִפְתָּ in Niphil, to wrest, to wrestle.

נִפְתָּ p. n. of an Egyptian district; hence, patron. לִים—.

נִפְתָּ (for נִפְתָּ לִים) p. n. m. (a wrestling); hence, LXX. Νεφθαλείμ.

נֶזֶן (from נִצַּן) m. 1) a flower, the same as the f. נִצַּן; 2, a hawk, sparrow-hawk, so called from its swift flight. For both significations, comp. נִצַּן.

נִצַּן (inf. abs. נִצַּן) equiv. to נִצַּח 1, to fly, to fly away, to fly off; hence, the paranomasia נִצַּח נִצַּן flying off, i.e. thou departedst swiftly, Auth. Vers. "that it may flee and go away" (Jer. 48:9).

נָצַב (Kal, not used) equiv. to נָצַב, to put, to place, to set, or to cause to stand. Niph. נִצַּב 1) to be placed, appointed over (עַל) something; hence, נָצַב manager, director; 2) to stand, to stand firmly (of animate and inanimate objects); next, to stand erect, to be sound, נִצַּב the sound cattle; 3) to place before oneself (לְ), to step toward (לְ) some one. Hiph. הִנְצִיב to cause something to stand, to erect (a monument), to heap up (stones), to set up (gates), transf. to הִנְצִיב to erect a power, הִנְצִיב הַרְרָא to sharpen the goad, and generally, to fix, to appoint. Hoph. הִנְצִב to be erected, planted, also to be appointed, part. מְנַצֵּב.

נֶזֶן m. the hilt (of a dagger), a handle, from נָצַב.

נִצְצָה (def. נִצְצָה) Aram. f. firmness, hardness (of the iron) or stem, i.e. nature of iron.

נִצַּן see נִצַּן.

נִצַּח 1) equiv. to נִצַּח, נִצַּח, to fly, to flee; hence, נִצַּח נִצַּח when they fled away and wandered; 2) (Kal, not used) to pluck out, to contend. Hiph. הִנְצַח to make strife against (עַל) some one, to carry on war with (אִתְּ) some one Niph. 1) נִצַּח to contend, quarrel mutually; 2) to be waste, desolate, הִנְצַח הָעָרִים thy cities shall be laid waste; 3) to become desolate, נִצַּח הָאֲדָמָה ruinous heaps. The connection of significations 2 and 3, with signification 1, is obscure.

נִצַּח f. a flower, equiv. to נִצַּח from נִצַּח.

נִצַּח f. 1) equiv. to נִצַּח a wing, a pinion, a plume; 2) for נִצַּח (from נִצַּח) excrement (of the crop).

I. נִצַּח (Kal, not used) origin. 1) to shine, to glitter, from נִצַּח (comp. נִצַּח, נִצַּח), figur. to excel, either by deeds or in position, to be great, mighty, distinguished; comp. a similar mode of transferring in הִנְצַח; 2) clean, figur. to be faithful; comp. מְנַצֵּחַ, origin. to shine; 3) to last, to be constant, origin. to be strong, firm, to excel in power. Pi. הִנְצַח to excel above all, to superintend a matter (לְ), to be appointed over (עַל) something; hence מְנַצֵּחַ, often used in the language of the temple service

to denote the director of the temple music. The proper use of the verb and of **לְמַנְצִיחַ** is obvious from the phrase **עַל־מִלְאָכָתָהּ לְנִצְיָחָהּ**. Niph. to be lasting, constant; hence particip. fem. **נִצְיָחָתָהּ** enduring, lasting, persevering.

II. **נָצַח** (not used) equiv. to **נָתַח** to sprinkle, orig. to wet, to moisten.

נָצַח (Aram.) the same as **נָצַח** I; hence Ithp. to be victorious over (על) something, origin. to excel over something.

נָצַח (seldom נָצַח, with suff. **נִצְחִי**, plur. **נִצְחִים**) 1) brightness, lustre, fame; hence, victory; 2) fidelity, purity, faith, confidence, e.g. my strength and my hope is perished; judgment is not pronounced faithfully (Auth. Vers. "judgment doth never go forth," Hab. 1:14); 3) endurance; hence, eternity, especially in the forms **נִצְחָהּ**, **נִצְחָהּ**, **נִצְחָהּ** eternal, eternally, unto eternity, for ever; transf. to entirely, altogether, pure, e.g. ruins altogether (Auth. Vers. "destructions are come to a perpetual end," Ps. 9:6).

נִצְחָהּ (from **נָצַח** II.) m. juice (of the pressed grape), blood of grapes.

נִצְיָחָהּ m. 1) the appointed one, officer, director, equiv. to **נָצַח**, but also a post, situation; 2) a post, a

pillar, a column; hence **מִלְּחָהּ** a pillar of salt; 3) p.n. of a town in Judah.

נִצְיָחָהּ p.n. m. one who excels.

נִצְיָחָהּ (Ketib) m. the preserved, saved one, thus equiv. to **נִצְיָחָהּ**.

נָצַח (Kal, not used) to pull off, to draw off, to tear out (related to **נָשַׁל** and **נָשַׁל**) figur. to extricate from danger, to save. Niph. **נִצְחָהּ** 1) to be saved, delivered, from **מִן**, **מִפְנֵי**, **מִפְנֵי**; 2) to save oneself, to escape, from before some one (**מִפְנֵי**), to some one (**לְ**). Pi. to extricate (accus.) from danger, to snatch something away, to rob, to plunder. Hiph. **נִצְחָהּ** to separate (contending parties), to snatch away from (**מִן**) some one, to withdraw; generally, to save, to release some one (accus. seldom **לְ**) from some one (**מִן**, **מִפְנֵי**, **מִפְנֵי**). Hoph. **נִצְחָהּ** to be pulled out, to be delivered (from the fire). Hith. to take off something from oneself, e.g. the ornament.

נָצַח (Aram.) the same. Af. **נִצְחָהּ**, like the Heb. Hiph.

נִצְיָחָהּ m. a flower, formed from **נִצְיָחָהּ**.

נִצְיָחָהּ see **נִצְיָחָהּ**.

נִצְיָחָהּ equiv. to **נִצְיָחָהּ**; 1) to glitter, to shine, to sparkle; hence **נִצְיָחָהּ** shining, sparking; 2) to bloom, to flourish; comp. **נִצְיָחָהּ**; 3) to fly;

comp. the same mode of transferring in **פָּרַח**.

נִצֵּץ see **יָצַע**.

נָצַר (fut. **יָצַר**, seldom **נִצֵּר**, imp. **נָצַר**, with suff. **נִצֵּרָה** with euphonic dagesh) origin. to shine, to glitter (comp. **חָצַר**); hence, 1) to look at, to see (comp. **שָׁחַף**), transf. to (a) to watch by inspection, to guard, to keep; **נָצַר** watcher, keeper; **מִנְדֵּל נָצָרִים** watch-tower; to keep from (מִן) something; (b) to preserve, to hide; hence **נִצְרוֹת** those who are hidden, unknown; **נִצְרוֹת** those who are saved; also, hiding-place; figur. of the secret, stubborn heart; (c) to lie in wait, to besiege (a town); hence **נִצְרִים** besiegers; **עִיר נִצְרוּהָ** a besieged town; 2) (not used) to bloom, to flourish, as generally (see **נִצֵּץ**) proceeding from the sense of shining.

נִצָּר m. sprout, twig, sprig, offspring; from **נָצַר** 2.

נִצַּת see **יָצַת**.

נָקָא (Aram.) to be clean; comp. Heb. **נָקָה**; hence particip. **נִקְיָא** clean.

נָקַב (fut. **יָקַב**, seldom **נִקְבֵּב**) 1) to hollow out, to bore through (the head), to perforate, to make holes (in a bag); 2) to cut asunder, to sever, to part, to distinguish, to nominate, to define, to name;

hence **נִקְבֵּי**, equiv. to **נִקְבֵּי**, **אֲנִשֵּׁי נִשְׁמוֹת**, or **אֲנִשֵּׁי נִשְׁמוֹת**, i. e. they that are named, the distinguished; the same mode of transferring is found in **נָזַר**, **נָצַב**; 3) equiv. to **נָקַב**, to defame, blaspheme, curse, origin. to cut something through (comp. **חָרַף**). In connection with **נִשְׁמוֹת** some render it according to signification 2, to pronounce; others, according to signification 3, to curse. Niph. pass. of signif. 2, to be named, nominated.

נִקְבָּה m. 1) box for containing precious stones, from **נָקַב**; 2) with the article, p.n. of a place in Naph-tali, orig. hollowing out, cavity.

נִקְבָּה f. female, only in reference to the genitals, from **נָקַב**, like its contrast **נָקַר**, which see; comp. the abbreviation **נִקְבָּה**.

נָקַד (not used) 1) origin. to stick into something, to indent; hence, to mark with points or dots, to note, to denote; next, generally, to point, punctuate; 2) to distinguish some of the flock by a point or mark; next, generally, to occupy oneself with a superior flock.

נִקְדִּים (pl. **נִקְדִּים**) adj. m. pointed, dotted, spotted, sprinkled.

נִקְרָא m. shepherd of a choice flock, or the possessor of such a flock, Author. Vers. sheep-master.

נָקֵד m. 1) crumb, origin. the bread fallen to crumbs; 2) a kind of small cake.

נִקְדָּה f. (origin. from **נָקֵד**) the point, studs of silver (of the neck-chain).

נָקָה (only inf. **נִקָּה**) to be clean, to be free or bare from something.

Niph. **נִקָּה** to be free from guilt, construed with **מִן**; to be free from punishment, from an oath, from an obligation; next, generally, to be or become vacant, empty, desolate, lonely; also of persons, if

in this sense, **נָקָה** is not equiv. to **נָכָה**. Pi. **נִקָּה** (fut. **יִנְקָה**) to make free, to free from debt (equiv. to **הִצִּידִיק**) to allow to go free, without punishment; **נָקָה דָּם** to cleanse the blood, i. e. to avenge.

The signification of to spend, or pour out, is not found in the Hebrew form of the word.

The signification of to spend, or pour out, is not found in the Hebrew form of the word.

נִקְוָדָא p. n. m. (owner of cattle).

נָקָה see **לָקָה**.

נָקָט see **קָטָט**.

נָקִי (const. **נָקִי**, pl. **נִקְיִים**) adj. masc. clean, innocent, not guilty, exempt from punishment; next generally, free from something (responsibility, obligation, military service); as a subs. the innocent.

נִקְיָא the same, with **א** appended.

נִקְיוֹן (const. **נִקְיוֹן**) masc. cleanliness, cleanness of teeth (a scriptural

phrase for famine); **נִי נִי** cleanliness of the hands, a figure of innocence; transf. to moral purity.

נָקִיק (const. **נָקִיק**, pl. const. **נִקְיָקִי**) masc. cleft, crack, ridge, from **נָקָה**.

נָקָם (fut. **יָקָם**, inf. **נִקְוֹם**) origin. equiv. to **נָחַם**, **נָהַם**, to snort, to breathe revenge, to have revenge, to avenge some one (acc. **עַל**), or something (acc.) The person or the thing on which one revenges oneself stands with **מִן**, **מֵאֵת**, **מִיָּד**, **לְ**, and acc. Niph. **נָקָם** (fut. **יִנְקָם**) to revenge oneself, or to be revenged on (**אֶ** or **מִן**) some one. Pi. **נָקָם** to avenge something. Hoph. **הִקָּם** (fut. **יִקָּם**) to be avenged (a deed), i. e. the deed shall be punished. Hiph. to be penetrated with revenge, to be vindictive.

נָקָם m. revenge, **נָקָם** to take revenge, **עָשָׂה נָ, לָקַח נָ, הִשִּׁיב נָ לְ** to exercise revenge.

נִקְמָה (const. **נִקְמָה**, with suff. **נִקְמָתִי**, pl. **נִקְמֹת**) fem. 1) revenge; with gen. following, to take revenge for something; otherwise with the same forms, as in **נָקָם**; 2) vindictiveness, **נִקְמָה** with vindictiveness.

נָקַע erroneously supposed to belong to **נִקְעָה**, which, however, like **נִבְקָה**, (from **נָקָה**), belongs to **נָקַע**, as

well as the fut. יִקַּע, belonging to the same. See also יִקַּע, קִיעַ.

נָקַח (fut. יִנָּקַח) 1) equiv. to נָגַח to strike, to knock, to knock off, to knock to pieces; 2) to make a circuit (on festivals), from נָקַח, equiv. to קָיַח, from which תִּקְוָה. Pi. נִקְּחַ to hew (a forest), to destroy (the skin, the body), if נִקְּסוּ, Job 19:26, is not to be taken in another sense. Hiph. הִקְיָה (may be formed from קָיַח, after the Aram.) to proceed in a circuit, to make a shaven crown (baldness of the head); next generally, to surround, to encompass, with the accus. and עַל, sometimes with אֶל. Inf. הִקְיָה round, used as an adv. נִקְּחַ m. knocking off, shaking off (of the olives from the tree).

נִקְּחָה (formed from the m. נִקְּחַ) f. a cord, a bond, by which one is led to prison, from נִקְּחַ equiv. to קָיַח to encompass.

נָקַח (not used) to make an incision, to bore, related to נָקַח, but more correctly, to sharpen; hence, נִקְּחַ point, ridge, and נִקְּחַ הַסֵּלַע is equiv. to שֵׁן הַסֵּלַע, as it is rendered in the Targ. נִשְׁקִיף; related to which is נִידָה 1.

נָקַח (fut. יִקַּח, pl. יִקְּחוּ, inf. const. נִקְּחֻ) to bore, to put out the eyes, fig. to pierce the bones with pain.

Pi. נִקַּח, the same. Pu. to be dug out (from a shaft), fig. to originate from.

נִקְּרָה (const. נִקְּרֹת, pl. const. נִקְּרוֹת) f. cavity of a rock.

נִקְּשׁ origin. to tie fast, to make a snare, to lay a snare, to catch. Comp. יִקְּשׁ and the root יָקַשׁ. Niph. (fut. יִנָּקֵשׁ) to be ensnared. Pi. נִקְּשׁ to lay a snare, a trap; next, to catch generally. Hith. to waylay, with יָ, or perhaps to design cunning, craft, against some one.

נִקְּשׁ (particip. f. pl. נִקְּשֹׁת) Aram. to strike, to push.

נֵר (pl. נֵרוֹת m. 1) a lamp, a light, a taper, a candle, from נָוַר, to shine, figur. the golden (glorious) age of a nation; next, as a figure of prosperity, e.g. the candle of the wicked is put out, i.e. their prosperity vanishes; 2) p.n. m. prosperity.

נֵר m. the same. Comp. נִיר.

נָנַח (not used), to babble, to chatter, to gossip, origin. to trumpet forth, from נָנַח, equiv. to נָהַח but the root is not connected with נָנַח.

נִרְנָל (from נָרַן, with the termination ל־) p.n. of a Cuthic deity, probably Mars.

נִרְנָל שִׁמְעֹנִי (Aram.) p.n. of a chief of the Magii. See שִׁמְעֹנִי.

נָרָן (from נָרַן) m. a babbler, a slanderer, formed from נָרַן, after the form כָּבֵשֶׁן.

נֶרְדִּי (with suff. נֶרְדִּי, pl. נֶרְדִּים) m. a kind of fragrant herb (spikenard, Author. Ver.), from the Indian, signifying a stork.

נֵרִי p.n. m. (the lamp of God).

I. נָשָׂא (Kal, not used, inf. נָשֵׂא, but it is from נָשָׂה) to err; hence, Hiph. הִנְשִׂיא (fut. הִנְשִׂיא) to entice, to mislead, to deceive; const. with the accus. and dat. Niph. to be deceived. The root is not connected with נָסַע.

II. נָשָׂא (particip. נָשֵׂא=נָשָׂא) to lend upon usury, to carry on usury; the original signification is probably equiv. to נָשָׂא: נָשָׂא, the creditor. Hiph. הִנְשִׂיא to press as creditor, const. with אֶל.

נָשָׂא (fut. הִנְשִׂיא, inf. abs. נָשֵׂא, const. נָשָׂא, נָשָׂא, נָשָׂא, with suff. נָשֵׂא and נָשֵׂא; imp. נָשָׂא and נָשָׂא; particip. pass. נָשֵׂא, once נָשָׂא, as if the root were נָשָׂה) 1) to lift, lift up, raise, e. g. (a) the head, i. e. to be cheerful, to become powerful; to lift up the head of some one in prison, i. e. to release him; (b) to lift up the face, i. e. to be conscious of innocence, even with omitting נָשָׂא: נָשָׂא, to look upon some one, with con-

fidence; (c) to lift up the eyes, i. e. to look toward, upon, or for (נָשָׂא) something; (d) to lift up the hand, i. e. to swear with אֵל, also to beckon, to implore, or to lift up the hand against (אֶל) some one; (e) to lift up the voice, i. e. to weep, to call, to cry, to shout, or to commence a parable, attune a song; next generally, to pronounce (the name of God, or a blasphemy); (f) to lift up the heart, the mind, the soul, after (נָשָׂא, אֵל) something, i. e. to wish, to long for something; to lead or elevate the mind for something; all proceeding from the sense of lifting, but in a spiritual sense. In a physical sense it signifies: (a) to lay, to lift upon something; (b) to weigh; 2) to carry (a child, garments), fig. to bear the guilt, the sin, i. e. to expiate; 3) to lift, carry away, i. e. to remove, e. g. נָשָׂא רֹאשׁ מֵעַל to take the head off some one, to take away the sin, i. e. to forgive: with dative of the person, נָשָׂא עוֹן one whose sin is forgiven, sin being considered as a burden; נָשָׂא נַפֶּשׁ to take one's life; 4) to take, (a) נָשָׂא אִשָּׁה to take a wife, sometimes נָשָׂא is omitted; (b) נָשָׂא פְּנִים to regard persons (to take reward), i. e. to be partial to some one, or in a

good sense, to esteem a person, נִשָּׂא נְשׂוּאָה פְּנִיָּם respected, esteemed; (c) to take up, i.e. to number, generally with נָשָׂא or נִסְפָּר; (d) to accept: 5) to lift, raise, exalt oneself. Niph. נִשָּׂא 1) to raise oneself, or to be raised, elevated (a valley); 2) to be carried; 3) to be carried away. Pi. נִשָּׂא and נִשְׂאָה 1) to lift up some one, or something, נִשָּׂא נֶפֶשׁ לְ to lift up the heart for some one, i.e. to long for him; 2) to support, assist some one (with presents); 3) to carry or lead away. Hiph. הִנִּישָׂא 1) to cause some one to bear (a guilt); 2) to put on something (a cord). Hithp. הִתְנִישָׂא and הִתְנִשְׂאָה to lift oneself up, to exalt oneself over (לְ) some one, to boast over (עַל) some one.

נִשָּׂא (imp. נִשְׂאָה) Aram. the same, partly in the signification, to take, and partly in the signification of, to snatch away. Ithp. to raise himself over (עַל) some one.

נִשְׂאָה fem. a present, from נִשָּׂא, according to some it is derived from Pi. after the form מִלִּנְאָה, according to others, as a second form of the inf. Niph. = נִכְסֵּף, but it may be particip. Niph.

נִשָּׂב (a softened form for נִשָּׂא) to breathe, to blow; נִשְׂבָּה is also re-

lated to it. Hiph. הִנִּישָׂב (fut. יִנִּישָׂב, apoc. יִנִּישָׁב) to puff away, to chase away.

נָשָׂן (only in the Hiph. הִנִּישָׂן equiv. to נָסַן; 1) to remove, related to נָסַן, נָח; 2) to hold, to seize, related to the root in נָחַץ. Hiph. 1) to remove (a landmark); 2) to bring near something, to attain, to reach, to acquire property, to reach or overtake some one, to meet, to happen, to befall, some one; always proceeding from the original idea of seizing.

נִשְׂאָה fem. that which is carried, a burthen.

I. נָשָׂה (inf. irregular נִשְׂחָה) to forget, to forsake, the original signification is to remove, forgetting being the removal from memory. Niph. (fut. יִנִּשְׁחָה) to be forgotten, הִתְנִשְׁחָה equiv. to הִתְנִכְסֵּף. Pi. to cause to forget; hence, נִשְׂחָה he has made me forget, for נִשְׂחָה. Hiph. הִנִּישְׁחָה to cause to be forgotten (sins), i.e. to disregard. The form הִנִּישְׁחָה belongs to הִנִּישָׂה.

II. נָשָׂה to lend, also to borrow, according to the context, often with בְּ of the person, or of the price given. נִשְׂאָה creditor, but also usurer; the original signification is probably equiv. to נָשָׂה.

נִשְׂאָה m. a thigh, the part of the ten-

don, origin. the contracting nerve, from נָשָׂה, in the sense of contracting.

נָשִׂי m. debt, from נָשָׂה II.

נְשִׂיָּה (from an obsolete masc. form נְשִׂי) fem. oblivion; hence, נְּ אֶרֶץ, the region of the dead, syn. with אֶבְרֹן and נְשִׂאֵל.

נְשִׂים see נָשָׂה.

נְשִׂיקָה f. a kiss, from נָשַׁק.

I. נָשָׂה (fut. יִנְשֶׂה and יִנְשֶׂה) origin. to cut; next, to bite, fig. to torment, to take usury, a similar mode of transferring is found in the Aram. נָכַת. Pi. to bite (of the serpent). Hiph. הִנְשִׂיָּה orig. to cause something to be bitten; hence, to take usury: לְנִכְרִי תִנְשִׂיה thou mayest give interest to the stranger.

II. נָשָׂה (not used) to lay down, to lie down, to set down, from which נִשְׁבָּה, comp. also לָשָׁב.

נָשָׂה m. interest, usury, נָ עַל to lay usury upon some one, נָתַן to give interest, לָקַח to take interest, הִנְשִׂיָּה to give interest.

נִשְׁבָּה (pl. נִשְׁבָּחוֹת) fem. origin. seat, couch, from נָשָׂה II.; hence next, room, chamber, comp. לָשָׁב.

נָשַׁל (fut. יִנְשַׁל in the intrans. signif., imp. נִשַּׁל) 1) to pull off (the shoe), to send away, to drive away (a people), the head (the iron) slip-peth from the wood (the helve).

2) intrans. to fall down, to drop.

Pi. to drive out from (עַל) something. Related to נָשַׁל, נָשַׁל but also נָצַל.

נָשָׂם (not used, the fut. אִנְשָׁם belongs to נָשָׂם) to breathe, related to נָשַׁב, נָשָׂה, and the transposed נָשָׂה.

נִשְׁמָה (Aram.) f. breath of life.

נִשְׁמָה (const. נִשְׁמָה, plur. נִשְׁמָה) f.

1) breath; hence, like נִפְשָׁה, the essence of life in the human body, the soul; next, especially the soul of understanding; 2) the breath, the wrath of God.

נָשָׂה equiv. to נָשַׁב, to breathe, to wave, with נָ, to blow upon, to fan.

נָשָׂה (with suff. נִשְׁפֹּה) m. twilight, dawn, so called from the cool evening breezes, transf. to darkness.

נָשַׁק (fut. יִנְשַׁק and יִנְשַׁק) origin. to join, to attach; hence, 1) to join the mouth to something, i. e. to kiss; with לָ, of the person, or with the acc. to kiss some one; 2) to put on armour, to arm oneself; hence, נָשַׁק קֶשֶׁת to strain the bow or to hold it firmly; 3) to join, עַל by thy command יִנְשַׁק בְּלִעְמִי shall all the people be joined, i. e. obey (Auth. Vers. according unto thy word shall all my people be ruled), likewise in Psalm 85:11, righteousness and peace shall join (Author. Vers. have kissed each

other). Piel, like Kal I., to kiss. Hiph. **נָשַׁק** to cause to join, to connect together, with **אָל**, syzon. with **חָבַר**. The root is **נָשַׁק** and **נָשַׁק**, related to the root in **נָשַׁק**. **נִשְׁקָה** (after the massorah) m. armoury, weapon, especially armoury worn on the body; **בֵּית הַיֶּשֶׁר** m. armoury of the house in the forest, where the arms were hung up. **נִשְׁקָה** (Kal, not used) to glow, to burn; hence Niph. **נִשְׁקָה** to become ignited. Hiph. **נָשַׁק** to kindle. The root is **נָשַׁק**, and related to **נָשַׁק**, **נָשַׁק**. **נָשַׁק** (not used) probably, to fly, though the tracing of the etymology to **נָשַׁק** eagle is obscure. **נָשַׁק** (pl. **נִשְׁקָה**, const. **נִשְׁקָה**) m. an eagle. **נָשַׁק** (pl. **נִשְׁקָה**) Aram. the same. **נָשַׁק** (not used) to saw through, cut through; hence **נִשְׁקָה**; the root, however, may be **נָשַׁק**. **נָשַׁק** belongs to **נִשְׁקָה**, see **נִשְׁקָה**. **נִשְׁקָה** (Aram. def. **נִשְׁקָה**) m. writing, copy, written document. **נָתַב** (not used) to tread down, to stamp with the feet; from which **נָתַב**. **נָתַב** Ketib for **נָתַב**, which see. **נָתַב** only Pi. **נָתַב**, to cut in pieces; related to **נָשַׁק** or **נָשַׁק**, as **נָתַב** is

only a secondary form from **נָשַׁק**; **נָתַב** from **נָשַׁק**. **נָתַב** (pl. **נָתַב**) m. piece cut off. **נָתַב** (const. **נָתַב**) m. trodden path, path, foot-path; sometimes **נָתַב** is adj.; hence **נָתַב** adj. f. trodden (of a path or road). **נָתַב** f. the same. **נָתַב** (only pl. **נָתַב**) m. one who is given, i.e. consecrated (to the temple service); next, servant in the temple, generally used of the subjugated Canaanites. **נָתַב** (def. pl. **נָתַב**) Aram. the same. **נָתַב** (fut. **נָתַב**) equiv. to **נָתַב** to pour out, of the pouring forth of anger, a curse, of water, of rain. Niph. **נָתַב** to pour forth (of water, rain, also, figuratively, of anger), but also, to dissolve, to melt away. Hiph. **נָתַב** to pour out, to melt; inf. c. **נָתַב**. Hoph. **נָתַב** pass. related to **נָתַב** and **נָתַב**. **נָתַב** (not used) equiv. to **נָתַב** to give; from which **נָתַב** (for 'נָתַב') p.n. m. (the given or presented one). **נָתַב** (2 pers. **נָתַב** and **נָתַב**, with the **nun** dropped; 1 pl. **נָתַב**, with the compensated **nun**; infin. const. **נָתַב**, before makkaph **נָתַב**, but generally **נָתַב**, with suff. **נָתַב**; imp. **נָתַב**, **נָתַב**, fut. **נָתַב**, 1 pers. before makkaph **נָתַב** to give, to hand (comp. **נָתַב**); sometimes with

acc. of the person, to give for (נָתַן) something (at a price), to give to (נָתַן) something, i.e. to add. Sometimes נָתַן is used impersonally, as, here exists, there arises. The interrog. form מִי יִתֵּן is used sometimes as a wish, who would give! would that! and sometimes as a negation, which, however, arises more from the question than from the verb. The applications of נָתַן and the forms with which it is joined are manifold, and the context only can decide as to the correct translation. The principal applications are: 1) to give, in the widest sense, e.g. (a) to hand over, נָתַן מִן; to deliver, give up to, with לְ; but in a good sense as נָתַן עַל יָד to give into the care of some one, נָתַן עַל to deliver up to some one (a kingdom); (b) to bring, to bear (fruit), origin. to bring forth; (c) to turn (the back, the face), orig. to direct; (d) to grant (favour, mercy, justice); (e) to send forth (a voice קוֹל, נִסְיוֹן, odour, a miracle, etc.); (f) to sell (contrast to לָקַח); (g) to teach, communicate knowledge; 2) to set, to put, to lay, remove, e.g. to put, to place, to establish, to erect something in (נָתַן or acc.); to put something in, to put something upon

(עַל), e.g. to pour out, to shed, to attach to (נָתַן) something, נָתַן לְפָנַי to submit, to lay before, נָתַן לְבַי עַל לְבַי or נָתַן לְבַי לְ שׁוֹמֵר לְבַי עַל to direct the mind or the heart to something, נָתַן דְּבַר אֶל לְבַי to put something in the mind of some one, also abbreviated נָתַן אֶל לְבַי; 3) almost like שׁוֹמֵר and נָתַן מוֹד to set, to do, e.g. נָתַן מוֹד to cause a blemish in something; to turn into something, either with double accus. or with לְ before the predicate, נָתַן דְּבַר נָתַן לְפָנַי to assimilate one thing to another; נָתַן לְפָנַי to take, consider, for something. Niph. נִתְּנָה 1) to be given to some one לְ, to be delivered unto (נִתְּנָה) some one; 2) to be set, to be put, to be placed; 3) to be made, with acc. to be assimilated to something. Hoph. like Niph.

נִתְּנָה (inf. מִנְתֵּן, but not מִתֵּן, fut. יִתֵּן and יִנְתֵּן, before makkaph יִתֵּן) Aram. the same. This verb is sometimes replaced by יִתֵּן.

נָתַן p. n. m. (gift, i.e. of God).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן p. n. masc. (present of the king).

נָתַן equiv. to נָתַן, נָתַן to dash to pieces, to shatter, to tread down.

נָחַץ (Kal, not used) equiv. to נָחַץ, to tear away; hence Niph. נִחָץ to be torn away from its place, to be knocked out (of the teeth).

נָחַץ (fut. יִנָּחֵץ) to destroy, to pull down a (house, altar, castle, wall), but also applied to persons. Pi. to destroy totally, annihilate, uproot. Niph. Pu. Hoph. pass. The original root is נָחַץ, שָׁחַץ.

נָחַץ (fut. יִנָּחֵץ, with suff. נִחָץְךָ with dagesh lene in ך, and ך interpolated before the suffix; in the pret. occurs נִחָץְנִי with the euphonic dagesh in ך, to move away, to push away, to tear away, related to נָחַץ and נָחַץ; hence of the breaking of the testicles, נִחָץְךָ castrate; of the breaking up of a camp, of the ejecting from (מִן) a place. Niph. pass. to be torn off (a string, a cord, or a sail), rooted out, of the tabernacle, to be banished from a place, to be cut off. Pi. to rend asunder (fettters), to tear up (roots), to rip up (the breasts). Hiph. to draw out the enemy (from the city), to pull out (sheep for slaughter). Hoph. like Niph. The root is נָחַץ.

נָחַץ m. a scall, scurf (on the head or the beard), transf. to the scabby one. The root appears to be נָחַץ to cover, to overlay.

I. נָחַץ (fut. יִנָּחֵץ) to tremble, to shiver, as the Targ. renders it נִחָץ; hence, to tremble from (מִן) its place (of the heart). Pi. to hop, to spring (of the locusts). Hiph. to make tremble (nations).

II. נָחַץ (Kal, not used) to break off, to loosen, from נָחַץ, equiv. to נָחַץ; hence, Hiphil נִחָץ to loosen, to untie the girdle, the bonds; of the hand, to stretch out. נִחָץ, 2 Sam. 22:33, see נִחָץ.

נָחַץ (equiv. to נָחַץ) Aram. to fall off, to drop off, of the fruit or leaves of a tree; hence, Af. נִחָץ to throw off, to drop (the leaves).

נָחַץ m. a kind of mineral salt, alkali, potash (Auth. Vers. nitre), different from נִחָץ, which is a vegetable alkali. The etymology is obscure.

נָחַץ (fut. יִנָּחֵץ, inf. נִחָץ) origin. to pull down, like נָחַץ, but most frequently in contrast to נָחַץ (to plant), i. e. to uproot (the plants), to destroy, devastate (cities), to pull down (idol images), to banish (from a country); the root is נָחַץ, related to נָחַץ, נִחָץ. Niph. pass. 1) to be destroyed (the kingdom); 2) of the water, to be dried up, to fail, but in this sense נָחַץ cannot be connected with נָחַץ, the latter root not existing. Hoph. נִחָץ to be torn out, pulled out.

ס

ס samech (סמך), the fifteenth letter of the alphabet, as a numeral it counts 60. Its name signifies, support, or arm chair; the name of the letter arises from its shape. It interchanges most frequently with the letters of a hissing sound: as **נחם-נחץ-נחש-נחש-נחש**, **נחש-נחש-נחש**; but also with **ת**, which sometimes also has a hissing sound. The difference between **ס** and **ש** however indistinct in the present pronunciation, is strictly maintained in the orthography, and they but rarely change one for the other; like **מסוכה** and **משוכה** and others.

סאָה (not used) to split, to divide, transf. to measure, comp. **שעא** in Aram., from which **שעא** a division of time, an hour.

סאָה (dual **סאתים**, pl. **סאים**, comp. **שנים** from **שנה**) fem. measure, especially a corn measure, a third of an ephah.

סאָן (after the form **שחור**, **שכול**) m. weapon, orig. that which is pointed, sharpened, from **סאן**, equiv. to **שן**, **שן**.

סאן equiv. to **שן**, **שן**, to point, to sharpen, to pierce, transferred, to wound; according to some, to be

dirty, miry, for which nothing definite can be traced in the Heb.

סאָה f. according to some contracted from **סאה סאה**, i. e. to be of complete measure; more correct, however, is the opinion that it is an inf. from **סאָה** (see **סאן**) and not a noun.

סאָה origin. to inhale, to imbibe, to suck; hence, to drink to an excess; it is thus related partly with **שאב**, and partly with **שבע**, perhaps also with **צבע**; **סאָה** a drunkard; **סאָה** the intoxicated one.

סאָה (only pl. **סאָהים** in the Keri) m. a drunkard; the Ketib has **סאָהים**.

סאָה 1) p. n. m. the first-born of Kush, i. e. the first commercial settlers of the Ethiopians; next, 2) a p. n. for Meroe, where the ancient commerce of Ethiopia flourished. Gent. noun **סאָהים**, who are described as being of high stature (**אנשי מרה**).

סאָה (with suff. **סאָהם**) m. drink, a drinking-bout.

סבב (in the pret. sometimes the analysed and sometimes the contracted form, inf. **סבב**, but with **ל**, **לסבב**; fut. **יסבב**, but not **יסבב**) 1) to surround, to encompass; transf. to surround a town, to besiege it; to surround a table, to partake of a meal; 2) to turn into something, i. e. change into something.

to become like something; 3) to turn, to incline, to occasion, to cause something. The signification to turn oneself, which some ascribe to Kal, belongs to Niph.; the forms derived from סָבַב, according to the three principal significations, are easily understood by the context. Niph. נָסַב (3 f. נִסְבָּה for נִסְבָּה; tat. יָסַב, pl. יִסְבּוּ 1) to turn, of the door which turns upon its hinges; to turn round to do something, to oneself, to (עַל, אֶל) some one, or from (מִן, מֵעַל) some one; to turn to follow some one (אַחֲרָיו), without case, to step forward or to turn back, and of inanimate beings, to be turned, brought to some one (לְ); 2) like Kal joined with the accus. to surround; with עַל, in a hostile sense. Pi. סִבֵּב to turn, in the sense of changing. Po. סִבֵּב to turn about in a place (בְּ, עַל, and accus.), to surround, with accus. especially by way of protection; hence, Jer. 31:22, "a woman shall encompass a man." Hiph. הִסְבֵּב (fut. יִסְבֵּב, יִסְבֵּב) to cause some one to turn to, toward (אֶל) something, to bring, to procure, to lead something round, to change (the name). Hoph. הוּסְבַב (fut. יוּסְבַב) to turn itself (of the flaps of

the door, of the wheels of the thrashing waggon); next generally, to be turned (the face), to be surrounded, to be fitted in, to be changed. The root סָבַב is origin. equiv. to אָפַק to enclose.

סָבַה (after the form מָלָה, חָתָה) fem. turning, fate, destiny (of God מַעֲשֵׂה יְיָ); later, נִסְבָּה is used for it. סָבִיב (const. סָבִיב, pl. סְבִיבִים, and f. סְבִיבוֹת m. 1) circle, circumference; hence, the m. pl. סְבִיבִים the circumference, the environs, sometimes applied to persons, surrounding company; the same is the f. pl. סְבִיבוֹת: but frequently 2) as an adv. round, round about; סָבִיב סָבִיב round and round; לְ סָבִיב (prep.) round about something; מְסָבִיב round about on all sides; מִסְפָּבִיב round away (of something); the same is the pl. with suff. round about, e. g. סְבִיבָיו round about him; סְבִיבוֹתִי round about me, or the state of const. as סְבִיבוֹת הָאֵהָל round about the tent; 3) circuitous course, especially the f. pl. סְבִיבוֹת.

סָבַךְ origin. to bind, to make intricate, to entwine, of the entwining of the branches. Pu. סִבֵּךְ to be entwined one in another (of the roots).-

סָבַךְ (the const. also סָבַךְ; with ב, סָבַךְ

צִבְכָּךְ; const. pl. (סִבְכֵּי) masc. a thicket, bush; origin. entwining.

סִבְכָּךְ (with suff. סִבְכֵּנוּ, according to Kimchi) m. the same.

סִבְכָּא (Aram.) f. sambuca, an instrument something like a harp, origin. something like a net (שֶׁבַח).

סִבְכִּי p. n. m. (man of the thicket).

סָבַל (fut. יִסְבֹּל) to drag, carry, to bear (a heavy burden); transf. to the bearing of pain, punishment, sin, in the sense of burden. The root is סִבֵּל, similar to the Aram. יִבֵּל, from which מוֹבִילָא burden. According to others, equiv. to נָשַׁבַּל to drag. Pu. to be with young (of cattle), origia. to be heavily laden. Hithp. הִסְתַּבֵּל to become burthensome.

סָבַל (Aram.) the same; in the transferred sense, to lift (a burden); next, to lift up, to raise. Poal מוֹבִיל to be raised, erected.

סָבַל (pl. יָלִים) masc. 1) carrier of a burden; 2) heavy burden, equiv. to סָבַל.

סָבַל (not סָבַל) m. burden.

סָבַל (with suff. סָבַלְנוּ) masc. the same; עַל כֵּי the burthensome yoke.

סָבַלָה (only pl. const. סָבַלּוֹת, and with suff.) f. burthensome labour, soccage.

סָבַלָה see שָׁבַלָה.

סָבַר (fut. יִסְבֵּר) equiv. to the Heb.

שָׁבַר to hope, to wish, to trust; it is not connected with סָבַל to drag.

סָבַרִים (from סָבַר) double hope, p. n. of a city in Syria.

סָבַרָא (and סָבַרָא) p. n. of a Cushite tribe, adjacent to the present Artico, and also the name of a district.

סָבַרָא p. n. of a Cushite district.

סָבַר belongs to סָבַרִים. See סָבַר.

סָבַר (fut. יִסְבֵּר) to bow, bow down, to prostrate oneself (for worship) before (לְ) some one, but only used in the worshipping of idols.

סָבַר (fut. יִסְבֵּר) Aram. the same; to fall down before idols. The root is related to סָבַר.

סָבַר m. 1) enclosure (of the heart), i. e. the breast, in which the דִּבְעָא a bear robbed of her whelps first fixes her paws; 2) equiv. to סָבַר, which is explained under סָבַר, which see. For the explanation of סָבַר, Ps. 35:8, see under סָבַר.

סָבַל (not used) to enclose; transf. to own, acquire, as possession, related to סָבַל. The root is סָבַל, and related to סָבַל to enclose.

סָבַלָה f. property, possession (Author. Vers. a peculiar treasure), thus equiv. to סָבַלָה.

סָבַל (not used) equiv. to סָבַל (comp.

סָנַר and סָנַר), to gain, to profit; next, to manage, to superintend, i.e. to gain by management. See סָנַן.

סָנַן (only pl. סָנַנִּים) m. manager, superintendent; next, stadtholder, and generally, the noble one, from סָנַן. According to others, it is a foreign word, without Hebrew etymology.

סָנַן (pl. סָנַנִּין, def. סָנַנָא) Aram. the same.

I. סָנַר (fut. יִסָּנֵר) 1) to shut up, to close up; with בָּעַד, to shut in; with עַל, to close over some one, to enclose; 2) to close together, to fasten; hence, סָנָהב קָנָה dense, pure gold. The root is סָנַר, related to סָכַר, which is found also in סָנַר. Niph. סָנַר to be closed, of gates and doors; to be shut in, of persons, or reflective, to shut oneself in (the house). Pu. to be closed. Hiph. סָנַר to close, to shut up; as to the significations, to deliver, to give up, they probably only belong to סָנַר II.

II. סָנַר (Kal, not used) to flow, to flow down, to rain, related to סָנַר; hence Pi. to pour out; next, transf. to deliver, to give up; the same is Hiph. סָנַר. Comp. סָנַר, סָנַר.

סָנַר (Aram.) the same.

סָנַר (from סָנַר II., after the form סָנַר, נִסָּרִיר m. rain.

סָנַר masc. stocks in which the feet were confined, from:—

סָנַר (not used) to enclose, to encompass.

סָנַר (not used) according to some, equiv. to סָנַר to burn, to burn away, equiv. to סָנַר 1, which see.

סָנַר (conflagration) p.n. of a city in the valley of Siddim.

סָנַר (pl. סָנַרִּים) masc. linen undergarment worn on the naked body.

Author. Vers. sheet.

סָנַר (not used) of uncertain etymology.

סָנַר (not used) to put in order, regulate, to arrange, related to סָנַר.

סָנַר (only pl. סָנַרִּים) m. row, range, order; סָנַר לֹא disorder, i. e. chaos.

סָנַר (not used) to be round, of a circular form, related to סָנַר to surround, to enclose, from which:—

סָנַר m. roundness (of a basin).

סָנַר masc. a tower, castle, from its round form, from which סָנַר to be round, prison, from סָנַר to be round.

סָנַר only Pi. סָנַר to drive, to drive away, comp. סָנַר, סָנַר; hence the infin. with suff. סָנַר in driving them away. According to others סָנַר, it is a noun; thus the Author. Vers. renders it "in measure."

סו p. n. of an Egyptian king, and probably the last at Mantheo, who was called *Σεθως, Ζητ*. **סו** is thus for **סות**, comp. **זו** and **זאת**.

I. **סונ** (fut. **יסונ**) to give way, to retire, to withdraw (from God), **סונ** **לב** a heart turning from, i.e. forgetting God. Niph. **נסון** (inf. abs. **נסון**, fut. **יסון**) to move back, turn back, joined with **אחור** or **מאחורי**, backsliding (from God), but also absolute. Hiph. **הסין** (for **הסין** after the Aram.) to remove, to move away. Hoph. **הסן** pass.

II. **סונ** equiv. to **שונה**, to hedge round. **סונ** m. (Ketib) equiv. to **סין**, which see.

סוגר m. cage or den of the lion.

סוד (not used) 1) to sit, for which **יסר** is generally used; 2) to set, to found, to erect, related to **שזת**.

סוד (from **סור**, after the form **קול**, but not abbreviated from **יסור**) m. seat, origin. bolster, pillow, transf. to sitting, a circle composed of members sitting; next, council, confidence, and that which is communicated in confidence, secret.

סודי p. n. m. (confidant).

סנה (not used) to veil, to wind round, to tie; next, to wrap up, to veil generally, from which **מסנה** and **סות**.

סנה (not used) probably equiv. to

סהה, to wipe off, to remove, from which:—

סנה p. n. m.

סנהה (from **סהה**) f. equiv. to **סהי**, sweepings, excrement.

סנט (not used) equiv. to **שנטה**, to turn away, to deviate, from which:—

סנטי p. n. m. (the backslider).

סנה (fut. **יסנה**) to rub (with oil), e.g. the body, garments; next, to anoint. The form **יסנה** belongs to **יסנה**. Hiph. (fut. apoc. **יסנה**) to rub in, omitting the matter used for rubbing in; but the part. **מסנה** stands for **מסנה**, and belongs to **סנה**.

סנפניה (sometimes with **ס** omitted in the Ketib **סנפניה**) Aram. f. generally bagpipe; it is difficult, however, to ascertain whether the word has a Semitic origin.

סנהה p. n. the southern border town of Egypt, Syene.

סנד (a verb not used, and uncertain) according to some, to rejoice, orig. to spring with triumph; hence, to gallop.

סנד (pl. **סנדים**) masc. 1) a horse, a courser, from **סנד**, probably so called from its breeding country, Susa (comp. **שפרש**); 2) (Ketib) name of a bird of passage, crane, or swallow, or some similar bird, the derivation being uncertain.

סוֹרָה f. a mare.

סוֹרֵם p. n. m. (rider, horseman).

סוֹר (not used) related to סוֹר, סוֹרָה,

to drive, to drive away, comp.

סוֹרָה. From which סוֹרָה and סוֹרָה.

סוֹר (fut. סוֹרֵם) to cease, to end, to

finish, comp. סוֹרָה, but it is not

connected with סוֹרָה. Hiph. סוֹרֵם

(fut. סוֹרֵם, with suff. סוֹרֵם) to

make an end, to take, snatch a-

way. The Hiph. is joined to סוֹרָה

(which, in a transferred sense, has

a similar signification) by way of

paranomasia. The noun סוֹרָה

arose from סוֹרָה, and belongs

to סוֹרָה.

סוֹר (3 fem. סוֹרָה) Aram. the same.

Af. to destroy, to make an end of.

סוֹר m. 1) reed, rush, bulrush, sea-

weed, reed of the Nile, origin. a

sword, as in Aram. and in modern

Heb. סוֹר; hence, sword-grass, so

called from its shape; 2) p. n. of

a place.

סוֹר masc. an end, where something

ceases; hence, also, the last in a

procession, rearward.

סוֹר (def. סוֹרָה) Aram. m. the same.

סוֹרָה (with ה finis סוֹרָה, plur.

סוֹרָה) fem. storm, tempest, gale,

whirlwind, contracted from סוֹרָה

from סוֹרָה, equiv. to סוֹרָה, which

see.

I. סוֹר (fut. סוֹר, apoc. סוֹר) equiv.

to סוֹר, 1) to go away, to turn

away (from the road), to deviate,

depart from (סוֹר, סוֹרָה, סוֹרָה,

סוֹרָה) the way of God, to move

away from (סוֹר) something, to for-

sake something (with acc.), to

leave off from (סוֹר) something; it

is applied to the spirit of God, of

strength, of dominion, of sense

which departs from some one. The

prepositions and cases are used ac-

cording to the qualified significa-

tions, e. g. סוֹר, without any case,

to apostatise, to degenerate; with

סוֹר, to deviate, to depart; with

accus., to forsake, to transgress,

to remove, etc.; 2) to turn to-

ward something for the purpose

of looking, also with סוֹר; to turn

in at (סוֹר) some one's place, to

have access to (סוֹר), the origin.

signif. being like *cedere*. Hiph.

סוֹרֵם (fut. סוֹרֵם, apoc. סוֹר), to

cause some one to depart, move

from a place; hence, to put off, to

put away (clothes, intoxication,

etc.), to take off (the ring, orna-

ment), to take the head off, i. e.

to execute, generally to remove,

clear away, turn away, take back,

always proceeding from the origin.

signif. of moving; from signif. 2

of the Kal, is formed the signif. of

Hiph. סוֹרֵם causing some-

thing to be brought to himself.
Hoph. הוֹדֵסָר to be removed, turned
away. Pi. סוֹדֵר to cause to depart
(from the road), i. e. to seduce, to
lead astray. See סָרָר.

II. סָר (not used) equiv. to שָׁרַר, be-
longing to מְשַׁרְרָה to hollow out,
to deepen out; hence, to pierce,
to stick in; from which סָרִיר, סָרָר.

סָרָר adj. m. (origin. particip. pass.),
סָרָרָה fem. wandered, departed;
יְסָרִי those that have departed
from me, in Keri; but the Ketib
has יְסָרִי, which belongs to יָסַר,
or it may be taken as a noun
יְסָרָה, from סָרָר.

סָרָר (only pl. const. יְסָרִי) m. 1) equiv.
to סָרִיר thorn, wild plant; it be-
longs to סָרָר II.; 2) p.n. of a gate
of the temple, for which, in a pa-
rallel passage, stands הַיְסוֹדִר.

סָרַח (Kal, not used) to speak, to talk;
hence Hiph. הִסְרִית, and after the
Aramaic manner הִסְרִית (fut. יִסְרִית
and יִסְרִית, apoc. יִסְרִית) to persuade,
to entice, especially to something
bad; with אֵל of the person, to
entice against some one; with מִן,
to dissuade from something, to
decoy. In the signification of to
mislead, to seduce, is also to be
taken הִסְרִיתָ Job 36:15; in the
same sense, יִסְרִיתָ verse 18 in the
same chapter.

סָרַח (for סָרַח from סָרַח) f. covering,
wrapper, garment, from סָרַח to
wrap up, to clothe; comp. מְסָרָה.

סָרַח (fut. יִסְרַח, inf. const. סָרַח) to
pull, to drag, to tear about; hence,
to tear to pieces (of ferocious
dogs); also, of the rending of a
garment; related to סָרַח.

סָרַח (only plur. סָרַחוֹת) f. origin.
tearing to pieces; but next torn
garments, rags.

סָרַח (Kal, not used) to pull, to tear;
hence Pi. סָרַח to remove, to tear
up (the earth from a place), equiv.
to סָרַח and סָרַח, or perhaps
synon. with the root in נִסְרַח.

סָרַח m. dragging about, wandering
about, according to Eben Ezra;
according to others, that which is
thrown away, sweepings.

סָרַח m. after-sprout, after the third
year of sowing, a dry sapless plant,
from סָרַח.

סָרַח to drive away, to sweep away, to
wash away, or like סָרַח in the sense
of to drag about, to fling about;
hence, סָרַח סָרַח a sweeping rain,
one accompanied by a tempest.
Niph. נִסְרַח to be dragged or swept
away, of the mighty ones of the
earth, as Divine punishment.

סָרַח (fut. יִסְרַח) to travel, to journey,
to traffic, especially to trade, syn.
is סָרַח; סָרַח a travelling merchant,

f. סַחֲרָת she who has mercantile intercourse with others. Pi. סַחֲרָה, probably in the sense of חָרַר to glow, to burn, applied to the heart.
 סַחָר (c. סַחָר) m. trading-place, trade; next, that which is got by trade.
 סַחָר (with suff. סַחָרָה) m. property acquired by trade.
 סַחָרָה (with suff. סַחֲרָתָהּ) f. trade, סַחָרָת יָדָה trade of thy hand, i.e. industry.
 סַחָרָה (from סַחָר, in the signif. of to surround, to enclose) f. a shield (a round one); hence Targ. עֲנִילָא.
 סַחָרָת f. a species of precious marble for paving; but as red marble was formerly used for paving, סַחָרָת may stand for סַחָרָת, at least, in the same signification.
 סַחָשׁ (not used) probably equiv. to חָשׁ, קָשׁ to be sapless, dry, like stubble or straw, used of the dry after-growth.
 סַח see שַׁח, from שָׁח.
 סִינ (pl. סִינִים, frequently in manuscripts סִנִּים) masc. that which is thrown out, dross; hence כֶּסֶף סִינִים, silver not yet purified from dross; transf. to the inferior metals generally. See סִינ.
 סִין m. name of the third month of Heb. year; after a Semitic etymology, spring month, but probably the name is foreign.

סִיחֹן p. n. m. (the conqueror).
 סִין 1) p. n. of the eastern border-city of Egypt; according to Heb. etymology, it signifies, in the opinion of some, town of manure; 2) p. n. of a desert adjacent to Mount Sinai.
 סִינִי (the ridged one) p. n. of the granite Mount Sinai, celebrated by the Divine revelation having been given to Moses on it; complete סִי, הָר סִי.
 סִינִי p. n. of a Canaanite people or tribe. In the district of Lebanon there is actually found a city called Sinna (according to Strabo).
 סִינִים (complete סִינִים) p. n. of a country far distant from Palestine, probably the name stands for Sina (China), this name might have been the more current among the Hebrews, since it was used only by foreigners, not Chinese.
 סִיס masc a swallow, a crane. See סִיס 2.
 סִיסָרָא p. n. m. (battle array).
 סִיעָא p. n. m. (assembly).
 סִיעָהָא p. n. m. (the same), from סִיעָה and סִיעָא.
 סִיפָגְיָה see סִיפָגְיָה.
 סִיר as a verb to the noun סִיר. See סִיר II.
 סִיר plur. סִירִים and סִירוֹת) com. 1) something deepened out, pot, ba-

sin, kettle, סִיר רַחֵץ washing-basin, סִיר נִפְתָּח seething-pot; in this sense the pl. is סִירִּים, sometimes סִירות; 2) thorn, from סִדַּר to stick in; hence also, a sharpened hook.

סָךְ (probably a shortened form from סִכָּךְ) m. dense crowd, from סִכָּךְ to entwine; according to others, a mass, a sum; origin. complex, of the same root.

סֶכֶךְ (with suff. סֶכֶכְו, סֶכֶכְוּ) m. a hut covered with foliage, tabernacle, thicket; transf. to tent, dwelling, den of beasts.

סִכָּךְ (not used) equiv. to שִׁכָּךְ to look at, inspect; from which יִסְכָּךְ.

סִכָּךְ (from סִכָּךְ, plur. סִכָּכֹת) f. a hut covered with foliage, from סִכָּךְ to hedge round, or to cover with foliage; transf. to a house like a hut, a small abode, a shelter, or hedge, thicket, like סִכָּךְ.

סִכָּכֹת (tents, tabernacles) 1) p.n. of a Gadite city; 2) p.n. of an encampment of the Israelites in the desert; 3) סִכָּכֹת בָּנוֹת huts of the daughters, p.n. of a subject of idolatrous worship; perhaps it may be read סִכָּכֹת בָּמוֹת.

סִכָּכֹת f. name of a tent carried about by the Israelites in the desert, for the worship of Moloch, from סִכָּךְ.

סִכָּי (only pl. סִכָּיִים, p.n. of an African people dwelling in tents.

סִכָּךְ (2 pers. סִכָּכְתָּה, fut. יִסָּכְךָ)

1) to cover, with עַל (upon or over), something; hence, to protect, to shield; סִכָּךְ that which covers, protects, shelters. Comp. נָסָךְ II. לָךְ סִכָּכְתָּה בְּעֵנֶן לָךְ thou hast covered thyself with a cloud, Lam. 3:44; 2) to entwine, to interweave, to hedge round; transf. to the interweaving (Author. Vers. covering) of the embryo in the mother's womb. Hiph. הִסָּכְךָ to hedge round; with בָּעֵר, to shield, to cover; with ל or עַל, to cover the feet, i.e. to go to stool. Hoph. to be covered. Pi. סִכָּכְךָ generally rendered, to provoke, to stir up; more probably, however, it is to arm, equip, from the origin. signif. of covering.

סִכָּכָה (hedging) p.n. of a place in the desert of Judah.

סָבַל (Kal, not used) to be foolish, only a transposition from פָּסַל, which is the original form. Niph. to act foolishly, to sin. Pi. to turn counsel or wisdom into folly, i.e. to frustrate. Hiph. to make foolish, in connection with עָשָׂה to act foolishly.

סָבַל m. a fool, in opposition to חָכָם.

סָבַל m. folly.

סִכָּלֹת fem. folly, for which once שִׁכָּלֹת.

I. **סָבַן** (fut. יִסְבֵּן) to procure or yield profit, gain; **לֹא יִסְבֵּן** it is profitless; next, to manage, oversee, i.e. to preserve something, to nourish it, to benefit it; **סֹבֵן** treasurer, chancellor; **סֹבֵנָה** a nurse, next generally, to serve some one, to become useful to some one. Hiph. to superintend something, to manage an affair, to nourish something, also to be used or accustomed to do something; but the sense of "confidant" is not found in the verb.

II. **סָכַן** (Kal, not used) to make an incision, to wound, to hurt; next, to endanger. Niph. to be cut, wounded, endangered. Pu. **יִסְכֹּן**, the same: transf. to be oppressed, reduced, needy, necessitous.

סָכַר (Kal, not used) equiv. to **סָנַר** to close, to shut; hence, Niph. to be shut up, to be closed in. Pi. equiv. to **הִסְגִּיר** to give up, to deliver up; also in the sense of to purchase, to hire. See under **שָׂכַר**.

סָכַת (Kal; not used) equiv. to **שָׁקַט** to be silent, quiet; hence Hiph. **הִסְכִּיתִי** to listen silently.

סָל (pl. סָלִים) masc. basket, wicker-basket, from **סָלַל** to entwine, not from **סָלַל** to shake.

סָלָה (path) p.n. of a place in the neighbourhood of Jerusalem.

סָלַל (Kal, not used) equiv. to **סָלַח**, **לָלַח**, to lift up, to weigh, origin. to rock or shake something to and fro; hence, Pu. to be weighed, valued, compared.

סָלַל see **סָלַח**.

סָלַד only Pi. to triumph, to spring with joy. In modern Heb. **סָלַד** signifies 1) to request vehemently, e.g. **מִסְלָדִים** in the festival Pi-yutim; hence, **סָלַד** supplication, in connection with **רָן**, but also, to praise, exalt; 2) to rejoice, shout in triumph, from which **סָלַד** joy.

סָלַד p.n. m. (joy).

סָלַח equiv. to **סָלַל** 1) to lift up, to weigh, from which 2) to lift away, to remove; the mode of transferring the sense is as in **לָלַח** to despise, which see. Pi. to despise. Pual to be weighed, balanced, to be valued, compared with (בְּ) something. Comp. **סָלַח**.

סָלַח (from **סָלַח**, after the form **אָחַד**, only with the difference that the accent is on the last syllable) m. raising of the voice, attuning of the instrument, or from **סָלַח** in the sense of, to be silent; hence, a pause. All the explanations of this word are insufficient; it is certain, however, that the form cannot be an imperative.

סָלַח (for סִלּוֹחַ) p.n. m. exaltation.
 סָלֵחַ p.n. m. (the exalted one).
 סָלִיחַ p.n. m. (the eminent one).
 סִלְחָן (but the pl. סִלְחָנִים) m. thorn,
 from סָלַל, to tear, to prickle,
 which root is also found in סִלֵּם.
 סָלַח (fut. יִסְלַח, once אֶסְלֹחַ Ketib)
 to forgive, to pardon; with לְ, of
 the person who is pardoned, and
 also with לְ before הַפֶּאֱתָה and עֲוֹן
 (the sin or iniquity which is for-
 given). The origin. signif. is to
 lift away, or to remove the sin,
 from סָלַח=סָלַח. Comp.
 נִשְׁפָּח. Niph. נִסְלַח to be forgiven
 (of the sin).

סָלַח m. he that forgives, pardons.
 סָלֵחַ p.n. m. (the exalted one).
 סְלִיחָה f. forgiveness, pardon.
 סָלַח (not used) equiv. to הָלַךְ to go.
 סִלְכָה (for סִלְכָה walk, wandering)
 p.n. of a city in Bashan.

סָלַח (particip. pass. f. סֹלְחָה, imp.
 סָלַח, before suff. סֹלֵחַ, fut. יִסְלַח 1)
 equiv. to הָלַךְ, to raise, to heighten,
 related to סָלַח, סָלַח, סָלַח, where the original
 sense of heightening predominates;
 transf. 2) to pave the way, to raise
 it (by throwing up earth); next
 generally, to heap up; 3) to lift
 up high, i. e. either to esteem, or
 to extol, praise. Pl. סִלְחָל to ex-
 alt (wisdom), i. e. to value it, syn.

with רוּמָם. Hithp. 1) הִסְתַּלֵּל to
 exalt oneself, to conduct oneself
 haughtily, boastingly towards (אֶ)
 some one; 2) to shake, to move
 to and fro, origin. to swing up,
 similar to הָלַךְ, הָלַךְ, but this
 signification is found only in the
 derivatives where the orig. signif.
 is, to entwine; 3) (belongs to סִלְחָן)
 equiv. to the root in סִלֵּם, to tear,
 to tear off; hence, סִלְחָן a thorn.
 סִלְכָה (pl. סִלְכָּה) f. a heap of earth
 or stones; hence, wall, rampart,
 נִשְׁפָּח to cast up a bank, נִשְׁפָּח
 אֶל־הֵם to pull down houses and
 turn them into bulwarks (Author.
 Vers. thrown down by the mounts.)

סָלַח m. ladder, either from סָלַל or
 from סָלַח, related to שָׁלַב to join
 together (of the steps).

סִלְסֵל (only pl. סִלְסֵלוֹת) m. a basket,
 redoubled form from סָל.

סָלַע (not used) 1) equiv. to סָלַח, in
 the sense of, to be weighty, heavy,
 comp. שָׁקַל to weigh, origin. to be
 heavy; 2) to devour, to swallow,
 related to לָעַע and to the root in
 גָּלַע.

סָלַע (with suff. סֹלְעִי, pl. סֹלְעִים) m.
 1) a rock, origin. burden, weight,
 stone, so called on account of its
 heaviness; 2) p. n. of the Edomite
 capital, Petra, sometimes with the
 article, הַסֹּלְעִי.

סִלְעָם (for סִלְעָם, from סִלַּע 2) m. a species of locust.

סָלַף (Kal, not used) equiv. to שָׁלַב to be fitted in one another, entwined, twisted together, syn. with עָקַל, עָבַט, עָבַת, עָוָה, which have a similar original signification; hence, Pi. סָלַף to turn, to pervert דְּבָרֵי צְדִיקִים the words of the righteous; to pervert the way, i.e. to lead on the wrong way, equiv. to עָוָה נְתִיב, transf. like הִפְךָ to overthrow, to destroy, etc. The verb is not connected with אָלַף.

סָלְף m. perverseness, perverse conduct.

סָלַק (3 pl. סָלְקוּ) Aram. to step up, similar to סָלַק, to step out from (מִן) something: whether it is connected with סָלַע, cannot be defined.

סָלַת (not used) belongs to סָלַת, of uncertain origin, if the root is not סָל, סָל, or סָלָה. The Aram. סָלָא appears to be synonymous.

סָלַת (with suff. סָלַתָּה) com. fine flower, different from קָמַח meal of wheat or barley.

סָם (only pl. סָמִים) masc. spice, fragrance, odour, from סָמַם, which see; קְמָרֶת סָמִים sweet incense.

סָמִיר p. n. of a chief of a Chaldean army (origin. warrior of Nebo).

סָמֵר masc. blossom, vine blossom, formed from סָמַר, with ר affixed.

סָמַךְ (fut. יִסְמְךָ) 1) to lean, to rest upon something, origin. to press upon something (related to סָמַךְ), סָ' יָד עַל to lay the hand upon something; hence, עָלִי סָמָךְ הַמֶּתֶךְ thy wrath lieth hard upon me; 2) to support, to strengthen, to invigorate, either by nourishment or help, generally with double acc.; hence סָמוּךְ to be assisted, supported, strong, comp. הִתְמַךְ; 3) to approach some one (אָלַף), a signif. very common in modern Hebrew. Niph. to lean for support upon (עַל) some one. Pi. to support, but only like סָעַד, transf. to refresh.

סָמְכִיָּהוּ p. n. m. (support from God).

סָמַל (not used) according to some equiv. to צָלַם, according to others equiv. to מִישַׁל, but both opinions are improbable as appears from the noun.

סָמָל (also סָמַל) m. a drawing, design of a figure; figur. הַסָּמָל an image hewn out; the noun arose from סָמַם (from סָמַם) drawing, with the nominal termination לָ, as in סָפַל; and סָם which is only found again in the secondary form יָסַם appears as a verb in Heb. only in the lengthened form יָסַם.

סָמַם (not used) origin. to breathe out, to exhale (of fragrance), to diffuse fragrance, to season.

סָמַן (Kal, not used; a lengthened root from סוּם) to draw, to design, to appoint, to assign; hence, Niph. to be set apart, to be marked, appointed, especially of a field parted off.

סָמַר to stand up, to bristle (of the hair), also with the omission of שְׁעָרָה Pi. the same. Comp. אָמַר, תָּמַר.

סָמַר adj. masc. bristling up, standing up (of the hair), hairy, rough, used as an attribute to יִלָּק caterpillars.

סָנָא (not used) to sting, to prick, transf. to hate, origin. to hurt, from which:—

סְנֵאָה (thorn-hedge) p. n. of a city in Judah.

סְנֵבֶלֶם (foreign) p. n. m. (overseer of the army).

סָנָה (not used) equiv. to שָׁנַן (comp. שָׁנָא, אֶזֶן, וּן) to sting, to prick, to stick, to scratch, from which:—

סָנָה (const. סְנֵה) a thorn, a thorn-bush, thorn-shrub, so called from its pricking.

סָנָה (point of a rock) p. n. of a rock opposite Michmash.

סָנָה (in קְרִית ס') p. n. of a city (thicket).

סְנוּאָה p. n. fem. (the one who is injured), with the article.

סְנוּר (only pl. סְנוּרִים) m. blindness, from a Pi. form סְנוּר, from סָנַר, which see.

סְנוּרִיב (foreign) p. n. m. (conqueror of armies).

סָנַן (not used) equiv. to טָנַן to entwine; comp. סָלַל in the same signif. From which:—

סְנֵסֶן (only pl. סְנֵסִים) m. branch, entwining of branches.

סְנֵסְנָה (thicket) p. n. of a city in Judah.

סָנָה (not used) equiv. to וָנַב, to wag, to swing to and fro, from which:—

סְנַפִּיר (from סָנָה, with the nominal termination יֵר) m. fin, so called from its tail-like motion.

סָנַר (not used) to bore, to hollow out, related to צָנַר, from which צָנוּר a canal, from which Pi. (not used) סְנוּר to put the eyes out, to blind, with the ו interpolated, as in שְׁחַחוּה, from which the noun סְנוּר.

סָם m. a moth, an insect that destroys the garments, the etymology is obscure.

סָסְמִי p. n. m.

סָעַר (fut. יִסְעַר, imp. סִעֵר, סִעֲרָה) to support, comp. עָר; hence, to assist, to help, קָ' לָב to strengthen, to revive the heart, sometimes with the omission of לָב.

- סָעַר** (Aram.) the same; hence Pa. to support, to help (לְ) some one.
- סָעָה** (only particip. f.) to tear away, to drive away; hence **רוּחַ סָעָה** windy storm, tempest.
- סָעִיף** (const. **סָעִיף**, pl. **סָעִיפִים**, dagesh for quiescent *yod*, pl. const. **סָעִיפִי**) com. 1) a cleft, abyss; hence **כִּי סָעִיף** cleft of a rock, the same Targ. **שִׁקְרָה** crack; 2) separation, party, only in the plur.; hence to halt between (עַל) two branches (parties); 3) branch, bough, from **סָעָה**.
- סָעַף** (not used) to bloom, to flourish; related to **עָפָה**, from which **עָפִי** branch; from which **סָעִיף** 3. Pi. **סָעַף** (denom. from **סָעִיף**) to branch off; the denominatives have often the privative significations, like **סָקַל**, **זָנַב**.
- I. **סָעַף** (not used) to split, to divide; related to which is the root in **שָׁרַם** and **שָׁב**; from which **סָעִיף** and **סָעָה**.
- II. **סָעַף** (not used) equiv. to **זָעַף** to rage, to storm; from which **סָעָה** and **סָעִיף**.
- סָעִיף** (pl. **סָעִיפִים**) sceptic (Author. Vers. "vain thoughts"); from **סָעָה** I.
- סָעִיפָה** (from the m. **סָעָה**, thus after the form **קָטַנָּה**) f. branch, from **סָעָה**; see **סָעִיפָה**.
- סָעַר** (fut. **יִסָּעַר**) 1) to storm, to rage, of the raging of the sea, of the

- enemy; 2) to be tossed about. Niph. pass. to be tossed about.
- Pi. (fut. **יִסָּעַר** for **יִסָּעַר**) to scatter with a whirlwind. Pu. **יִסָּעַר**, (only fut. **יִסָּעַר** for **יִסָּעַר**) to be driven with the whirlwind; related to which is **שָׁעַר**.
- סָעַר** (with suff. **סָעִירָהּ**) m. a storm, a tempest, a whirlwind.
- סָעִירָה** (pl. **סָעִירוֹת**, const. **סָעִירוֹת**) fem. a storm, whirlwind; sometimes joined to **רוּחַ**.
- סָפִי** (with suff. **סָפִי**, pl. **סָפִים**, **סָפּוֹת**, **סָפּוֹת**) m. 1) basin, so called from its containing something (comp. **בָּלִי** from **בָּלָה**), from **סָפַף**, which see; 2) place of entrance, where the comers in are received, thus not only the door-post, but the vestibule; 3 p.n.; for which also stands **סָפִי**. See **סָפַף**.
- סָפַף** (not used) according to Abulwalid and Kimchi, to eat, to feed; according to others, and more correctly, to gather, to heap up; related to **סָפַף**, which is more suitable to the noun, fodder, provender. See **סָפּוֹת**.
- סָפַר** (fut. **יִסָּפַר**) to knock, to push against something; transferred, to knock against the breast as a sign of anguish; **לְ**, **סָפַר עַל** to mourn, to wail, for some one; sometimes construed with **לְפָנַי**. The original

signification is obvious from the phrase **על ישרים ספרים** similar to **קְתוּפּוֹת עַל לְבָבֶיהָ**. Niph. to be lamented, mourned for.

סָפַח (inf. const. **סֹפֵחַ**, fut. **יִסְפֹּחַ**) 1) equiv. to **אָסַף** and **יָסַף** to gather, to add to something, to increase, const. with **עַל**; 2) equiv. to **סָנַח** to cease, to end; but also transitive, to make an end of, to destroy. Niph. 1) to be gathered in his house, i.e. to keep at home; 2) to be destroyed, to perish (in battle). Hiph. to heap up, with **עַל** to heap something upon some one.

סָפַן see **סָפַן**.

I. **סָפַח** (imp. with suff. **סֹפְחָנִי**) to join, to annex oneself; also trans. to join, to annex some one to **אֶל** something. Niph. to be joined, annexed, to cleave to (**עַל**) something. Pu. to be gathered, or to gather themselves somewhere. Hith. to join, to unite oneself with (**בְּ**) something; related to **סָפַח** in this sense.

II. **סָפַח** (not used) to spread out, to stretch out; related to **סָפַח** and **סָפַח**; from which **סִפְחָת**, **מִסְפְּחָת**, **סִפְחָה**, and probably **סִפְיָה**.

III. **סָפַח** (Kal, not used). equiv. to **שָׁפַח** and **שָׁפַךְ** to pour out. Pi. **סָפַח** to pour forth (wrath), or to pour in.

סִפְחָת fem. a scab, from **סָפַח** II. so called from its spreading nature.

סָפִי p. n. m. (doorkeeper).

סִפְיָה (const. **סִפְיָה**, pl. **סִפְיָיִם**) m.

1) after-growth, that which grows after the harvest (Author. Vers. such things as grow of themselves); origin. the additional growth, from **סָפַח** I.; 2) flood, from **סָפַח** III. to pour forth, but not to overflow, which is only found in **הַיָּסְטָה**.

סִפְיָה f. a ship, origin. that which is arched or cooped, tub-like, from **סָפַן**.

סָפִיר (pl. **סָפִירִים**) masc. a sapphire, a sparkling precious stone, from **סָפַר**, equiv. to **שָׁפַר** to shine.

סָפַל (from **סָפַל** basin, formed with the nominal termination **לְ-**) m. a dish, small basin.

סָפַן (fut. **יִסְפֹּן**) 1) to arch, to vault; 2) equiv. to **סָפַן** to hide, conceal, store up, hoard; **הָלַקְתָּ מְחוּסָק** (Deut. 33:21) to treasure up the portion allotted by the lawgiver; but in this passage also the signif. may be to be surrounded, like **סָפַן** I., and as in the Auth. Vers. "was he seated."

סָפַח (not used) equiv. to **שָׁפַח** to take in, to hold, synonymous with **כָּוַל**, **כָּלָה** to contain. The Hithpael **הִסְתַּפְּחָה** belongs to **סָפַח**, from which it is the denom. It signifies

to stand at the threshold, Auth. Vers. to be a doorkeeper.

- I. **סָפַק** (fut. **יִסְפֹּק**) to press or knock together, to push, to strike; related to **סָפַק**; hence **סָפַק אֶת כַּפָּיִם** to clap the hands (with indignation), and the same, with **עַל**, over some one, i. e. to scorn some one; sometimes without **כַּפָּיִם**; **עַל סָפַק יָדָהּ** to knock, smite upon the thigh, as a sign of mourning or indignation; 2) to chastise, punish; see **שָׁפַק**; 3) to stagger, to reel, of a drunkard.

- II. **סָפַק** (not used) to flow, to overflow; comp. **אֶפְסַק**, to overflow, overstream.

סִפְקוֹ (with suff. **סִפְקוֹ**) m. abundance, fulness, sufficiency.

- סָפַר** (fut. **יִסְפֹּר**) 1) to cut in, to engrave, to inscribe; transf. to write. The same mode of transferring is found in **כָּתַב** (equiv. to **הִצִּיב**, **הִצִּיב**, **הִצִּיב**), and with the same root **צָפַר** (in **צִפְרָן**) is related; 2) to number, origin. to mark, to make incisions, from which **מִסְפָּר**, **סִפְרָה**, to relate; 3) to declare, orig. to mark the sense by different words or sounds. In this sense it occurs in Pi. and Pu. only. Niph. to be numbered. Pi. 1) to number, count; 2) to relate, also to converse; next, to declare,

praise. In the sense of narrating, it stands with accus. of the object, and **לְ** of the person; or with **אֶל** and **בְּאָזְנוֹי** of the person, and **עַל** of the subject; sometimes also with **אֶל** of the subject. **סָפַר כֵּמוֹ** to declare thus or as follows. Pu. to be related, declared, with **לְ**, of the person, and also with **לְ**, of the subject.

סֹפֵר (origin. a denom. from **סָפַר**) m. a scribe; **קִשְׁתֵּי הַסֵּף** writing materials, inkstand, inkhorn; **הַסֹּפֵר** the king's scribe, secretary of state; also without **הַסֹּפֵר**, in a military sense, the general, who superintends the enlisting and reviewing, leader of the army. In modern Heb. scriptural scholar, teacher of the law, and learned one generally.

סֹפֵר (Aram.) m. the same.

סִפְרִי (with suff. **סִפְרִי**, pl. **סִפְרֵי**, **סִפְרֵי**) m. 1) writing, character of writing; hence, **יָדַע סִפְרִי** one who is learned; 2) that which is written, writ, e. g. a bill of purchase or sale, an action, a bill of divorce, and a letter generally; 3) book, especially of the book of the law; hence, **הַסִּפְרִים** in Daniel, the holy writ; also used of post-biblical profane writings, as **עֲשׂוֹת סִפְרִים** is used of polygraphy.

סִפָּר (pl. סִפְרִין) Aram. m. the same.

סִפָּר (after the form פִּתָּב) masc. 1) numbering; 2) p. n. of an Arabian city which still exists under the name of Isfôr, between Merbat and cape Sagir.

סִפְרָא p. n. of a country to which the citizens of Jerusalem were exiled; according to an ancient tradition of Hieronymus, it is the Bosphorus, the present peninsular of Tauris, which was actually called *Sparad*, as perceived by a cuniform inscription. According to another tradition, it is Spain, for which there is no etymological proof.

סִפְרָא f. equiv. to סִפָּר a book.

סִפְרָא (pl. סִפְרוֹת) f. border, demarcation. See סִפָּר 2.

סִפְרִיָּם p. n. of an Assyrian city, from whence colonists were sent to Samaria, probably the Sipparrenon of Eusebius, on the Euphrates. Gent. סִפְרִיָּם, in Ketib סִפְרִיָּם.

סִפְרִיָּת p. n. m. (office of secretary).

סָקַל (fut. יִסְקַל) to stone, to throw (with stones), formed from סָקַל stone, as a denom. The root סָקַל signifies, like שָׁקַל, to be heavy, weighty. Niph. to be stoned to death. Pi. 1) to throw stones on some one, or at some one לְעֵמֶת פ'; 2) to remove the stones,

to clear a place of the stones מֵאֶבֶן. Pu. to be stoned to death.

סָר adj. m., סָרָה f. to look wrath, sad, grieved. See סָרָר.

סָרַב (not used) to resist, to be refractory, rebellious; origin. to contend against something. Compare רָב.

סָרַב (only pl. סָרְבִּים) m. the refractory one, the rebellious one; being connected with סָרַב, סָרְבִּים is according to some, in that passage equiv. to סָרַף and סָרַב=חָרַל.

סָרְבָּל a quadrilateral, supposed to belong to סָרְבָּל, which opinion, however is not correct.

סָרְבָּל (pl. סָרְבָּלִין) m. a kind of dress, a kind of garment, either long and wide breeches, or a capacious cloak; no etymological proof can be given for either.

סָרְבָּן p. n. of an Assyrian king.

סָרַד (not used) equiv. to שָׁרַד to flee, from which:—

סָרַד p. n. m. (flight) patron. סָרְדִּי.

סָרָה (after the form קָמָה) fem. 1) turning away (comp. סָרָה) from the law, apostasy, backsliding, sin, offence; 2) forsaking, abandoning, cessation, omission.

סָרָה (סִירָה) gushing of water, p. n. of a cistern, a well.

I. סָרַח (fut. יִסְרַח) to be stretched along, spread out, עָל עָרֶשׁ upon

the bed ; **נָפֵן סִרְחָת** a spreading vine ; to reach beyond something, or to be suspended, of the turbans (Author. Ver. "attire upon the head").

II. **סָרַח** only the Niph. **נִסְרַח** to be bad, of bad smell, figur. like **בְּאֵשׁ**, used of bad reputation, or disrepute.

סָרַח masc. that which hangs over, reaches over (Author. Version, "remnant").

סָרִיוֹן m. equiv. to **שָׂרִיוֹן** coat of mail.

סָרִים (const. **סָרִים**, pl. **סָרִים**, const. **סָרִים** and **סָרִים**) masc. eunuch, a castrate, keeper of the harem ; figur. an officer, or courtier generally. See **סָרַם**.

סָרִיד (only pl. **סָרִידִין**, def. pl. **סָרִידִין**) Aram a chief, probably of foreign origin.

סָרִן (pl. **סָרִינִים**, const. **סָרִינִי**) m. 1) an axle, probably from **סָר**=**צִיר**, formed with the nominal termination **־ן** ; 2) figur. a prince, origin. an axle, a mode of transferring common in the Arab.

סָרַשׁ (not used) equiv. to **שָׂרַשׁ** to castrate ; if it is not equiv. to **שָׂרַת** to serve, especially as in the derivatives and in the Aram. the sense of serving is predominant.

סָרְעָפָה f. equiv. to **סָעָפָה**, a branch, with the **ר** interpolated.

סָרַף (**Kal**, not used) equiv. to **שָׂרַף**, to burn, to burn away (a dead body) ; hence, particip. Pi. **סָרַף** the one that burns it, i.e. the nearest relative.

סָרְפָד (from **סָפַד**, with **ר** interpolated ; comp. **בָּרְזֵל**, from **בָּזַל**) m. thorn, nettle, from **סָפַד**.

סָרַר only used in the analysed form ; 1) to be refractory, rebellious, dissolute, used of man and beast ; to shew a rebellious shoulder, i.e. to throw the yoke off ; **סָרִי סָרִירִים** (superlative) they that are thoroughly rebellious ; 2) to be sad, only in the derivative **סָר**.

סָתָה (not used) to stand, to be stagnant, of the ponds in the rainy season, i.e. winter ; the sense of wintering in this word is denom.

סָתוֹ (**סָתִיו**) m. time of rain, rainy season, winter.

סָתוֹר p. n. m. the hidden one.

סָתַם (fut. **יִסָּתַם**) to stop up, to shut up, to enclose ; hence figur. to secrete ; **סָתוֹם** the secret ; related are the roots in **אֶתֶם** and **חֵתֶם**. Niph. to be stopped of a breach. Pi. to stop (a well).

סָתַר (fut. **יִסָּתַר**) to hide, to conceal, orig. to cover, to veil ; Niph. 1) to be hidden **מִן** from something, or with **מִנְּהוּ**, **מִנְּהוּ**, **מִנְּהוּ** hidden, secret things (used of sins

etc.); 2) to hide oneself from (מִן) some one. Pi. to hide. Pu. to be hidden. Hiph. הִסְתִּיר 1) to conceal from the eyes (מֵעֵינַי) of some one; הִסְתִּיר פָּנָיו to hide the face from (מִן) some one; applied to God it signifies the withdrawal of Divine providence, the wrath of God against something; 2) to conceal, to secrete something from (מִן) some one; 3) to shield, to protect, מִסְתָּר Isa. 53:3 is a verbal substantive; see מִסְתָּר, Hith. הִסְתַּתַּר to hide oneself.

סָתַר Aram. to throw into confusion, to destroy.

סִתְרָה (with suff. סִתְרִי, pl. סִתְרִים) m. 1) enclosure, a veil, a wrapper; transf. to shelter, protection; 2) that which is hidden, secret, hidden place.

סִתְרָה f. shelter, protection, shield.

סִתְרִי p. n. m. the protected one.

ע

ע *Ain* (עֵי) is the 16th letter of the alphabet, and as a numeral counts 70. The name signifies an eye, and hence the round shape in the ancient character. Its peculiar sound was partly soft and mild, like the vowel *ah*, and partly strong, approaching the *gn*. This double pronunciation is yet found in the

Greek translation of the bible, and gives many a clue for explaining and comparing of roots. The softer ע interchanges with the softer gutturals א and ה; the harder ע interchanges with נ, כ, ק, as will be seen from numerous examples by comparisons in the language. The ע is as a soft sound often thrown out; e.g. in שְׂמוּאֵל equivalent to זְרוּעֵ-בָבֶל, זְרוּעֵ-בָבֶל, שְׂמוּעֵ-אֵל, מְנַעִים from מְנַעַל, מְנַעִים from מְנַעַל, זְעַרְת from זְעַרְת, מְעוּם from מְעוּם, סְעוּפָה from סְעוּפָה. Sometimes it is used as a vowel.

עָב (const. עָב, pl. עָבִים and עֲבוֹת) com. 1) darkness, darkness of the cloud, cloud, wrapped in a cloud, from עָוַב to wrap, to cover; 2) a thicket, thickness of the forest, from עָוַב, in the sense of, to be covered, thick, dense; 3) a cornice, a doorpost, or entablature over a post, from the signif. of covering.

עָב see עָוַב.

עָבֵב belongs to עָב and עָב. See עָוַב.

עָבַד (fut. יַעֲבֹד 1) to do, to make; next, to work, to labour (in a vineyard), to plough a field, to pull flax, where sometimes the object "field" is omitted; עָבַד הָעִיר to build up the town, origin. to work at the town; עָבַדָּה to impose work

upon some one; 2) to serve one, to work for some one, with לִפְנֵי to serve before some one, but also with עִם and לְ of the person; transf. to serve God, absolute and with accus. and לְ, and with double accus., to serve God by something, e.g. by sacrifices. Niph. 1) to be worked, cultivated (of a plough-field; 2) to be adored (of a king). Pu. to be worked; עָבַד work to be imposed upon some one. Hiph. 1) to make some one work, to weary him (syn. with הוֹנִיעַ); 2) to cause some one to serve (either God or man). Hoph. to allow oneself to be made to serve, especially to the service of idols.

עָבַד (Aram.) like עָבַד in Heb. and stands also for עָשָׂה; עָבַד קָרַב; עָבַד קָרַב to carry on war; with עִם, עָבַד, to deal with some one. Ithp. to be made, to be done.

עָבָד (with suff. עָבָדִי, pl. עָבָדִים) m. 1) a slave, servant, origin. abstract, service; עָבָד עָבָדִים a servant of servants, i. e. of the lowest degree; also servant of the king, vassal, courtier, sometimes applied to denote devotion to a superior. The prophets, Divine messengers, and the pious, were called servants of God; 2) p.n.m. (servant).

עָבַד (def. עָבָדָא, pl. עָבָדִין) m. (servant, adorer of God).

עָבַד (only pl. with suff. עָבָדֵיהֶם; after the form קָתַב) masc. work, deed, action.

עָבַד p. n. m. adorer, disciple.

עָבָדָא p. n. m. (servant).

עָבַד אֶדְוִי p. n. masc. (subject of the Edomites).

עָבָדָא p. n. m. (servant of God).

עָבָדָא f. 1) work (of the servant);

מְלָאכְתָּא עָבָדָא a business of work,

i. e. a business connected with

work; next generally, work, ser-

vice, business; hence the peculiar

form עָבַד עָבָדָא to do the

business of the service; also,

cultivation, agriculture, or any

kind of work, according to the

context; 2) that which belongs

to work, such as tools, utensils,

etc.; 3) effect, produce of work;

hence, עָבָדָא הַצְדָּקָה the work,

product, or effect of righteousness.

עָבָדָא (from the m. עָבַד) f. domestic servants, household.

עָבָדָא 1) p. n. of a city in Asher; 2) p. n. m. (subject).

עָבָדָא f. servitude, slavery, bondage.

עָבָדִי p. n. m. (subject).

עָבָדִיאל p. n. m. (servant of God).

עָבָדִי p. n. m. (the same).

עָבָדִי p. n. m. (the same).

עָבָד מֶלֶךְ p. n. m. (the king's servant).

(נְנוּא) עֲבָדָה p. n. m. (adorer of the planet Venus, נְנוּא=נְנוּ).

עָבָה to be fat, thick, well fed; also used of inanimate things, to be thick, dense, transf. to be respectable, related to עוֹב.

עֲבוֹת (after the form עֲבוֹת) masc. a pledge. See עֲבַט.

עֲבוֹר (const. עֲבוֹר) m. equiv. to the Aram. עֲבוֹר that which is begotten by the earth, i. e. corn.

עֲבוֹר (after the form עֲבוֹר, נְמוֹל) the passing over, but only in connection with בְּ, viz. בְּעֲבוֹר, and only as a preposition or conjunction, over, therefore, thereof, thereupon; 1) referring to a person, for some one's sake, on account of some one, בְּעֲבוֹרָה for thy sake, on account of thee; 2) referring to a matter, for the sake of, or on account of something, signifying the cause; 3) for, as the price at which something passes from one to another, e. g. בְּעֲבוֹר נְעָלִים for shoes; 4) because, in order that, while, whilst (i. e. so long as), used instead of the complete form בְּעֲבוֹר אִישׁ.

עָוָה, עֲבָת (fut. יַעֲבֹת) equiv. to עָוָה, עֲבָת (comp. עָרַב), in Kal signifies, to borrow upon a pledge, in the sense of exchanging. Pi. to exchange, to change

the road, i. e. to take another road. Hiph. to lend some one (accus.) upon (accus.) a pledge.

עֲבֹרִית (after the form סִנְרִיר) m. burden or obligation of debt, orig. a mass of pledges, from עֲבַט.

עָבִי m. thickness, density, from עָבָה.

עָבִי (with suff. עָבִי) m. thickness, from עָבָה.

עֲבִידָא (const. עֲבִידָא, def. עֲבִידָא) fem. Aram. like the Heb. עֲבוֹדָה labor, work, management.

עָבֵל (not used) to be bare, leafless, of an unfruitful country: from which עֵיבָל.

עָבִין (not used) transposed from עָבֵב, to be grieved, from which יַעֲבִין.

עָבַר (fut. יַעֲבֹר) 1) to pass over something, to cross (acc. seldom בְּ or בְּתוֹךְ) a river or stream (נָהָר), the sea (יָם); sometimes omitting the word river, and only naming the destination, with acc. or אֶל; to pass over something, e. g. a road, or the back of some one; fig. of the razor which passes over the beard, or of the wind which sweeps over (בְּ) something; 2) to pass through a place, (acc.) through something (בְּ), between (בֵּין) something, through the midst (בְּתוֹךְ, בְּקֶרֶב) of persons or a thing; כֶּסֶף עֹבֵר לְפָחוּר money passable (current) among merchants, or abridged עֲבֵר כֶּסֶף cur-

rent money; 3) to pass beyond something, without case, or with the accus. e. g. beyond the quarries (אֶת־הַקְּסִילִים), transf. to overtake (with עַל) some one; next generally, to pass by, also const. with עָבַר, לִפְנֵי, עַל־פְּנֵי, מֵעַל דֶּרֶךְ to pass the way; hence, עַבְרָה the passer by; עַבְרָה to pass under the rod (of the shepherd), i. e. to be numbered; of time, which elapses; of the sin, i. e. to forgive; of the chaff, which flies away; 4) to go from (מִן) one place to (לְ) another, to go away, to go on (without case), to go on (בְּ) a journey, to walk upon (עַל) a place, to walk to and fro עָבַר וָשָׁב; to go towards a place (with accus. or אֶל); to turn into (בְּ) a town, a gate; figur. to enter into a covenant, an oath, or enter into something generally; עָבַר בַּשֶּׁלַח to pass through the sword, i. e. to fall by it, עָבַר בַּשַּׁחַת to go down to the grave, לִפְנֵי עָבַר to pass on before, עַל־אֲחֵרֵי עָבַר to pass on behind, עָבַר מֵאֵת מִן to go away from something, to forsake something, seldom with מֵעַל; עָבַר עַל to pass from one way to another, also to lay or bring upon some one; 5) something to befall, עָבַר עַל to overflow, to over-stream, to be

victorious over some one, to conquer something, מִדְּעָבַר flowing myrrh. Niph. to be crossed (a river). Pi. 1) causing something to pass through; hence, to bolt, to lock; 2) to fertilize, to engender (Job 21:10). Hiph. הֶעֱבִיר, caus. of Kal, 1) to lead through (acc. or בְּ) a river, to pass a razor over (עַל) something, to lead from one town into (לְ) the other, to transfer an heritage (לְ) to some one; 2) to cause to resound (a voice) through (בְּ) the camp; in the same sense הֶעֱבִיר שׁוֹפָר; 3) to cause something to be passed over, to forgive the sin; 4) to bring (syn. with הִבִּיאַ), to offer, to consecrate, e. g. לְמֹלֶךְ to Moloch; according to others, to pass through (בְּאֵשׁ) the fire, i. e. in honor of Moloch, only בְּאֵשׁ is sometimes omitted; הֶעֱבִיר בַּמִּלְכֹן to pass through the red hot oven; 5) to carry away, to take away, to do away, to sweep away, to remove. Hith. to overflow, but only figur.; to go to excess in passion, origin. to transgress the limits, to burst forth in passion against (בְּ, עִם, עַל) some one, to be overbearing. עָבַר (with suff. עֲבָרוֹ, plur. עָבְרִים, const. עָבְרִי m. 1) a district beyond the river, עָבַר הַיָּם a district

beyond the sea; **עֵבֶר הַיַּרְדֵּן** country beyond the Jordan, the country understood by **עֵבֶר הַיַּרְדֵּן** depends upon the local position of the historian; hence, sometimes the eastern, and sometimes the western country of the Jordan; the same **עֵבֶר הַנָּהָר** sometimes the eastern, and sometimes the western country of the Euphrates; 2) side, opposite another side, and separated from it by space: thus, **מִכָּל עֵבְרַיִם** on all sides, **עָבַר הָעֵבֶר** to pass to the opposite side, **אֶל-עֵבֶר** opposite, towards the country, **אֶל עֵבֶר פָּנָי** straight along before one, the same **עַל עֵבֶר פָּנָי** straight before, **לְעֵבֶר** on the other side of, or beyond something; 3) p. n. m. also the name of the ancestor of the Hebrews; hence, **בְּנֵי עֵבֶר** and **עֵבֶר** the Hebrews.

עֵבֶר (Aram.) m. equiv. to **עֵבֶר** 1 in Heb.; hence **עֵבֶר נְהָרָא** the country west of the Euphrates, orig. the other side of the river.

עֵבְרָה (pl. const. **עֵבְרוֹת** in Ketib, for which more correctly the Keri **עֵבְרוֹת**) f. a ford, a ferry.

עֵבְרָה (with suff. **עֵבְרָתִי**, pl. **עֵבְרוֹת**, const. **עֵבְרוֹת** and **עֵבֶר**) fem. orig. transgressing, especially of passion; next, generally, passion, anger, transf. to Divine punishment;

also, haughtiness, presumption; comp. the Hith. **הִתְעַבֵּר**.

עֵבְרוֹן p. n. f. of a city in Asher, otherwise **עֵבְרוֹן**.

עֵבְרוֹנָה (passage), p. n. of a place not far from Ezion Geber, on the coast of the Red Sea.

עֵבְרִי (gent. m. from **עֵבֶר**, pl. **עֵבְרִיִּם** or **עֵבְרִיִּים**, f. **עֵבְרִיָּה**, pl. **עֵבְרִיּוֹת**) originally, descendant of Heber, a Hebrew.

עֵבְרִים (the countries beyond) p. n. of a mountain on the other side of the Jordan; complete **הַר-הָעֵבְרִים** or **הַר-יְרֵיחַ**. From **עֵי הָעֵ** it is evident it was originally the name of a country.

עֵבֵשׁ (rare) to rot, to become decomposed (by heat), of bodies under the ground; the root is compared by some with **נִבֵּשׁ**, and by others with **בִּאֵשׁ**.

עָבַת (Kal, not used) to entwine, to bind; related to **עוֹת**, **עָבַם**. Pi. to twist, to entangle.

עָבַת adj. m., **עֵבְתָּהּ** fem. tightly entwined, entangled (of the branches of a tree).

עָבַת (pl. **עֵבְתִּים** and **עֵבְתוֹת**) com. origin. that which is entwined; hence cord or hurdle-work, entwining of branches, from **עָבַת**; comp. **סִבְכָּה**.

עָנַב (fut. **יִעָנַב**) to love, to dote upon,

especially used of the unchaste love, construed with the accus. and על; ענב lover. Related to חבב, אהב.

ענב see ענב.

ענב (only pl. ענבים) m. loveliness, pleasantness; hence ענב שיר love-song.

ענבה (only with suff. ענבתה) f. love, only of the unchaste.

ענה (also ענה, pl. ענות or ענות) f. a round cake, from עננ to round, ענת רצפים a cake baked upon hot stone.

ענור m. the shrieking (ענור) bird, from ענר to shriek; according to some, the crane; according to others, the swallow.

עניל (pl. עלים) m. a hoop, a ring, especially of the ear-ring, from ענל.

ענל (not used) to turn round, to roll; related to ענלל; similar is ענלל, ענלל, and others.

ענל adj. m. ענלה (pl. ענות) f. round, rounded.

ענל (with suff. ענלה, pl. ענלים, const. ענלי) m. orig. that which is rolled together, a mass, a lump; but also like ענל to which it is related; in embryo, transf. to the young of beasts, pullus, but used only for a calf; ענל מרפק fattened calf, ענל מפכה molten calf. Nations were

called figuratively calves, as the princes were called bulls.

ענלה f. 1) a calf, מלמדה a heifer that is taught, trained; ענל שיש, ענל מלשש a calf three years old; 2) p. n. f.

ענלה (from ענל to roll, with suff. ענלה, pl. ענלות, const. ענלות) f. a waggon, for driving and carrying; but also, chariot of war and threshing cart.

ענלון 1) p. n. m.; 2) p. n. of a city in Judah.

ענמ origin. to sigh, to moan; next, to be sad; related to אנם, אנם. Particip. ענמי, pl. const. ענמי, for which stands אנמי.

ענן (Kal, not used) to enclose, to surround; the root is עננ, related to ענן. Niph. to shut oneself up for (ל) some one, i. e. a woman secluding herself in expectation of being married to a certain man, Author. Vers. "stay for them for having husbands."

ענר (not used) to cry, related to ענר and ענר; according to others (Gesenius, etc.), equiv. to ענל to roll, to turn round.

ענר (joined with the copulative ו, ענר) masc. 1) orig. the veiled, hidden time; next, eternity; a similar mode of transferring the sense is found in ענל, ענל; the root is

either עַדְּהָ, equiv. to עָמָה, or עַדְּהָ in the same sense; לְעַד equiv. to לְעוֹלָם for ever, עַדְּהָ unto eternity; more emphatic, וְעַדְּהָ for ever and ever; 2) booty, spoil, like מִלְּקָח father; 2) booty, spoil, like מִלְּקָח that which is seized, from עַדְּהָ = הָרָה, which see.

עַד (poetically עַדְּהָ, with suff. עַדְּהָ, once עַדְּהָ, עַדְּהָ, עַדְּהָ, once עַדְּהָ) prepos. and conj.; 1) unto, *ad*, unto something (of space), to express direction to a certain end, e.g. עַד קֶצֶה הָאָרֶץ to the end of the earth, עַדְּהָ, עַדְּהָ till here, hither; עַד is sometimes joined with מִן in double sentences, as, מִן עַדְּהָ, מִן וְעַד, as, עַד לְ; more emphatic is עַד לְ; in this sense many verbs are construed with עַד to express partly the direction towards an end, partly the arrival at, and attaining of, the end, e.g. בּוֹא עַד to arrive at a place, נִגַּע עַד to touch some one, הִתְבּוֹנֵן עַד to consider something, הִשְׁמָעוּ עַד to hearken to something; 2) direction to an end, including the idea of gradation, e.g. עַדְּהָ(?)מֵאֵד very much, עַדְּהָמֵהָ very hurriedly, עַדְּהָמֵעֵלָה to the highest point, very high; עַד in this sense does not, however, signify the highest

point, but often only a gradation, e.g. עַדְּהָמֵהָ פְּעָמִים how many times, עַד הַנֶּפֶן even the vine; sometimes it is used for comparison, e.g. עַד סִירִים like briars; 3) direction in reference to time; as, עַד הַבֹּקֶר until the morning; hence its frequent use to form adverbs, e.g. עַדְּהָ, עַדְּהָ, עַדְּהָ, etc. As a conj. עַד is used: 1) in reference to time, till, *donec*, complete עַדְּהָ, עַדְּהָ; עַד כִּי till that, עַדְּהָ till when, עַדְּהָ till that when, connected with the pret. and fut.; 2) till that, so that; to denote the degree, where עַד stands for עַדְּהָ, e.g. "so that he shall accomplish, like an hireling, his days" (Job 14:6), "so that thou didst not lay these things to thy heart" (Is. 47:7); 3) whilst, for עַדְּהָ, עַדְּהָ, so long as, and as a negation עַדְּהָ for עַדְּהָ. As to the etymology, עַד cannot be derived from a verbal root, but is probably an original pronominal root.

עַד (Aram.) as in the Heb.; hence, as a prep. of space and time; עַד דְּבִרְתָּ דִּי until now, עַד כְּעַן for the purpose that. As a conj. עַד דִּי whilst that, till that; עַד אַחֲרֵינוּ till at last.

עַד see עַד.

- I. עד (pl. עדים) masc. 1) a witness (from עיד), origin. confirmer; also fig. supporter, sustainer; 2) abst. evidence, equiv. to עדות; ענה עד פ. to give evidence against some one.
- II. עד (thus is the sing. in the Talm., pl. עדים) m. monthly time (of women), hence פגד עדים.
- עד (not used) to number, to count, to reckon (comp. ספר, פסס, ספס); transf. to appoint (comp. יעד). The Pi. עודר belongs to עוד, which see.
- I. עדה (fut. יעדה, apoc. יעד) equiv. to עטה to wrap, to wrap up, to cover, syn. with לבש; fig. to clothe or adorn oneself with something (acc.), e.g. with majesty, with glory; next generally, to adorn. Hiph. 1) to adorn some one with something (double accus.); 2) privative, to put off the garment, if it does not belong to עדה II.
- II. עדה equiv. to עטה II., to pass along something (= עבר), over (על) something. Hiph. to pull off, to take off, equiv. to העביר to put off פגד a garment. See עדה I.
- III. עדה (not used) equiv. to הרה to seize, to lay hold of; from which the derivative עד booty.
- עדה (fut. יעדה) Aram. equiv. to עדה II. in Heb., to pass by (פ) something, to pass away from (מן)

something; figur. like עבר to pass away, to depart, of a law, of a kingdom. Af. to cause to pass away, to remove (kings).

ערה p.n. f. (ornament, beauty, or the ornamented one).

ערה belongs to עדים. See עד.

I. ערה (const. ערת, formed from יער, comp. שנה) f. an assembly, a congregation, especially of Israel, but also the members of a family, or house; also, host or mob that join for a certain purpose; figur. swarm (of bees). See יער.

II. ערה (from עוד, pl. עדות) fem. formed from the m. עד; hence, female witness, transf. like עד, to evidence, confirmation of a covenant, or precept, law, decree. Comp. עדות.

עדו p.n. m. (one born on a festival).

עדוא p.n. m. (the same).

עדות (pl. עדות after an Aramaic declension) fem. that which is appointed, fixed testimony; hence parallel with חק, תורה, משפט law, statute, judgment; next, that which is revealed, songs of revelation, אהל הע tabernacle of the testimony, ארון הע ark of the testimony, לוחות הע tablets of the law, testimony, etc.

עדי (in pause עדי, with suff. עדי)

plur. עֲרִיִּים m. 1) an ornament (from עָרָה I.), עֶזְרָב a golden ornament, עֲרִיִּים, עֲרִי the highest ornament; 2) the noblest; hence equiv. to פָּבוֹד, and like פָּבוֹד, poet. for heart, soul (Ps. 103:5).

עֲרִיאֵל p. n. m. (ornament from God).

עֲרִיָּה p. n. m. (the same).

עֲרִיָּהוּ p. n. m. (the same).

עֲרִי adj. m. עֲרִיָּה, f. 1) tender, soft, delicate, given to pleasure, sensual; 2) p. n. m. the pampered one.

עֲרִינָא p. n. masc. (the sensual one) name of one of the chiefs of king David's army.

עֲרִינוֹ (for עֲרִינוֹן) like עֲרִינָא p. n. m. of one of the chiefs of king David's army, with the surname הָעֲצִנִי, i. e. from the family called עֲצִן.

עֲרִיתִים (double ornament) p. n. of a city in Judah.

עָרַל (not used) to be just, to be noble, after the Arab.

עָרָלִי p. n. m. (the just one).

עָרָלָם (contracted from עָרַל עִם) p. n. of a city in Judah; gent עָרָלְמִי.

עָרַן (Kal, not used) origin. to live well, to refresh oneself; next, to be tender, delicate. Hith. הִתְעָרַן to delight, enjoy oneself; עָרָן is probably related with the root in עָרַן.

עָרָן (pl. עָרָנִים) m. 1) joy, delight;

2) p. n. of a country where the garden (or paradise) of the first man was situated; hence עָרָן, עָרִי, etc. Root עָרַן.

עָרֶן (pleasant country) 1) p. n. of a place in Mesopotamia; 2) complete בֵּית עָרֶן, which see under בֵּית.

עָרֶן (contracted from עָרָן) a particle, until here, hitherto.

עָרֶן (pl. עָרָנִין, def. עָרָנָא) Aram. m. time, in prophetic speech, a year; comp. מוֹעֵד and יָמִים. The root is עָרַד.

עָרְנָא p. n. m. (joy, delight).

עָרְנָה p. n. m. (the same).

עָרְנָה f. sensuality, pleasure of procreation.

עָרְנָה (compounded from עָרָה נָה) a particle, until here, hither.

עָרְעָרָה (border) p. n. of a city in Judah.

עָרַף 1) to overspread, overstrain, to overhang, origin. to overflow, related to מָפָא, especially of the overhanging of a curtain; 2) to remain over. Hiph. to leave over.

עָרַר (Kal, not used) to leave off, to leave out, to leave behind, to go away; hence, Niph. נִעְרַר to be left behind, to be missing, or to be wanting. Pi. עָרַר to cause to fail.

I. עָרַר equiv. to סָדַר, to order, regulate, arrange, עָרַר מַעֲרָקָה to array a battle.

II. עָרַד (Kal, not used) to cut in, to engrave. Niph. נָעַדַר to be dug, ploughed.

עֶרֶר (with suff. עֶרְרוֹ, pl. עֶרְרִים) m.

1) herd, flock, origin. a row; hence, figur. עֶרֶר יְיָ flock of the Lord (Israel); 2) p.n. of a city in Judah;

3) p. n. m.

עֶרֶר p. n. m. (herd).

עֶרְיָאֵל p. n. m. (flock of God).

עָרַשׁ (not used) to be round.

עֲרִשָּׁה (pl. —שִׁים) f. lentil.

עָנָא see עֲנָה.

עוּב (Kal, not used) 1) to veil, to cover, equiv. to חָפָא, חָפָא; from which Hiph. הִעִיב to wrap in darkness, to darken; 2) equiv. to עָבָה to be thick, stout.

עוּב (only pl. עֲבוּבִים) m. a kind of door-post or entablature, origin. that which covers over.

עוֹבָל p. n. of a district in Arabia, also the name of a people there.

עוּג (not used) equiv. to חוּג to round, to encircle; the form עֵיג used is denom. from עוּגָה II.

עוּג p. n. m. (from עֵיג = עֲנִיג a giant).

עוּגָב (also עֲנָב) m. a flute, so called from its delightful tone.

עוּד (fut. יַעוּד in the Ketib) 1) equiv. to אָדַר to turn, to encircle; Pi. עוּדַד to enclose, surround; 2) transf. like all verbs signifying encircling, to be firm, strong (comp. חוּל).

Pi. עוּדַד to encompass (comp. חָזַק).

Hiph. הִעִיד (fut. יַעִיד) to confirm, to affirm, to corroborate, to attest, to declare; next generally, to bear witness, to give evidence (בֵּ) against some one, to give evidence in favor of some one, to praise, also, to declare to some one; also, to resolve, to order, to prescribe, to admonish (with עָל, בָּ, and acc.), to warn, etc. Hoph. הוּעַר to be attested, appointed, warned. Po. עוּדַד to confirm, to erect. Hith. עוּדַד to prove strong, firm, i.e. to maintain its existence.

עוֹד (after the form קוּל, with suffix עוֹדִי, עוֹדָה, עוֹדִי m. origin. strength, power; hence, transf. to time, duration, space of time, but only as an adv., continually or repeatedly, again, once more, always anew, further, yet; אין עוד no more, none further, כָּל עוד only so long yet, עוֹדִי I am yet, עוֹדָה she is yet, עוֹדִים for עוֹדָם: joined with prefixes עוד has several significations; as, בְּעוֹד whilst (it is) yet, in contrast to בְּטָרָם; hence, בְּעוֹדִי whilst I am, i.e. so long as I exist, עוֹדִי since, עוֹדִי since my being, existence.

עוֹדַד p. n. m. (establisher).

עָוָה to bend, to pervert (the walk, the way); hence, to act perversely,

to sin against (על) some one. Niph. נִעְוָה to be crooked (morally perverse), or to be bowed down (with anguish or pain), part. נִעְוָה of a crooked or perverse mind, נִעְוָה הַמְּרִדוֹת perverse, rebellious woman. Pi. to overthrow the face of the earth, i.e. to devastate it; to upset the path, i.e. to destroy it. Hiph. הִעְוָה to overthrow, to pervert (the walk, the way, the conduct), i.e. to act wickedly, perversely; related is הוּה III.

עֲנָה and עֲנָא (destruction) p. n. of a city, from whence Assyrian colonists were sent to Samaria. The inhabitants were called עֲנָיִים, from a masc. form עֲנָה.

עֲנָה fem. destruction, heap of ruins, ruin, from עֲנָה.

עוֹן see עוֹן.

עוֹ see עוֹ.

עוֹ (Kal, not used) equiv. to עוֹשׂ, חוֹשׂ, to flee, to escape; according to some, לָעוֹ (Is. 30:2) is in the Kal of this root, but מָעוֹ leads us to suppose that the root is עוֹן. Hiph. הִעֲוִי (equiv. to הִבְרִיחַ, הִנִּיחַ) to afford a refuge, to lead into safety; hence, to gather.

עוֹם (not used) to pierce, to etch, to engrave, similar to אָוַת, etc.: from which עָט, עִיט.

עוֹי (pl. עוֹיִם) gent. m. from עוֹה.

עוֹיָא (עוֹיָא, plur. with suff. עוֹיָתָךְ) Aram. fem. perverseness, crookedness.

עוֹיִל (only pl. עוֹיִלִּים) masc. equiv. to עוֹל, a suckling, a child; next, a youth. The form is lengthened from עוֹל.

עוֹיִל m. the pervert one, the unjust one, from עוֹל.

עוֹיִם (generally with the article, ruins) p. n. of a place in Benjamin.

עוֹיִת (ruin) p. n. of a city in Edom.

עוֹל (Kal, not used) equiv. to אָוַל to be sluggish, transf. like אָוַל, to be sinful, wicked (comp. סָכַל and בָּסַל). Pi. עוֹל to act unjustly, sinfully, wickedly.

עוֹל m. the unjust one, wicked, fool.

עוֹל (an old form for עוֹל, const. עוֹל, with suffix עוֹלוֹ) m. injustice, dishonesty, wickedness.

עוֹל (only particip. fem. pl. עוֹלוֹת) to suckle, but also to suck, used of beasts, עוֹלוֹת the young ones, פָּרוֹת, young heifers. Pi. עָלַע (for עָלַעַל) to drink, to sip.

עוֹל m. a suckling, a child, complete young in days.

עוֹלָה (or contracted עוֹלָה, pl. עוֹלוֹת) fem., formed from עוֹל, injustice, iniquity, עֲוֹנִי the unjust, the wicked; with ה finis, עוֹלָתָה and עֲלָתָה.

עוֹלָה f. an offering. See עוֹלָה.

עוֹלָל (pl. עוֹלָלִים, from מְעוֹלָל, as עוֹרֵר is from מְעוֹרֵר) m. a child, a youth, equiv. to עוֹל; עוֹל is also the root. See מְעוֹלָל.

עוֹלָל (pl. עוֹלָלִים) m. the same.

עוֹלָלוֹת see עוֹלָלוֹת.

עוֹלָם (pl. עוֹלָמִים) m. 1) that which is hidden, veiled, the distant time; hence, fig. eternity, time of yore, unlimited futurity; also as an adv., always, ever, eternally; pl. עוֹלָמִים eternities, and as an adv. eternally; 2) in modern Hebrew, world, universe, origin. eternity. See עוֹלָם.

I. עוֹן (not used) to dwell, abide, related to חָנָה. Hiph. (according to some) to dwell; hence מְעִינִי (Ps. 87:7), for which they read מְעִינֵי the dwellers. (Author. Vers. "my springs.")

II. עוֹן (not used) to flow, to spring forth, from which עֵיִן; the verb עֵיִן is a denom. from עֵיִן.

עוֹן see עֵיִן.

עוֹן (from עוֹה, seldom עוֹוֹן, const. עוֹן, pl. עוֹנִים and עוֹנוֹת) m. perverseness; transf. to sin, guilt, crime, iniquity; also, the punishment of crime, i.e. calamity, unhappiness; עוֹן חַיִּי iniquity leading to an untimely end (Auth. Ver. "the iniquity has an end"); עוֹן חָרֵב iniquity leading to the

sword (Auth. Ver. "the punishment of the sword"); עוֹן פְּלִילִים an iniquity to be punished by the judges: נִשְׁתִּי עוֹנוֹתָם, Hosea 10:10, (Keri) their two iniquities, i.e. the two golden calves.

עוֹנָה fem. cohabitation, from עוֹן I.; some explain it according to the Talmud, time, period, then as a euphemism, cohabitation.

עוֹנָה (only pl. עוֹנָהִים for עוֹנָהִים) m. perverseness, from עוֹנָה.

עוֹף (fut. יִעֹף, apoc. יִעֹף, יִעֹף, יִעֹף) 1) to fly, of birds; fig. the darting

of an arrow, of an army, of a fleet; also, of the transiency of a dream; 2) to cover, to veil, to wrap in darkness and obscurity; 3) equiv. to יָעַף, יָעַף, to be fatigued, to faint, similar to the mode of transferring the sense in עָטַף, עָטַף.

Pi. עוֹפֵף 1) to fly repeatedly; 2) to cause something to fly, to brandish (the sword). Hiph. (only Keri) to cause to fly. Hith. to fly away, to vanish (the glory).

עוֹף (without pl.) m. origin. a wing, i.e. the limb of flying, but generally, collective, winged animals, equiv. to בָּעַל כָּנָף, fowl, bird.

עוֹף m. (Aram.) the same.

I. עוֹץ (only imp. עֲצֵז) equiv. to יָעַץ to advise, to counsel. See יָעַץ.

II. עוֹץ (not used) to penetrate, to

impress, especially in soft ground ;
from which עוץ p.n.

עוץ soft, fruitful soil ; 1) p.n. of a
people and country that belonged
to Aram ; 2) p.n. of a people and
country in Edom.

עוץ (Kal, not used) equiv. to צוץ,
to be pressed, oppressed. Hiph.
הָעִץ to oppress, to press hard ;
הָעַתְּחַת to press down (Author.
Vers. "to be pressed under").

I. עור (Kal, not used) equiv. to פור,
קור, חור, to bore, to hollow out,
to excavate. Pi. עור (comp. עוד,
Pi. עור) to put out the eyes
(comp. נָכַר), to blind ; transf. in
a moral sense ; from which מַעֲרָה,
עֲרֹת, עֲרִיב, עֲרִיב.

II. קור (not used) equiv. to פור,
(from which קָרָה) to surround,
to enclose, to encompass, from
which עיר an enclosed place, a
town, city.

III. עור (fut. יעור in the Keri, particip.
עור m. 1) to be awake, stirring,
contrast to יָשָׁן ; next generally,
to watch, hence עור watcher ;
עור וְעֹנֶה watcher and replier (Auth.
Ver. "the master and the scho-
lar ?") ; proverbial expression for
every living one, originating from
the watch in the temple, where
one called out and another an-
swered ; 2) to wake up, to stir

up (from sleep). Niph. יעור (fut.
יעור) 1) passive from Hiph., to be
awoke, stirred up ; 2) reflective, to
awake oneself, to rouse oneself, to
stir up, of a nation, of God, etc.
Pi. עור 1) to awake (from sleep),
to stir up, to incite against some
one, to stir up tranquil palaces
(Auth. Ver. "to set up palaces") ;
2) to lift up, to swing, e. g. a
spear, a scourge. Hiph. like Pi.
to awake, to stir, to set in motion,
to urge, to keep watch over (על)
something. Hith. הִתְעוֹרַר to
rouse oneself, to set oneself in
motion against (על) some one ;
also, to jump, to spring with joy.
Another Pi. form is עור, which
is sometimes abbreviated in עור ;
it signifies, to urge, to incite, to
excite. Hithp. הִתְעוֹרַר to be
utterly broken. Comp. עור IV.

IV. עור (Kal, not used) to be bare,
naked, comp. עור and נָרַע ; hence
Niph. יעור (fut. יעור) to be un-
covered (of the bow) ; Author.
Ver. "I shook my lap," Neh. 5:13.
Pi. עור to destroy, to lay bare,
to lay in ruins ; the same sense
has, according to some, the re-
duplicate form עור, and the
Hithp. הִתְעוֹרַר. See עור III.

V. עור equiv. to צור, to straighten,
to harass ; hence, particip. עור

an enemy. Comp. עָרַר, and עֵיר, anguish.

עָר (Aram.) m. chaff, origin. husk; related to עֹר, which see.

עֹר (with suff. עֹרוֹ, pl. עֹרוֹת) masc. skin, covering (of the body); hence also, leather, next especially the skin; עֹר שָׁנִים the flesh which covers the teeth, the gums; עֹר בְּעֹר skin for skin, i.e. life for life; transf. to life, body. The root is עָרַר, in the sense of, to envelop, to enclose, for which there are several analogies in the language.

עֲרִירָה masc. blindness, formed from עָרַר. See עָר 1.

עֲרִירָה Ketib, for the Keri עֲרִירָה, which see.

עֲרִירָה f. blindness.

I. עֲרִירָה equiv. to חָרַשׁ, to hasten.

II. עֲרִירָה (not used) belongs to עָרַשׁ, עָרַשׁ, which see.

עָרַר (Kal, not used) to be crooked, bent; related to עָרַב, עָרַב. Pi. עָרַר to bend, to pervert, e.g. of the perverting of justice, of the perverting of the road, i.e. to lead astray; next, generally, to falsify something. Pu. only particip. מְעָרָר that which is crooked, bad. Hith. to bend, to bow oneself.

עֲרִירָה (only inf. with לְ, עֲרִירָה) equiv. to עָרַשׁ to hasten (for the purpose

of assisting); next, generally, to support, to assist, with double acc.; from which עֲרִירָה, which see. עֲרִירָה (after the form כְּפָרָה) f. tribulation, oppression; origin. erring about; comp. עֲרִירָה.

עֲרִירָה p. n. m. (supporter).

עָז (pause עָז, pl. עָזִים, from עָזָן) adj. m. עָזָה (pl. עָזוֹת) fem. strong (of man), firm (of things); solid, vigorous; transf. to hard, cruel, barefaced, bold, audacious, insolent. As a subst. עָז strength, power; the pl. עָזוֹת audacity, insolence.

עָז (pl. עָזִים) f. a goat, עָזִי עָזִים a kid of the goat. The pl. is used of the hair of goats. The root is not עָזָן, but עָזָן.

עָז (pl. עָזִין) Aram. the same.

עָז (rarely עָז, before makkaph עָז, with suff. עָזִי, עָזִי, and עָזִי) m. 1) strength, power, of living things; but also, firmness, strength, of a castle, tower, mountain; 2) the consequence of strength, victory; hence also, glory, majesty, magnificence; thus of the glory and majesty of God, equiv. to כְּבוֹד יי, and in this sense עָזִי עָזִי, to denote instruments serving to the glory of God; 3) hardness (in a moral sense), obduracy; hence עָזִים עָזִים insolence, overbearing. See עָזָן.

עֲזָא p. n. m. (strength, power).

עֲזֹאֵל masc. according to Rashi and Saadiah, name of a huge high mountain-ridge, contracted from עֲזֹא אֵל; according to Kimchi, the goat which was sent away as an atonement שְׁעִיר הַמִּשְׁחָלָה, thus composed from עֲזֹא אֵל; according to Aben Ezra, it is the name of a demon, to appease whom an offering was sent—this explanation is confirmed in Pirke Rabbi Eliezer (Section 46) and in the Book of Enoch; according to this rendering, it is composed from עֲזֹא אֵל insolence towards God.

- I. עֲזַב (fut. יַעֲזֹב) 1) to leave, to loosen (something bound, e.g. a girdle); hence עֲזַב הָעֶזְב עִמּוֹ thou shalt untie, or release (the ass) with him (the owner), i. e. thou shalt help him to untie; עֲזֹב that which is loosened, released, free, in contrast to עֲצֹר a slave; עָ שִׁיחַ to give free course, vent, to lamenting; 2) to bequeath (something for somebody), to leave behind, to leave something to some one; construed with לְ, אֵל; עֲזֹבָה desolation, orig. abandonment; 3) to cease from, to forbear (from anger, or from some action). Niph. to be forsaken, abandoned, נִעְזַב to be abandoned to some

one. Pu. עֲזַב to be forsaken. The original signification is to sever the bonds (related to הִצֵּב) to loosen, synon. with פָּתַח.

- II. עֲזַב (fut. יַעֲזֹב) to tie, to bind; related to עֲזַב in the same original sense; figur. of the breaches in the wall, like חֹמַת; hence נִיעְזְבוּ Neh. 3:8, "they repaired" or "fortified;" in this sense, according to some עֲזַב Jer. 49:25. From עֲזַב II. is to be derived:—

עֲזֻבֹּן (only pl. עֲזֻבֹּנִים with suff.) m. 1) exchange, barter, traffic, from עֲזַב II., comp. מַעֲרָב from עָרַב; 2) place for carrying on such traffic, emporium; 3) that which is acquired by trafficking, wares (comp. סַחֵר).

עֲזֻבֹּק p. n. m. (strong in devastation).

עֲזֻנָּד p. n. m. (strong in fortune).

עֲזָה (not used) to comfort, from which the pr. names מַעֲזִיָּה, יַעֲזִיָּה, יַעֲזִיָּאל.

עֲזָה (the fortress) p. n. of a city on the south border of Palestine, Gaza, gent. עֲזָתִי.

עֲזֻבָּה p. n. f. (the forsaken one). In the signification of desolation, see עֲזַב I.

עֲזֻז adj. m. strong, mighty, of God; subst. the strong one, hero, from עָז.

עֲזֻז m. might, strength.

עֲזֻר see עָזַר.

עֲזֻז inf. const. עֲזֻז and עָז; imp.

עֲזָה, fut. יַעֲזֶה, apoc. יַעֲזֶה) to be or become strong, firm, e. g. to strengthen themselves in the strength of Pharaoh (Isa. 30:2); "when he strengthened the fountains of the deep" (Prov. 8:28); figur. mighty, barefaced, insolent, audacious; or in a good sense, to become bold, courageous, victorious, with עַל, over something; to rule mightily. Niph. נָעַז (only particip. נֹעֵז from נָעַז) to be insolent; comp. Hiph. הָעֵז to harden (the countenance), i. e. to act audaciously, הָעֵז בְּפָנָיו to be insolent against some one.

עֶזְרָא p. n. m. (the powerful one).

עֲזָרְיָה p. n. m. (strong through God).

עֲזִי p. n. m. (the mighty one).

עֲזִיאל p. n. masc. comforted through God). See יַעֲזִיאל.

עֲזִיאל p. n. m. (God is the mighty one), patron. עֲזִיאלִי.

עֲזִיָּה p. n. m. (the same).

עֲזִיָּהָ p. n. m. (the same).

עֲזִיָּהּ p. n. m. (the strong one).

עֲזֹל (not used; from which, according to some, עֲזֹלָל related is אֲזֹל, only in the active signification, to remove. The root is not known in Hebrew.

עֲזֻמָּה p. n. m. (courageous in death).

עֲזָן (equiv. to אֲזָן) to be sharp, of the sight. From which:—

עֲזָנִיָּה f. a species of eagle (from עֲזָן); Author. Vers. "osprey," so called from its sharp sight, if עֲזָנִיָּה is not derived from עֲזָנִיָּה, and the name from עֲזָן, to be strong (comp. the Aram. עֲזָנָא).

עֲזָק (Kal, not used) to dig, to cut in the ground; hence, Pi. עֲזָק to dig round, to make arable (a field), to cultivate (a vineyard).

עֲזָקָא (with suff. עֲזָקָתָא) Aram. f. a seal-ring, a signet, from עֲזָק to engrave; compare טַבַּעַת, from טַבַּע.

עֲזָקָה (novalle) p. n. of a city in Judah.

עֲזָר (fut. יַעֲזֹר, pl. יַעֲזֹרוּ) origin. to enclose, as indicated by the relative roots עָצַר and אָזַר, and by the noun עֲזָרָה; next transf. to protect (comp. נָגַן, סָכַךְ, to help, to support; עֲזָר עִם to assist; עֲזָר אַחֲרַי to follow in support, with לְ of the subject, to help to something; עֲזָר supporter, friend; hence עֲזָרֵי מִלְחָמָה comrades of war; עֲזָר the protected one. Niph. to be supported (by some one); נִעְזָר עַל to be supported against some one. Hiph. (particip. pl. מַעֲזִירִים, inf. לַעֲזִיר to help, to support.

עֲזָר (with suff. עֲזָרִי m. 1) help, support; הָיָה עִמָּן to help some one from another. Concr. helper, sup-

porter, applied also to a wife, helpmate; 2) p.n. (help).

עֲזָרָה p.n. m. (help).

עֲזָרָה p.n. m. (helper, supporter).

עֲזָרָה p.n. m. (help) the well-known name of the priest, who, 458 years before the Christian era, led a colony of Jews from exile to Jerusalem.

עֲזָרָה p.n. m. (the help of God).

עֲזָרָה f. 1) help; 2) p.n. masc., for which also עֲזָרָה.

עֲזָרָה fem. enclosed place, syn. with חֶצֶר in its origin, court in the Temple.

עֲזָרָה p.n. m. (one who affords help).

עֲזָרָה p.n. m. (the help of God), comp. עֲזָרָה in the Punic.

עֲזָרָה p.n. m. (the same).

עֲזָרָה p.n. m. (the same).

עֲזָרָה p.n. m. (help is at hand).

עֲזָרָה fem. help; the form is like זֶמֶר, and only poetically for עֲזָרָה.

עֲזָרָה m. pencil, origin. that which engraves, etches; עֲזָרָה the pen of a writer. See עֲזָרָה.

עֲזָרָה (Aram.) f. equiv. to עֲזָרָה Heb. advice, counsel, understanding, from יָעִץ=עֲזָרָה.

I. עֲזָרָה (fut. יִעֲזָרָה) 1) to cover, to veil, to wrap up (עַל) something; thus as a trans. verb; 2) to cover oneself, to clothe oneself, i. e. to

put on something, with the accus.; 3) to wrap up, to roll up, to put round (to overturn a country) like a mantle; also reflective, to wrap oneself up, i. e. to shrink, to pine away (comp. עֲזָרָה, עֲזָרָה), to hide the beard, i. e. to mourn; particip. f. עֲזָרָה she who wraps a mantle round her, i. e. the shepherdess; comp. פֶּאֶשֶׁר יִעֲטָה הָרָעָה אֶת־בְּנֵיהֶּוָה Jer. 43:12. Hiph. הִעֲטָה to cover, with double accus. or עַל of the subject; יִעֲטָה מִוְרָה, Ps. 84:7, belongs to Kal; מִעֲטָה Ezekiel 21:20, belongs to Pu. The form יִעֲטָה is a mixed one, from the pret. and fut. of Kal.

II. עֲטָה (Kal, not used) to rush upon something, a secondary form from עָרָה. Hiph. הִעֲטָה (fut. יִעֲטָה) to fly upon (אֶל) something; to attack, with כִּי.

עֲטָה (only pl. עֲטָהִים) m. an artery, sinew, tendon, nerve; עֲטָהִים מְלֵאִים חֲלָב his nerves are full of milk, i. e. sap, marrow (Author. Vers. "his breasts"). The root is עֲטָה.

עֲטָה f. sneezing, from עָטָה.

עֲטָה m. according to Eben Ezra, a bat; the root appears to belong to עָטָה.

עֲטָה (not used) equiv. to אָמַן to tie, to knot, from which עֲטָה artery, sinew, nerve, like נִיד from נִידָה,

to tie, bind, and מִיתָר, from יָתַר, in the same signification.

עָטַף (fut. יַעֲטֹף and יַעֲטֹף) 1) to cover, to clothe, to wrap up, from עָטַף=טָפַף; 2) intrans. to be covered, clothed, e.g. the pastures are clothed with flocks, Psalm 65:13; next, to be veiled, hidden; יַעֲטֹף יְמִין he hides him on the right, i.e. in the south; 3) like עָטָה to languish, to pine away, especially with לָב; next generally, to be weak, feeble; עָטוֹף languishing; עָטוּפִים the feeble sheep. Niph. (only inf. with ב) בָּעֲטָף to pine away. Hiph. to cast feeble lambs (used of sheep). Hith. to pine away; הִתְעַטְפָה נַפֶּשׁ בְּ the soul pines away in some one. In the same sense is בָּהִתְעַטְףָה עָלֵי רוּחִי.

עָטַר equiv. to אָטַר, בָּתַר, פָּתַר, to surround, encircle, either in a hostile sense, or to protect. Pi. to crown, to wreath, with double accus. or with dative of the person. Hiph. to crown, to distribute crowns.

עֲטָרָה (const. עֲטָרֶת, pl. עֲטָרוֹת) f. a crown, a wreath, transf. to an ornament, a diadem; 2) p.n. fem. (ornament).

עֲטָרוֹת (circles, circus) p. n. of a city in Gad.

עֲטָרוֹת אֶדְר p. n. of a city in Ephraim.

עֲטָרוֹת בֵּית יוֹאָב p. n. of a city in Judah.

עֲטָרוֹת שׁוֹפָן p. n. of a city in Gad.

עָטַשׁ (not used) to sneeze, probably related to טָשׁ to strew, scatter, from which עָטַשָׁה.

עֵי (heap, ruin) p. n. of a city on the east of Beth-El.

עֵי (pl. עֵיִין and עֵיִים) m. a heap, a ruin. In proper names, the sense of heap is often transferred to hill (comp. עֵיבָעֵל hill of Baal, p. n. of a town; Punic). The same sense appears to predominate in עֵי הָעֶבְרִים hill of Abarim.

עֵיָא p. n. of a city in Benjamin, probably identical with עֵי.

עֵיב see עֵיב.

עֵיבָל (unfruitful) p. n. of a mountain point in the territory of Ephraim.

עֵיָה p. n. identical with עֵי.

עֵיִן (ruin) p. n. of a city in Naphtali.

עֵיִת Ketib for עֵיִית, which see.

עֵיט see עֵיט and עֵטָה.

עֵיט (after the form בֵּית) m. bird of prey, and in a collective sense, birds of prey, figur. the surname of Cyrus, on account of his rapidity as a conqueror and a destroyer.

עֵיטָם (haunt of beasts of prey) p. n. of a city in Judah.

עֵי see עֵי.

עֵיִלֹם m. equiv. to עוֹלָם eternity.

עֵילִי p. n. m. (chief, = עֵלִי).

עֵילָם p. n. of a province in the kingdom of Persia, the later Kusistan, Koordistan.

עֵיִם m. only in connection with בְּעֵיִם רָחוּק, it signifies violence, might, from עַיִם=עַיִם, if the reading is not בְּעַיִם.

עֵין as the root to עֵינַי, see עֵין II.

עֵין (const. עֵינַי, with suff. עֵינִי, dual עֵינַיִם, const. עֵינֵי; in the second signification plur. עֵינֹת, const. עֵינֹת f. 1) eye, as the fountain from whence tears flow, and as the organ of sight; in the following forms עֵין is used figuratively, in עֵינֵי רָמוֹת high, proud looks, i.e. pride, in contrast to נֶשֶׁחַ עֵינֵיִם downcast looks, i.e. modesty: to enlighten the eyes, i.e. to cheer; of clean eyes, i.e. to turn away from evil; an evil eye, i.e. envy; עֵינֵיִם of open eyes, i.e. seeing visions. Many verbs are construed with לְעֵינֵי, מִעֵינֵי, בְּעֵינֵי פ', to express in the presence of, before: עֵין עַל to direct the eye upon some one, either for good or for evil, sometimes the verb is omitted. עֵין is transf. to signify, (a) face, countenance, the eye being considered the seat of expression of the whole countenance; (b) seer, prophet, as being the eye of the

people; (c) the visible part of an object, surface, e.g. עֵין הָאָרֶץ, or appearance, figure; 2) well, fountain, spring, עֵין מַיִם spring of water, עֵינָהּ unto the well: in this sense the pl. עֵינֹת, const. עֵינֹת, to distinguish also signification 1 and 2 in the form (comp. יְדֹת from יָד). Many names of cities are formed with עֵין, on account of being situated near wells, some with עֵין only; as, 1) p. n. of a city in Simeon; 2) in northern Palestine. Compounds are, עֵין זָרֵי (well of kids) p. n. of a city in the desert of Judah, the former name of which was חֲצִצְוֹן-תְּמָר; עֵין-גִּנִּים (garden well) (a) p. n. of a city in Judah; (b) a Levitical city in Issachar; עֵין דֹּר or עֵין דָּאָר (well of habitation) p. n. of a city in Manasseh; עֵין חֲדָה (rapid well) p. n. of a city in Issachar; עֵין חָצוֹר (grass well) p. n. of a city in Naphtali; עֵין חֲרוֹד (well of terror) p. n. of a city otherwise unknown; עֵין מִשְׁפָּט (well of judgment) p. n. for קִרְשֵׁי עֵין עֲגָלִים (well of the two calves) p. n. of a city north of the Dead Sea; עֵין נֶשֶׁמֶשׁ (sun-well) p. n. of a town on the borders of Judah and Benjamin; עֵין is also used in the names of wells, e.g. עֵין רֵגֵל (fuller's well) p. n. of a well

near Jerusalem; עֵינַי תְּנִידִים (dragons' well) also near Jerusalem. From עֵינַי is derived:—

עֵינַי (denom.) origin. to look at, or upon, but only in an envious sense; hence poetically, עֵינַי to eye, for which in Ketib עֵינַי from עֵינַי from עֵינַי.

עֵינַי (Aram.) the same as עֵינַי in Heb. עֵינַי see עֵינַי.

עֵינַי (double fountain) p. n. of a city in Judah.

עֵינַי p. n. (the same). The suff. עֵינַי is the old dual form of termination.

עֵינַי p. n. masc. (abundant in wells).

Comp. עֵינַי under עֵינַי.

עֵינַי equiv. to עֵינַי and עֵינַי to be weary, fatigued, faint.

עֵינַי (pl. עֵינַי) adj. m., עֵינַי fem. weary, fatigued, languishing (with hunger or thirst); עֵינַי עֵינַי parched land; עֵינַי one that languishes; עֵינַי substantive, the wearied (cattle).

עֵינַי (with עֵינַי finis) f. 1) thick-ness, density, darkness, from עֵינַי;

2) p. n. of a Midianite country, and also of the people inhabiting it; 3) p. n. m.; 4) p. n. f.

עֵינַי p. n. masc. (the languishing, wearied one).

עֵינַי (with suff. עֵינַי, pl. עֵינַי) m. a young ass, from עֵינַי=נֹר (from which also the noun נֹר in the

sense of suckling; עֵינַי young ass of the forest, a wild ass; עֵינַי is also frequently used of the grown ass.

עֵינַי as a verb see עֵינַי in the five significations.

I. עֵינַי (a rare sing. עֵינַי, pl. עֵינַי from עֵינַי, once עֵינַי) fem. 1) enclosed place, city, town; hence also, a fortified camp, a watch-tower, e.g. עֵינַי עֵינַי עֵינַי of the enclosed and fortified towers; Jerusalem is called עֵינַי עֵינַי עֵינַי, עֵינַי עֵינַי or also עֵינַי and עֵינַי. עֵינַי signifies sometimes the native city, as, עֵינַי עֵינַי, the birth-place of Sihon (i.e. Heshbon), of Nehor (Haran). עֵינַי also signifies a part of a city only, e.g. עֵינַי part of the town of Rabah; likewise עֵינַי עֵינַי עֵינַי of Zion; sometimes the inhabitants of a town, like עֵינַי the inhabitants of a country; 2) p. n. of towns in which עֵינַי forms part of the composition of the name, as עֵינַי עֵינַי (salt city) p. n. of a town in Judah, near the Salt Sea; עֵינַי עֵינַי (serpent town) p. n. of a town otherwise unknown; עֵינַי עֵינַי (sun town) p. n. of a city in Dan; עֵינַי עֵינַי (palm city) name for Jericho; עֵינַי עֵינַי see עֵינַי עֵינַי; 3) p. n. for עֵינַי.

II. **עיר** masc. generally excitement of wrath, from **עור** III., to stir up, Hos. 7:4, 11:9, Ps. 73:20, in all these passages, however, **עיר** may also be rendered city.

III. **עיר** m. anguish, fear, equiv. to **עיר**, from **עור** V.

עיר (pl. **עירין**) Aram. m. watcher, as the name of an angel.

עירא p.n. m. (citizen).

עירד p. n. m. (courser).

עירד (for **עירון**) p.n. m. (citizen).

עירי p.n. m. (the same). See **עיר**.

עירם p.n. m. (the same).

עירם (**עירם**, pl. **עירמים**) masc. bareness, nakedness, in connection with **עיריה**. It is after the form **מרתם**, i.e. from **ער** with the termination **ם**; the same as **עירם** 'from **ער** with the termination **ם**, and even **מיעירם** is only a secondary form from **מיעור**. The **מ** was, however, considered in all these forms as a radical.

עיש m. name of a constellation; according to some, the Great Bear; according to others, *cupillæ*; Author. Vers. Arcturus; related to **על**.

עית (heap of ruins, or hill) p.n. equiv. to **עי**.

I. **עכב** (not used) equiv. to **עקב**, **חנב**, **עקב** to weave, to knot; related to which is **קנה**, from which **קנ**; from which **עקביש**, which see.

II. **עכב** (not used) to gnaw, to bite; related is the root in **נקח**, **חף**, and many others.

עקבור (the gnawing one) p.n. m.

עקביש masc. spider, **גית ע** spider-house, cobweb, **קורי ע** spider's web. The noun arose from **עקב** (spinner), with the ancient termination **יש**, as in **חלמיש**, which see.

עקבר (const. pl. **עקברי**) m. origin. a gnawing insect, a mouse, from **עכב** II., with the termination **ר**, like **סמדר**, from **סמד**.

עכו p.n. of a port town in Asher, and yet known by the name of Acca or Acre.

עכור (trouble, grief) p.n. of a valley not far from Jericho.

עכף (not used) to be hot, of a soil heated by the sun, after the Arabic; from which **עכו**.

עכן (not used) equiv. to **עכר** to sadden, to trouble, from which **יעפן**, and:—

עכו (equiv. to **עכר**) p.n. m. (one who troubles).

עכס (not used) to bind, to fetter, from **עכס**; related is **רעכש**, next, in modern Heb. to roll up, to shrink together (of the serpent).

עקס (pl. **עקסים**) m. bonds of the feet, stocks; also, bracelets of silver, gold, ivory, which the women used

to wear round the ancles; וְכַעֲבֹם, אֶל-מוֹסַר אֲוִיל, and as with the stocks (for וְכַבְּעָבֹם), i. e. slowly, the fool is led to instruction (Author. Vers. or as a fool goeth to the correction of the stocks); from which denom. עָבַם to make a tinkling with the feet (or with the chains on the feet.)

עָבַם p.n. f. (fettering).

עָבַר (fut. יַעְבֹּר) to trouble, to grieve, i. e. to plunge into misfortune, orig. to stir (the water), to provoke, comp. עָבַר Aram. Niph. נִעְבֵּר to be roused (from pain), to be shaken up, to be rattled up; part. נִעְבְּרֹת distracted.

עָבַר p.n. m. the troubled one, or one who troubles.

עָבָר p.n. m. trouble, grief.

עָבַשׁ (not used) equiv. to עָבַם to wrap oneself up, to shrink together, of a serpent.

עָבַשׁ m. adder, serpent, probably from עָבַשׁ serpent, formed with the termination עָבַשׁ; comp. נִשְׁעָבַשׁ.

עָלָה (עָלָה) m. 1) height; concrete, the High One, the Most High, i. e. God; לֹא-עָלָה the non-high, i. e. the low one, an idol; 2) adj. high, eminent, עָלָהּ to be raised up on high; מֵעָלָה from above, above.

The root is עָלָה.

עָלָה (from עָלָה, const. pl. עָלָה, and pl.

with suff. עָלָהּ, etc.; it is possible, however, that the plural form is only in appearance, and that the *yod* originates in the ה being the third radical) 1) prep. upon, in the most extensive applications, which may be classified as follows: (a) on, upon, over, one subject being over or upon another, e. g. to sit upon a chair, to stand on the legs, to lie on the bed, the child on his mother (Ps. 131:2); of speech עָלָה לְשׁוֹן, עָלָה פֶּה the mouth and the tongue being the seat of speech; עָלָה בַּיִת upon the house, i. e. upon the ruins thereof, and generally in reply to the question—where, expressing the resting upon a place; hence a) in, e. g. עָלָה אֶדְמוֹת, in the land, אֶדְמוֹת, in the lands, עָלָה מַמְלָכָה, in the kingdom; β) on, of the clothes on the body, e. g. the coat of many colours which he had on (אַנְשֵׁר) or from the wearing of a shield or a coat of mail; γ) of a burden resting upon some one, either physically or as an obligation or duty; hence after the words הָיָה לְמִשָּׁא, הָיָה לְמִרְחָ, בְּבִדּוֹ which are construed with עָלָה, like הָיָה לְמִשָּׁא, hence עָלָהּ it is incumbent upon me; δ) to signify the means of support, e. g. עָלָהּ הָיָה

לָחֵם to live on the bread, הָיָה
 עַל הַחֶרֶב to live by the sword; ε) of the time, in which, or the manner after which, something is done, e. g. עַל דְּבָרָתִי according to the manner, עַל־כִּכָּה in such a way, עַל־שֵׁם after the name, עַל נִקְרָא to be called after some one; also instruments or melodies with which hymns are to be chaunted; (b) of a movement towards the surface of something, especially, α) something coming from a higher position, in which sense הַשְׁלִיךְ, נָתַן, פָּתַח are construed with עַל; also with the verbs to command, to charge, to transfer (דָּבַר, אָמַר, פָּתַח, צִוָּה, פָּקַד), or such as to denote the befalling of misfortune (בּוֹא עַל); β) of the upward movement, e. g. עָלָה עַל הָהָר to go up the mountain, הָעֵלָה to bring up, תָּלָה עַל to hang upon, עָלָה עַל לֵב to enter the mind; γ) to denote addition, as עָלָה עַל יֶסֶף to add to, hence the phrases, trouble upon (עַל) trouble, day upon (עַל) year; (c) over, where one subject does not touch the other, e. g. עָלַי רֹאשִׁי over my head; in this sense עַל is applied α) to the verbs signifying ruling עָלָה עַל מֶלֶךְ, מִשַּׁל, מְלִיךְ; β) to the

verbs covering or protecting, as הָיָה חֹמָה, עָטָה, סָבַךְ, בָּסָה, גָּנַן, and in the same sense also נָלָחַם; γ) to denote beyond something, e. g. עָלְנָדְתָה beyond her time of purification; δ) to denote the reason or cause of something, e. g. עַל זֶה, therefore, עַל מָה wherefore; in this sense, after the verbs of, to rejoice, to mourn, to laugh, to weep, to lament, to be wroth, to have compassion, to console, at or over something; or after the verbs to relate, to speak, to swear, to confess, to behold (a vision), to prophesy; or also to signify the wages or the price of anything; (d) to express nearness, approximation, as עַל־הָעֵין by the well, עַל־הַמַּיִם by the water; עַל הַיָּם by the sea, עַל פִּי יָאֵר on the mouth of the river; sometimes, over, e. g. אִם עַל־בָּנִים the mother over the children; also, near at hand, at the side of some one, as עַל־יָד at hand, עָלִי קִרְת near the town; in this sense עַל to stand by something; sometimes to denote accompanying, with, next, by, e. g. the men with the women, עָלַי אֹר by the light of the sun; עַל is likewise sometimes transf. to the signification

of **על** and **מִן** to denote the seat, especially of emotions, e. g. **הַשֹּׁמֵחַ עַל נַפְשִׁי**, **נִהְפָּךְ עַל לְבִי**, **עַל לְבִי דָּוִי**; likewise for the formation of adverbs, e. g. **עַל־שָׁקֶר** falsely, **עַל רָצוֹן** lightly, **עַל־יָתֵר** richly; (e) where **עַל** signifies the motion towards or upon something, like **אֵל**, and hence often interchanging with it—in this sense **שָׁלַח** and **נָתַן**, **בָּתַב**, **נָפַל**, **שָׁלַח** are construed with **עַל**, often interchanging with **אֵל**, and sometimes with **עַד**, and in this signif. **עַל** may be used in a friendly or in a hostile sense; 2) conjunc. for **עַל אֲשֶׁר** although, though, however, nevertheless, because, or for **כִּי**; it also occurs with the following prepositions: (a) **עַל** according, suitable to; (b) **מֵעַל** α) from upon, away from, e. g. **מֵעַל הַכִּסֵּא** from upon the throne—in this sense of removal many verbs (like **הִרְחִיק**, **נִשָּׂא**) are construed with **מֵעַל**; β) from near, e. g. **מֵעַל אֹהֶל** from near the tent—in this sense many verbs (like **עָבַר**, **עָלָה**, **זָנָה**, **סָאָר**) are construed with **מֵעַל**; γ) from above, with **ל** joined to the following noun, in contrast to **מִתַּחַת ל**, and in this sense **מֵעַל** signifies sometimes: on, near, and sometimes,

over, at, in answer to the question whither or where? e. g. **גְּבוּהָ מֵעַל** a high one above a high one. As to the derivation of **עַל**, it is from **עָלָה**; but the form **עַלִּי** is not constructive as is generally supposed, but belongs to the formation of the preposition.

עַל (with suff. **עָלוּהוּ**, **עָלִיהוּ**, etc.)

Aram. the same, only with the peculiarity that it is often substituted for **אֵל** and sometimes for **ל**.

עַל (seldom **עוֹל**, with suff. **עָלוּ**) masc.

yoke, which is laid on the neck of beasts, origin. something round, rolling, from **עָלַל** in the signif. of **עָלַל**, which see; hence, to bear a yoke is a figure of subjection or suffering; to break a yoke is a figure of release from oppression.

עַל (def. **עָלָה**) Aram. m. equiv. to **מֵעַל** in Heb., height, or that which is uppermost; generally as a prep. with **מִן** over or above something.

עָלָה p. n. m. (yoke).

עָלַב (not used) to be ashamed, orig.

to be white, pale, like **לָבָן**; hence **אֲבִיר־עֵלְבֹן** in the p. n. **עֵלְבֹן**.

עָלַב (not used) to stammer, equiv. to

לָעַב, which see.

עָלַב adj. m. stammering, formed from the Pi.

עָלָה (fut. **יַעְלֶה**) 1) to be high, elevated; next, to rise, e. g. of the

shooting up of plants; **עוֹלָה** poet. the growth; of the rising of the smoke, of the dawn of the morning etc.; 2) to ascend upon (**על**) something, towards (**לְ**, **אֶל**) something, along (**בְּ**) something, to ascend something (with accus.); next, to journey from a low to a high country, e.g. from Egypt, Assyria, Babel, or even from the kingdom of Israel, to Judea, to go up to the sanctuary, transf. to the rising of a road or a country; of the lot which comes up (from the urn); figur. to rise in a mental sense, i.e. to rise in opulence, to get stronger (in power), with **על**, to surpass something; 3) to be put over, or at something, e.g. of a garment, a bandage, a razor; of being entered upon or inscribed on tablets; to be carried away, removed. Niph. **נִעְלָה** (fut. **יִעְלָה**) 1) to be carried up, or carried away; 2) to raise oneself; 3) to be exalted. Hiph. 1) to bring up, to carry up; transf. to bring a host of people upon some one, to bring an offering on the altar, and generally, to offer, to light (candles); 2) to put on an over garment, to enter on a tablet; 3) to take away, to destroy. Hophal **הוּעְלָה** (for **הוּעְלָה**) passive, from

Hiph. Hithp. to exalt oneself, to boast.

עָלָה (const. **עֲלָה**, with suff. **עֲלָהּ**, pl. const. **עֲלֵי**) masc. a leaf (from **עָלָה**, in the signification of shooting up); hence, **עַל נָדָף** a shaken leaf (by the wind), **עֲלֵה זֵית** an olive leaf.

עָלָה (const. **עֲלָה**, def. **עֲלֹתָא**, pl. **עֲלִין**) Aram. fem. motive, pretext, from **עָלָל** to cause, to occasion, like **סָבָה** in Heb.

עָלָה (rare **עוֹלָה**, pl. **עוֹלוֹת**) f. 1) that which is brought up (on the altar), i.e. offering, especially of the burnt offering, which was entirely burnt; 2) rise, step, comp. **מַעְלָה**. For the term **עָלָה** or **עוֹלָה**, which is contracted from **עוֹלָה** see under **עוֹלָה**.

עָלָה (pl. **עֲלִין**) Aram. f. burnt-offering. **עָלָה** f. 1) a transposition from **עוֹלָה**, which see; 2) p.n. of an Edomite tribe.

עוֹלָמִים (after the form **בְּתוֹלָמִים**, **עוֹלָמִים**, and denom. from **עָלָם**) pl. m. youthful age, youth, transf. to youthful vigour.

עָלָן p.n. m. (the unjust one), for which also **עֲלִין**.

עוֹלָקָה f. orig. leech, horseleech, from **עָלַק**, equiv. to **לָקַק** to suck, to lick, transf. to a legendary monster that sucked blood.

על (fut. יעל) equiv. to על, על, orig. to shine, to illumine; next, transf. as in שמח to be glad, to rejoice, to exult; to rejoice, triumph over (ב) something.

על adj. m. joyful, triumphant.

עלם (not used) to veil, to wrap up; next, generally, to be obscure, dark, related to לם.

עלמה f. darkness, obscurity, mist, fog, from עלם.

על p. n. m. (the exalted one).

על m. a pestle, the instrument with which anything is broken in a mortar, from עלה equiv. to גלל, to be round. The pl. according to some עלות 2 Chron. 24:14. According to Kimchi, mortar, so called on account of its round shape.

על adj. m., but only עלית fem., the uppermost one, e.g. of a well.

על (def. עלאה or עלא, plur. עלאין) Aram. adj. m. the upper one, the high, the highest; hence אלהא על the High God, also עלא alone.

על see עלה.

עלה f. 1) loft, garret, upper chamber, figur. of the chambers of heaven; the heaven is termed עליות; 2) equiv. to עלה step, staircase, stairs.

עליה adj. m., עליונה (pl. נות--) fem.

the upper one, the high, the highest one, often joined with אל, or אלהים, sometimes עליון alone, the Most High, of God.

עליון (Aram.) masc. (pl. עליונים) the same as in Hebrew.

עליו (pl. עליונים) adj. m., עליה fem. joyful, rejoicing, or boisterous, noisy, in a bad sense.

על (const. עליל) m. furnace, oven for the melting of metal, orig. like בור that which is hollowed out, from עלל, see קלל; קלארץ in a furnace of earth, i.e. which is in the ground, ל is here; as often in modern Hebrew, a sign of the genitive.

עלילה (pl. עלילות) f. 1) a deed, work, either in a good or a bad sense, from עלל to do, to work, to make; 2) equiv. to עלה (Aram.) pretext, orig. motive, design (in a bad sense), occasion, inducement, cause.

עלילה (a fem. form of the old form עליל) f. deed, work (of God), like עלילה.

עליו see עליו.

עליות fem. joy, rejoicing, shouting, from עלץ.

עלית (Aram.) f. upper chamber. The absolute form is originally עלי.

עלל (Kal, not used) equiv. to גלל and קלל, hence, 1) to roll, to turn; from which Po. עלל to act, to

work, to do. The origin. signif. occurs in Job 16:15, **עוֹלֵלְתִי בָּעָפָר** I rolled (Author. Vers. defiled) my horn in the dust. Poal **עוֹלֵל** pass. to be done, worked. Hithpo. **הִתְעוֹלֵל** to do, orig. to turn, to move in a matter. Hithpa. **הִתְעוֹלֵל** to perpetrate or accomplish something on (בְּ) some one, equiv. to **הִתְעוֹלֵל בְּ**; hence, to revenge oneself; 2) to roll, to turn, in a tropical sense, to repeat (the idea of turning is often transf. in Hebrew to that of duration, continuation), to do again; hence, Po. **עוֹלֵל** to glean, of the vintage; figur. of a defeat after the chief battle; 3) equiv. to **חָלַל** to hollow out, deepen out; hence **עֲלִיל**, melting-oven, furnace.

עָלַל (3 pret. **עַל**, f. **עָלָה**, pause pl. **עָלָלִין** and **עָלָיִין**) Aram. to turn in, to go in, to enter. Af. **הִנְעֵל** (נ instead of dagesh forte, inf. **הִנְעֵלָה**, imp. with suffix **הִנְעֵלְנִי**, infin. const. also **הִנְעֵלָה**) to bring in, to carry in (a house, to some one).

עֲלָלוֹת (const. **עֲלָלוֹת**) f. pl. gleanings, or the fruit to be gleaned, especially of grapes.

עָלַם to hide, to secrete, to conceal; hence **עֲלָמִים** hidden sins. Niph. **נִעְלַם** to be concealed, hidden from

נִעְלָמִים (מִעֵינִי, מֶן) some one; part. hidden people, dissemblers, wrapt in obscurity, unknown, forgotten. Hiph. **הִעְלִים** 1) to hide, conceal from (מֶן) some one, **הִעְלִים עֵינַי מֶן** to hide or withdraw the eye from some one (either not to help or not to punish him); **הִעְלִים אָזְנוֹ** to hide or withdraw the ear, i.e. not wishing to hear; 2) from the origin. signif. in Kal, to wrap in darkness; fig. to blame, reproach. Hith. to hide or withdraw oneself from (מֶן) something. In the original signif. **עָלַם** is related to **נָלַם**. Of **עָלַם**, **עֲלָמָה** and **עֲלָמִים** the root is **עוֹל**.

עָלַם (def. **עֲלָמָה**, pl. **עֲלָמִין**) Aram. m. eternity; sometimes also, the future or the past.

עָלָם (denom. from **עוֹל**=**עָלַם**, from the root **עוֹל**) m. a youth, orig. freshness of youth; as to the form, comp. **עָלָם**, **עָלָם** from **עָלָל**.

עֲלָמָה (pl. **עֲלָמוֹת** formed from **עָלָם**) f. a girl, a damsel, but extensively used like **עָלָם**. See also **עֲלָמוֹת**.

עֲלָמוֹן (hiding-place) p.n. of a place in Benjamin, for which **עֲלָמָת** occurs once.

עֲלָמוֹן דְּבִלְתִּימָה (place of fig-cakes) p.n. of an encampment of the Israelites in the desert.

עֲלָמוֹת a term of an ancient hymn;

hence על after Alamoth, as denoting a melody in the Psalms.

עלמות f. 1) youthful vigour, as denoting a melody in the Psalms, probably from an ancient hymn; 2) formed from עולם eternity.

עלמי (pl. עלמיא) Aram. adj. m. an Elamite, one from Elam.

עלמית (hiding-place) p.n. of a place in Benjamin.

עלמות (youthfulness) p.n. m.

עלם (fut. יעלם) equiv. to עלז to be glad, to rejoice, origin. to be cheerful. Niph. to rejoice. Hith. to rejoice mutually at (א) something.

עלע belongs to the form יעלעו, see under עול.

עלע (pl. עלעין) masc. a rib, like the Heb. עלע.

עלה (Kal, not used) to wrap up, to cover; transf. to pine away, as in עמה and עמה. Pual 1) to be veiled, enclosed, set, overlaid (in precious stones); 2) to pine away. Hith. to wrap oneself up (with a veil); to languish, pine away.

עלפה m. mourning, pining away.

The form is to be explained like לבנה, פשתה.

עלץ (fut. יעלץ) equiv. to עלז to be glad, to rejoice; with א of the subject at which one rejoices; with ל, to triumph over some one.

עלק (not used) to suck, sip, lick; related to לקק. From which עלקה.

עם (in pause, and after the article עם; with suff. עמי, pl. עמים and after the Arab. form עםמים, const. עמי, seldom עםמי, with suff. עמי, seldom עםמי) com. 1) orig. an individual, body, person; hence also, of an individual (comp. Talm.

עם הארץ a man from the country, a boor, ignoramus, especially in the proper names עמיאל, עמינרב, etc.); 2) family-body, people, tribe, family. Israel is called עם קדוש, ע נחלה, ע יי, עם קדוש; the Israelitish tribes, but also other nations. עם is also used in contrast to princes; thus, subjects, crowd, or peasants, people of the country; rarely of the whole human race, and still more rarely of beasts.

עם (def. עמא, def. pl. עממיא) Aram. the same.

עם (with suff. עמי, עמו) m. origin. connection, association, but used only as a prep. "with," e.g. figs with (עם) pomegranates. עם is used with verbs signifying assistance, as היה, התחזק, עזר; or association, as פרת ברית, חלק, שכת, דבר, etc. עם must therefore be translated according to the

verbs with which it is connected, either—against, like as, as long, as great (in comparisons), at, in, under, etc. It differs from את (with), which rather expresses approximation, whilst עם more expresses association. מעם away from something, signifying a removal from the approximation denoted by עם; thus, away, out of, from; many verbs expressing departure, removal, dismissing, are therefore construed with מעם.

The root is עמם.

עם (Aram.) the same in the most manifold significations.

I. עמר (Kal, not used) equiv. to מער to totter, from which Hiph. העמיר to cause to totter or tremble.

II. עמר (fut. יעמר) origin. to be stretched (comp. מר and מתה); next, to stand erect (neither lying, nor sitting, nor leaning), different from יצב, which signifies rather, standing firmly, resting immoveably upon something. עמר is used to signify; 1) to stand (לפני) before some one; transf. to serve, to attend, hence עבדו as a servant stands before his master; 2) to stand up (equiv. to קום), to rise; hence figur. of the arising of war, of standing up against (על) some one; 3) to stand

still (in contrast to going away); transf. to cease, to leave off from (מן) something, or, to remain, to stay, to bide; transf. to remain alive, standing, existing; with לפני or בפני, to resist some one; with ע, to stand, abide by something; fig. to be appointed over something; with על (Ezra 10:11), to assist, trust in, depend upon something. Hiph. העמיר caus. of Kal, to erect (a statue, a house), to appoint (to an office), to resolve, to determine, to maintain, to confirm, to excite, etc. Hoph. to be put, placed.

עמר (only with suff. 1 pers. עמרי) equiv. to עם with. Probably it arose from עם, and the dem. י; hence, more emphatic than עמי.

עמר (only with suff. עמרי) masc. a place where one stands, a stand, a stall; transf. like in עמור to a stage, a platform.

עמדה f. a stand.

עמה (not used) to join, to connect oneself; related is עמם, חמה.

עמה (only const. עמת, and with suff. עמותו, pl. עמות) f. 1) association, connection; hence construed as a prep. near by, near, of the connection with the subject, either by locality or circumstance; also, in the sense of opposite, against,

therefore used in comparison, as
עם like as; כָּל־עֲמַת exactly as,
just as; מִלְּעֲמַת near by; 2)
commonality, p.n. of a city in
Asher.

עֲמוּד (pl. עֲמוּדִים) m. 1) that which
is stretched out, erect, a pillar;
2) a stage, a platform. See עֲמָד.

עֲמוֹן (countryman) p.n. masc. also
the name of a people; in the
latter sense, more frequently
בְּנֵי עֲמוֹן. The territory is called
אֶרֶץ בְּנֵי עֲמוֹן. Gent. m. עֲמוֹנִי,
f. -נִית.

עֲמוֹס p.n.m. (the bearer of a burden).

עֲמוּק p.n.m. (the profound one).

עַמְיָאל p.n.m. (man of God).

עַמְיָהוּד p.n.m. (man of beauty).

עַמְיָן־בֶּרֶךְ p.n.m. (man of reward).

עַמְיָחור p.n.m. (man of nobility).

עַמְיָנָדָב p.n.m. (man of liberality).

עֲמִיקָא (Aram.) adj. masc. עֲמִיקָא (def.
רָקֵתָא), f. deep, unfathomable.

עֲמִיר equiv. to עֲמָר sheaf; origin.
that which is bound together.

עַמְיָשָׁרִי p.n. masc. (man of the
Almighty).

עֲמִית f. 1) abstract, association, con-
nection; hence נֶזֶכֶר עֲמִיתִי man
of my association, i.e. one near
me; 2) concrete, a confederate,
neighbour. See עֲמָה.

עָמַל (fut. יַעֲמַל) to labour, to toil,
to weary oneself; with כִּי, to la-

bour at something, but especially
of hard labour, to carry burthens;
עָמַל לִי to do work; לִי to
labour, to weary oneself for some
one. Related is נָמַל and חָמַל.

עָמַל (const. עָמַל, with suff. יַעֲמָלִי)
com. 1) trouble, work, in a physi-
cal and mental sense; transf. to
that which is got or acquired by
labour; 2) affliction, calamity,
tribulation, misery: מְנוּחָמֵי עָמָל
miserable, troublesome comforters;
3) p.n.m. labourer.

עָמַל (pl. עָמָלִים) adj. m. 1) to weary
oneself, to labour hard, subst.,
labourer; 2) sufferer, unhappy,
miserable one.

עַמְלָק 1) p.n.m.; 2) name of an
ancient people (רְאִשִּׁית נְזִירִים)
Num. 14:20) who dwelt south-
west of Palestine. Gent. עַמְלָקִי
an Amalekite, which is also used
collectively.

I. עָמַם (not used) to join, to asso-
ciate; related to נָמַם, אָמַם.
From which עָמָה.

II. עָמַם to be gloomy, dark, faint;
hence figur. to darken, to throw
into the back ground; "there is
no secret that they can hide from
thee" (Ezek. 28:3). Hoph. הִנְעַם
to be darkened (of splendour).

עָמָם see עָמַם.

עָמָן see עָמָן.

עִמְנוּאֵל (God with us) symbolical name of a son of Isaiah.

עָמַם (fut. יַעֲמֹם) to lift up, to carry (a burden); עָלַעַל to lift up, to load, to lay a burden; לַעֲמֹם to burthen some one. Hiph. הִעָמַם to put a load upon (עַל) something, or to put a yoke upon some one.

עֲמָסִיָּה p. n. m. (burthen of God).

עֲמֶד (lasting union) p. n. of a city in Asher.

עָמַק origin. to be sunk, low (comp. מָקַד, מָקַם); next, to be deep, figur. to be unfathomable. Hiph. to make deep, but generally only in the adverbial construction, e. g. הִעָמַק לְשֶׁבֶת to dwell deeply (in the earth); הִעָמַק לְסִתִּיר to hide deeply; הִעָמַק סָרָה to revolt deeply; הִעָמַק שְׂאֵלָה ask it from the depths.

עָמָק (only pl. const. עֲמָקִי) adj. deep, unintelligible (of language).

עָמָק adj. m. עֲמָקָה, f. deep, low, but also figur. unfathomable, unexplorable.

עָמָק (with suff. עֲמָקִי, pl. עֲמָקִים, const. עֲמָקִי) m. deep place, valley, plain of a valley; הָעָמָק the valley, the plain, poetically applied to Jerusalem; עֲמָקִים stands for the inhabitants of the valleys; עָמָק stands in proper nouns as the

first part of the composition; עֵי הָאֵלָה (terebinth valley) near Beth-Lehem; עֵי בִרְכָה (valley of blessing) near En-Geddi; and so עֵי רִפְאִים, עֵי הַמֶּלֶךְ, עָמָק הַבָּבָא, עֵי בִנְבֵעוֹן, עֵי קִצִּין, עֵי שְׂדִים, עֵי יִזְרְעֵאל, עֵי חֶבְרוֹן, עֵי סְכוּת, עֵי יְהוֹשָׁפָט, עֵי אֵילָן.

עָמָק m. depth.

I. עָמַר (Kal, not used) to bind. Pi. עָמַר to bind together (sheaves), related to חָמַר, בָּמַר; hence מְעַמֵּר the binder of sheaves. From which עָמִיר and עָמַר.

II. עָמַר (Kal, not used) to serve; hence, Hithpael, הִתְעַמֵּר to make one servile, to treat as a slave, to make merchandise of him, with בָּ.

עָמַר (not used) to mete out, to measure; hence, עָמַר II.

עָמַר (not used) Aram. equiv. to צָמַר in Heb., to sprout, to spring forth.

עָמַר (def. עֲמָרָא) Aram. masc. wool; see צָמַר.

עָמַר (pl. עֲמָרִים) m. 1) sheaf, bundle, from עָמַר I.; 2) an omer, measure of corn, from עָמַר.

עָמָרָה (a forest, see עָמַר) p. n. of a city in the valley of Siddim.

עָמָרִי p. n. m. (the servile one).

עָמָרִים p. n. m. (the exalted one).

Patron. מִי—.

עָמַש equiv. to עָמַם, which see.

עֲמָסָא p. n. m. (burden, load).

עֲמָשׂ p. n. m. (a carrier of a burden).

עֲמָשָׁא p. n. m. (from עֲמָשׂ and עֲמָסָא).

עֲמָא see עֲמָה.

עָנָא (Aram.) like עָנָה I., II. and III. in Heb.; 1) to answer; 2) to sing, to attune; 3) to humble oneself, to suffer; עָנִין the afflicted ones.

עָנָב (not used) to be round, hilly (related to עָנָה) from which עָנָב p. n., and עָנָב.

עָנָב (a hill) p. n. of a city in the mountain district of Judah.

עָנָב (the same) p. n. of a city.

עָנָב (pl. עָנָבִים, pl. const. עָנָבִי) m. grape, orig. a berry, on account of its round shape.

עָנָנ (Kal, not used) to be soft, related to עָנָן; next, to be tender. Pu. to be delicate, pampered. Hith. 1) עָנָנִי to pamper oneself, through (עָנָנ) something; 2) to delight oneself, at (עָנָנ or עָנָנ) something, to enjoy a thing, and in a bad sense, to make sport of something.

עָנָנ adj. m., עָנָנָה fem. delicate, pampered, voluptuous.

עָנָנ masc. enjoyment, delight, voluptuousness.

עָנָד to bind, with עָל, to bind round; from which, through the transposition, מְעַדְנָה.

I. עָנָה (fut. יַעֲנֶה, apoc. יַעֲנֵן) origin.

equiv. to עָנָה to pronounce, to relate circumspectly; next, 1) to reply, to answer, to instruct, to pronounce openly, e.g. "he gives not open account of all his matters" (Job 33:13), "the Lord will pronounce," i. e. manifest, "the welfare of Pharaoh" (Gen. 41:16). The signif. of answering, is used sometimes as a reply to a question, sometimes as defence against reproach, sometimes as compliance with a request, in which case עָנָה must be rendered "to grant"; with accus. of the person, and עָנָה of the subject, to make a present to some one; 2) to pronounce sentence (of a judge), to give evidence, orig. to answer the questions of the judge, to bear witness against (עָנָה) some one. Niph. נִעְנָה pass. from Kal, to be answered, (refuted), to be heard (one's request). Hiph. to hearken to, to grant, only Ecc. 5:19 מְעַנֶּה, which however may be a substantive.

II. עָנָה equiv. to עָנָה, orig. to sing, but generally to commence, to attune, to open (a speech, a song). Pi. the same.

III. עָנָה (fut. יַעֲנֶה) equiv. עָנָה, to be humbled, oppressed, afflicted; of a song, to be mute; also to humble oneself before (עָנָה) something, to

weary oneself in (אֶל) something.
Niph. to be humbled, oppressed;
or reflective, to humble oneself
before (מִפְנֵי) some one. Inf. לְעָנֹת
for לְהִעָנוֹת. Pi. to humble, to
afflict, to oppress, to sadden, to
annoy, to torment, to consume
(the strength), to force (a woman),
i. e. to commit a rape (comp. פָּרַע);
to afflict the soul, i. e. to fast; to
subdue (the waves). Pu. to be op-
pressed, afflicted, pass. from Pi.
לְעָנָתוֹ his affliction, sorrow. Hiph.
only 2 Chron. 6:26, to humble.
Hith. הִתְעַנָּה to humble, afflict
oneself, to suffer from (מִן) some-
thing.

עָנָה (hearing) 1) p. n. m. and from
which; 2) name of an Edomite
tribe.

עָנָו (pl. עָנָוִים, const. עָנָוִי) masc. the
humble one, transf. to the afflicted,
the sufferer, the helpless one; or
in an ascetic sense, the sufferer,
the meek one. The form probably
arose from the particip. pass. עָנִי.

עָנוּב p. n. m. (the ally).

עָנָוָה f. meekness, humility, modesty;
of God, clemency, loving-kindness.

With suff. עָנֻתָּהּ and עָנֻתָּהּ.

עָנָה f. the same.

עָנוֹךְ masc. a giant, valiant knight,
otherwise עָנֹק.

עָנוֹת (after the form עָנוֹת, const.

עָנוֹת for עָנוֹת) f. affliction, suf-
fering, sorrow; according to others,
the crying, from עָנָה II.

עָנִי belongs to עָנָה, which see.

עָנִי (pl. עָנָוִים) adj. masc., עָנִיָּה fem.
humbled, suffering, afflicted, transf.
to poor, forbearing, meek, peace-
able; in all these significations also
used as a subst. עָנָוִים often in-
terchanges with עָנָוִים, owing to
the similarity in the signif.

עָנִי (pause עָנִי, with suff. עָנִי) masc.
affliction, suffering, oppression;
עָנִי לָחֶם the afflicted, עָנִי לָחֶם bread
of affliction, poor bread.

עָנִי p. n. m. (the humbled one).

עָנָה p. n. m. (answered by God).

עָנִי Keri for עָנָה, which see.

עָנִים (wells, contracted from עָנָוִים)
p. n. of a city in Judah.

עָנִין (const. עָנִין) m. 1) work, travail,
affair in which one takes pains,
from עָנָה III.; hence, עָנָה sore
travail; 2) like עָנָה a thing, mat-
ter, subject, orig. the calling, or
object of a matter, from עָנָה I.

עָנָה (not used) probably equiv. to
עָנָה, which see: from which עָנָה.

עָנָה (double fountain, for עָנָה) p. n.
of a city in Issachar.

עָנָה p. n. of a people of Egyptian
origin, probably the Blemians.

עָנָה p. n. of an idol of the Sippha-
rians, probably from עָנָה, the

king of flocks, in an astronomical sense.

עָנַן (Kal, not used) equiv. to עָנָן, to cover, to veil; hence Po. עֹנֵן (fut. יִעֲנֵן, particip. מַעֲנֵן) to carry on sorcery (Author. Vers. an observer of times, from עָנַן cloud), origin. to conceal, to act secretly, covertly. In the particip. form the ם is sometimes omitted, e. g. עֹנֵן, עֹנְנָה for מַעֲנֵן, מַעֲנֵנָה. Another Pi. form עָנַן is a denom. from עָנַן, which see.

עָנַן (c. עָנַן, pl. עֲנָנִים) m. 1) a cloud, so called from its covering the sky; figur. of a multitude of people, which covers everything as a cloud; 2) p. n. m. (equiv. to עֹנֵן sorcerer). As a denom. from עָנַן occurs the Pi. עָנַן the gathering of clouds. Inf. with suff. בְּעֲנֵנִי, with omission of the dagesh.

עָנַן (const. pl. עֲנָנִי) Aram. m. a cloud. עֲנָנָה f. clouds in a collective sense.

עֲנָנִי p. n. m. (protector).

עֲנָנִיָּה 1) p. n. m. (protected by God;

2) p. n. of a place in Benjamin.

עָנַף (not used) to wave, to shake to and fro; hence related to נָחַף (comp. עָנַף, עָנַף) or the origin. signif. is to sprout, related to נָחַף.

עָנַף (const. עָנַף, pl. with suff. עֲנָפֶיהָ) m. a branch.

עָנַף (plur. with suff. עֲנָפֹהֶי) Aram. m. the same.

עָנַף (with suff. עֲנָפֶכֶם) m. the same.

עָנַף (adj. m. עֲנָפָה) f. branched, full of branches.

עָנַף (not used) to incline the neck; but the עָנַף and Niph. הִעָנַף, which are used, are merely denom. from עָנַף neck, which has become obsolete. See below under עָנַף.

עָנַף (origin. for עָנַף, comp. אֶפְסָר and אֶפְסָר; pl. עֲנָפִים) m. one with a long neck, a giant, but only as the p. n. of a giant, the progenitor of a race of giants; hence יִלְיָדִי בְנֵי הָעָנַף.

עָנַף (const. עָנַף, pl. עֲנָפִים and עֲנָקוֹת) m. a necklace, ornament of the neck.

עָנַף (denom. from עָנַף), neck, which, however, has become obsolete in the language; fig. of pride, which is manifested in the haughty bearing of the neck. Hiph. הִעָנַף, origin. to load upon the neck or back; next, generally, to load some one (with presents).

עָנַף 1) p. n. m.; 2) p. n. of a Levitic town in Manasseh.

עָנַשׁ (fut. יִעֲנֹשׁ) to punish, to inflict a fine; with double acc. or לְ of the person; to levy a war-tax; also, of the imposition of a fine to be paid in products. Niph. pass. to be punished, or to expiate, i. e. to suffer punishment.

עֲנָשׁ m. punishment, penitence, contribution (of a tax).

עֲנָשׁ (Aram.) m. the same.

עֲנָת p. n. m. (hearing), from **עָנָה**.

עֲנָת (Aram.) time, equivalent. to **עַתָּה** Hebrew; hence **בְּעֲנָת**, equiv. to

בְּעֵת, **בְּעֵתָהּ**.

עֲנָתוֹת 1) p. n. of a Levitical city in Benjamin, from which gent.

עֲנָתָהּ; 2) p. n. m.

עֲנָתָהּ p. n. m. (heard by God).

עֲסִים (const. **עֲסִים**) m. the juice of grapes, new wine.

עָסַם (not used) 1) to tread, to press (of the pressing of fruit); 2) to tread down, to stamp.

עָרָה belongs to **יַעְרֵנוּ**. See **עוֹר**.

עָרָה see **עֵרָה**.

עָרָה (not used) to bloom, to vegetate; comp. **אֲרָב**.

עָרִי (plur. **עָרָאִים**, compare **עֲרָאִים** (טָלָאִים) m. a green branch.

עָרִי (with suff. **עָרִיָּהּ**) Aram. m. the same.

עָפַל (Kal, not used) to rise; transf. to swell up. Pu. **עָפַל** to be puffed up, proud, presumptuous. Hiph. **הָעִפִּיל** to act presumptuously, proudly; synon. with **הִנִּיד**.

עָפַל (pl. **עָפָלִים**, const. **עָפָלִי**, with suff. **עָפָלִיכֶם**) m. 1) an elevated place, height, hill, and in this sense, as p. n. of the height in the eastern part of Zion; 2) swelling,

a boil on the fundament, for which in Keri stands **מְחוֹרִים** emerods.

עָפַן (not used) probably equiv. to **כָּפַן**, which see.

עָפָנִי (gent. from **עָפָן**) p. n. of a place in Benjamin.

עָפָעָה (dual **עָפָעָיִם**, only const. **עָפָיִ**, with suff. **עָפָיו־**) m. eye-lid, orig. wing of the eye, from **עָוָה**; figur. **כְּנָפֵי נִשְׁחָר**, equiv. to **נִשְׁחָר** of the darting rays of the rising sun.

עָפַר (not used) 1) equiv. to **אָפַר** to rub to pieces, to crumble, from which **עָפָר**; 2) equiv. to **זָבַר**, **כָּפַר** to be vigorous, strong, from which **עָפָר**.

עָפַר (not used) to be of a pale red, related to **כָּפַר**; or pale grey, related to **חָוֵר** to be white, from which **עָפָרָה** lead.

עָפָר (const. **עָפָר**, with suff. **עָפָרִים**, pl. **עָפָרוֹת**, const. **עָפָרוֹת**) masc. dust, powdered earth, from **עָפַר** 1; transf. to rubbish, lime for walls, earth, soil, clod of earth, in mines; figur. to designate the grave, lowliness or transientness, e.g. dust and ashes; to go down into the dust, i. e. the grave; to put the mouth in the dust, i. e. to be humbled to silence.

עָפָר p. n. m. (the strong one).

עָפָר (pl. **עָפָרִים**) m. young roe, young hart, from **עָפַר** 2.

עַמְרָה (gazelle) 1) p. n. of a place in Benjamin, for which also **בֵּית לְעַמְרָה**; 2) p. n. of a place in Manasseh; 3) p. n. m.

עַמְרוֹן (a roe) 1) p. n. of a city on the border of Benjamin; 2) p. n. of a mountain; 3) p. n. m.

עַמְרָיִם (pair of Gazelles) Keri for **עַמְרוֹן**, as the name of a city.

עַפְרָת f. lead, so called from its grey colour; **אֶבֶן הָעַפְרָת** a leaden weight, or the weight of lead, from **עַפֵּר**.

עֵץ (for which once **חֵץ**, pl. **עֵצִים**, const. **עֵצִי**) m. 1) origin. a stem, a stock, a shaft, from **עָצָה** to be hard, firm; next, tree, or collectively, trees; 2) wood as a material, e.g. **כֶּלִי עֵץ** wooden vessel, especially a pillar (a gallows), a block, as an idol; **עֵצִים** pieces of wood for building (timber), or for burning. See **עָצָה**.

הָצַב (Kal, not used) equiv. to **הָצַב** and **קָצַב** to cut in, to carve; transf. to form, to shape; a similar mode of transferring is used in **קָצַב**, **הָצַב**, etc. Pi. to form, to shape by carving, but also to form generally. Hiph. to form (idols).

עָצַב to suffer, to feel pain, to be sad; **עָרַב רֵיחַ** to be sad in spirit; seldom transf. to sadden, to grieve. Niph.

to weary oneself, to labour hard at (**בְּ**) something, to grieve at (**אֶל**, **עַל**) something. Pi. **עָצַב** to mortify, to sadden, to offend (the spirit of God). Hiph. the same, to sadden. Hith. to grieve, to be sad, to be wroth.

עָצַב (Aram.) only particip. pass. **עָצִיב** sad, downcast, grieved, gloomy (of the voice).

עָצַב (after the form **קָטַן**, pl. **עָצִיבִים**, const. **עָצִיבִי**, like **קָטַן**) m. carved image, idol, from **עָצַב** 1; next, any image, molten, or otherwise formed; **בֵּית עָצִיבִים** house of idols.

עָצַב (pl. **עָצִיבִים**, with suff. once **עָצִיבִיכֶם**) masc. 1) equiv. to **עָצַב**, something formed, finished; hence, an idol, or a vessel; 2) trouble, labour, pain, grief, sorrow, bitterness, **דְּבַר עָצַב** bitter word; 3) that which is acquired by labour.

עָצַב (with suff. **עָצִיבִי**, **עָצִיבֶךָ**) m. 1) idol, image, from **עָצַב** 1, parallel with **פָּסַל** and **נָסַךְ**; 2) pain, sorrow, grief, from **עָצַב** 2.

עָצָבוֹן (const. **עָצָבוֹן**, with suff. **עָצָבוֹנִי**) m. 1) trouble, labour, exertion; 2) tribulation, pain, grief.

עָצָבָת (const. **עָצָבָת**, const. pl. **עָצָבוֹת**) f. pain, sorrow, grief, tribulation; next, wound, in a spiritual sense.

עָצַד (not used) to split, to cut, to cleave. Comp. Aram. **חָצַד**.

עֵצָה 1) to shut closely (the eyes),
origin. to press tightly; comp.

עָצָה, עֵצָה, עֵצָה; 2) (not used)
equiv. to עָצָה to be hard, firm.

From which עֵצָה, עֵצָה, עֵצָה.

עֵצָה masc. back-bone, spine, from
עֵצָה 2.

I. עֵצָה (formed from עָצָה) f. collect-
ively, wood, especially wood for
building, timber.

II. עֵצָה (from עָצָה, const. עֵצָה, pl.
עֵצוֹת) f. counsel, advice, whether
received or given; transf. to a
confirmed sentence, decree, pro-
phetic promise, device, design, and
counsel, being the result of pru-
dence and deliberation; עֵצָה sig-
nifies also, deliberation, prudence;
אִישׁ עֵצָה deliberately; אִישׁ עֵצָה
either counsellor, adviser, or ac-
complice in a plan.

עֵצוֹם (pl. עֵצוֹמִים) adj. masc. firm,
strong; transf. to mighty, dis-
tinguished, numerous, powerful,
etc., according to the context.

עֵצוֹמִים (from עֵצוֹם) m. pl. 1) power,
might, predominance; 2) the
mighty, the heroes.

עֵצִיוֹן נָבֶר (back-bone of a man, so
called from its similarity in shape)
p. n. of a port town of Idumea, not
far from Elath, from whence
Solomon shipped goods to Ophir.

עָצָל (Kal, not used) to be indolent,

sluggish. Niph. to linger in doing
something, to be lazy.

עָצָל adj. m. indolent, sluggish, but
generally as a subst., sluggard.

עָצָלָה (dual עָצָלָהִים) f. sluggishness;
the dual signifies excessive slug-
gishness.

עָצָלָה f. the same.

עָצָם (in pause עָצָם, fut. יִעָצָם) 1)
intrans. to be or become firm,
strong, mighty; transf. to be
numerous; 2) to bind (the eyes):
this signification is rare, but it is
the original one etymologically,
for the roots עָצָם, עָצָם, are rela-
ted. Pi. 1) to bind (shut the
eyes); 2) denom. from עָצָם (bone),
to gnaw (a bone). Hiph. to make
strong, mighty.

עָצָם (pl. עָצָמוֹת, עָצָמִים) f. origin.
that which is hard, firm, strong;
hence, 1) bone; עָצָם מִעָצָמִי
bone of my bones; עָצָמוֹת used
often of bones of the dead (comp.
יָדוֹת, בְּפֹאוֹת); 2) the whole hu-
man body, and thus for persons,
individuals; 3) self, oneself, inas-
much as it replaces the person;
e.g. בְּעָצָם הַשָּׁמַיִם like the heaven
itself; hence also בְּעָצָם in the
midst of a thing, origin. in itself,
e.g. בְּעָצָם רָמֹל in the midst of
of his affluence (Auth. Ver. "in
his full strength," Job 21:23);

4) fortress, p.n. of a city in Simeon.

עֶצֶם (with suff. עֶצְמִי m. 1) strength, might; 2) body, being, person, like עצם.

עֲצָמָה f. strength, might; transf. to strength in number, quantity.

עֲצָמָה (only pl. עֲצָמוֹת f. bulwark, defence; figur. argument, proof, refutation.

עֲצֻמֹן (strong, firm place) p.n. of a city on the southern border of Palestine.

עֲצֵן (not used) according to some equiv. to עצם. See עֲרֵן.

עֲצֵן m. spear. See עֲרֵן.

עָצַר (fut. יַעֲצֹר, יַעֲצֹר) origin. to enclose, to lock (related to חָצַר, אָצַר); next 1) to shut up, to close up (accus.) e.g. the heaven, that there be no rain, a woman (not to bear children); עָצַר בְּעַד to shut in, e.g. in a prison, to shut out, from the sight of some one; יַעֲצֹר סָפְנִי to be shut up, or shut out, from some one; עָצֹר the incarcerated one, i.e. a slave, in contrast to עֲזוּב the free one; 2) in a spiritual sense, to prevent, to impede, with לְ and בְּ of the object; hence, to restrain (the power), to curb (a kingdom), i.e. to rule; 3) to preserve, and generally, to assemble, to gather

together. Niph. 1) to be shut up (of the heaven); 2) to be restrained; 3) to be assembled, pass. from Kal.

עָצָר masc. dominion, rule, dynasty, comp. עָצָר 2.

עָצָר m. 1) shutting up (of the womb), used of barren women; 2) oppression, tribulation, from עָצָר to press, after the Aram.

עֲצָרָה f. assembly (of people, e.g. of the wicked, but commonly of a festive assembly) and next, generally, festival.

עֲצָרָת (pl. with suff. עֲצָרָתֵיכֶם fem. the same, especially the festival on the eighth day of the feast of Tabernacles.

עָקַב (fut. יַעֲקֹב, with suff. יַעֲקֹבִי 1) equiv. to עָקַב I., to weave, to spin; hence fig. to concoct deceit, to deceive (comp. עָקַב, עָקַב, etc.); 2) to be high, hilly, related to עָקַב, עָקַב and עָקַב; 3) to linger, hesitate; hence Pi. to keep something back; related to עָקַב in Aram.

עָקַב (const. עָקַב, with suff. עָקַבִּי, pl. const. עָקַבִּי, עָקַבִּי and עָקַבִּיֹת m. 1) orig. the hilly part of the foot, heel; of beasts, hoof, from עָקַב II. if it is not derived from עָקַב III. in the sense of the last (comp. עָקַב); 2) trace or track of the steps, orig. step of the heel; 3) the rear, or last part of an army,

the army being fig. considered as a human body; 4) the artful one, the deceiver, from עקב I.; denom. עקב to lay hold of the heel.

עָקָב (adj. m. (עֲקָבָה) f. 1) deceptive, artful, of the heart; 2) the lower part of a building, i.e. foundation (compare עָקָב and עָקָב); hence מְדִינַת עֲקָבָה (קִרְיָה) a city founded in (Author. Vers. polluted with) blood, i.e. its foundation is laid in guiltiness of blood; 3) hill, height, in contrast to מִישׁוֹר (Auth. Vers. crooked). See עָקָב.

עָקָב m. like עָקָב in the transf. signification, the end, the last of a thing; hence, consequence or reward of a deed, and as an adverb, at last, to the last, i.e. always; as a prep. for, i.e. for reward, as a reward, especially עָלַי עָקָב; as a conj. for that, orig. for, as כִּי עָקָב, עַל אִשָּׁר.

עֲקָבָה f. artfulness, deceit.

I. עָקַד (fut. יַעֲקֹד) to bind, to fetter, related to אָנַד, נָד.

II. עָקַד (not used) to cut in, to indent, comp. קָד, נָד. It is probably connected with עָקַד I.

עָקָד (pl. (עֲקָדִים) adj. masc. spotted, striped, of sheep.

עָקָה (not used) to enclose, surround, from which מַעֲקָה.

עָקָה f. oppression, from עָקַה, which see.

עָקֹב p.n. m. (successor), comp. עָקָב.

עָקַל (Kal, not used) to turn, to twist, comp. עָנַל and קָלַע; from which Pu. עָקַל to be turned, to be perverted (of justice).

עָקַלְמָל adj. m., עָקַלְמָלָה f. crooked winding of a road, even with the addition of אֶרֶץ.

עָקַלְתָּן (from עָקַלְתָּ, with the affix וֹן—) adj. m. crooked, winding serpent.

עָקַן (not used) equiv. to עָקַל, which see.

עָקָן p.n. m. (perversion).

עָקַר (Aram.) to pull out, to tear out.

Ith. אֶת־עָקַר passive.

עָקַר see עָקַר.

עָקַר m. 1) a root, sprout, or that which shoots up from the root, stem; figur. settlement, naturalization, in a country, orig. to take root; hence עָקַר מִשְׁפַּחַת זָר the settler, denizen (Authorised Version, the stock) of the stranger's family; 2) p.n. m.

עָקַר (denom. from עָקַר) to tear out the עָקַר (root) to uproot, complete נִטּוּעַ עָקַר. Niph. to be destroyed, of a town. Pi. to cut through the vein (עָקַר, similar to the root of a tree); of beasts, to maim them (Author. Vers. hough their horses.

עָקַר adj. m., עָקָרָה (const. עָקַרְתָּ) f.

unfruitful, barren (orig. defective in the roots, i.e. in the genitals) of man or woman.

עקר (Aram.) m. (const. עקר) stem or stock of the root.

עקרב (pl. עקרבִּים) m. 1) scorpion (origin. a beast powerful by its prickles); 2) a kind of scourge made with hooks resembling the prickles of the scorpion. The root is קרב II.

עקרֹן (naturalization) p.n. of a tribe of Philistines settled in Palestine, and hence their territory; gent. עקרֹנִי.

עקשׁ to turn, to pervert, fut. יַעֲקֹשׁ of the perversion of justice in the court; the former, however, is fut. of Hiph. Pi. to turn, to pervert (the walk, justice). Niph. to be pervert in (acc.) his walk of life. Hiph. like Pi. The root is עקשׁ, related with the root in קרב, יקשׁ.

עקשׁ adj. m. (pl. עקשִׁים, const. עקשִׁי) 1) crooked, perverse, e.g. דור עקשׁ a perverse generation; sometimes עקשׁ succeeds the noun, and sometimes it is used as a substantive, the perverse one; 2) p.n. m. (the perverse, false one).

עקשׁות f. perversion, deceit.

עיר 1) equiv. to עיר a city, from which also the plur. עירִים is formed, es-

pecially the p.n. of the Moabite metropolis, complete עיר מואב; 2) equiv. to עיר an adversary; comp. עיר in the same signification.

עיר (Aram.) m. an enemy.

עיר p.n. m. (the watchful one).

I. ערב (fut. יַעֲרֹב) to entwine, to connect, related to ארב; next, to mix; hence, 1) to barter, to exchange, to carry on traffic, proceeding from the original signification of connection; 2) to pledge, either in a moral sense in confirmation of something, or from the original signification of exchanging, a mode of transferring the sense as in ערב, חבל, עבט to pledge the courage, i.e. to pledge oneself to do something; comp. חרף נפש; 3) to be surety, or give security for (לפני) some one, to stand surety (acc. עם) for some one, to defend or protect one; אֲנִכִּי אֶעֱרֹבֶנּוּ I will be surety for him. Hith. to mix oneself, to interfere in (ב) something, to enter into a matter with (ב, ל, עם) some one, either friendly or in a dispute.

II. ערב (inf. const. עֲרֹב) 1) to darken, to be dark, gloomy, related to ערפל (belongs to ערף and ערפל) and probably also to רפה (belongs to רפאים shades), namely of the

darkness after the setting of the sun; 2) (not used) to be of dark colour, grey, from which עֶרְבָה.

III. עָרַב (not used) to cut in, equiv. to קָרַב; הָרַף; hence, transf. to deepen out, to cut out, or to seize, attack (with prickles), of an animal of the scorpion species; from which עָרַב.

עָרַב (Aram.) equiv. to עָרַב I. in Heb.; hence, Pael עָרַב to intermix. Ith. אָחַרַעַב passive.

I. עָרַב (not used) to be waste, desolate, barren; related to הָרַב, which see. From which עֶרְבָה, עָרַב.

II. עָרַב (fut. יַעֲרֹב) to be sweet, agreeable, pleasant, the original signification is probably to suck.

עָרַב adj. masc. sweet, agreeable, pleasant.

עָרַב masc. a reptile, resembling the scorpion, which cuts with its prickles; it was one of the Egyptian plagues. Auth. Vers. "flies."

עָרַב (also עֲרַב, orig. an arid land) p. n. of Arabia; gent. עֲרָבִי an Arabian, also עֲרָבִי, pl. עֲרָבִים and עֲרָבִיאִים.

עָרַב masc. 1) darkness, strangeness, more probably mixture, mob, rabble, like אֶסְפָּסָף, which explains it in the context; 2) the woof of the warp, from עָרַב to mix.

עָרַב (dual עֲרָבִים, according to some

also pl. עֲרָבוֹת) com. 1) darkness, duskiness; hence, evening: בָּעֶרֶב, לָעֶרֶב, לָעֵת עָרַב or accus. עָרַב on the eve. The dual עֲרָבִים is, according to the Karaites, the time between sunset and complete darkness; according to the Rabbinites, from when the sun is about setting till complete darkness. זְאֵבֵי עָרַב night wolves, who go out at night for prey; more probably, however, "wolves of the desert," as זְאֵבֵי עֲרָבוֹת shews; 2) desert, arid steppes, thus equiv. to עֲרָבָה, especially the Arabian desert; hence, מְלֻכֵי הָעֶרֶב kings of the desert; the pl. עֲרָבִים belongs to עָרַבָה. As a denom. from עָרַב (evening), the Hiph. הִעָרִיב is used to do something at evening, in the phrase הִנְשָׁבֵם וְהָעֶרֶב.

עָרַב (pl. עֲרָבִים) m. 1) a raven, so called from its dark colour, comp. Cant. 5:11, עֲרָבֵי נַחַל ravens of the valley; 2) p. n. of a Midianite tribe.

עֲרָבָה (pl. עֲרָבוֹת and עֲרָבִים) f. 1) darkness, cloud, from עָרַב II., transf. to heavens of clouds, comp. עָרִיף, to which it is related in the Root. רָכַב בְּעֲרָבוֹת he that rideth upon the heavens; comp. רָכַב רָכַב בְּשָׁמִי נָשִׁי מָרָם, עֲלֵעָב קָל; 2) willow, so called from the grey

colour of the leaves, from ערב II.; in the Bible only the pl. עֲרָבִים, const. עֲרָבִי; in the Mishna the sing. עֲרָבָה נַחַל הָעֲרָבִים (brook of the willows, comp. עֲרָבִי נַחַל) name of a brook in Moab, the present Wadi El-Ahsa; 3) arid steppe, desert; הָעֲרָבָה is the name of a lowland on both sides of the Dead Sea and the Jordan, of which lowland one part was called עֲרֵבוֹת יַרְחוֹ and the other עֲרֵבוֹת מוֹאָב; יַם הָעֲרָבָה (sea of the desert) is the same as נַחַל הָעֲרָבָה, a border river between Moab and Edom, though some explain the former as of the Dead Sea, and the latter of the Jordan or Kidron; 4) steppe, p. n. of a city in Benjamin, probably identical with הָעֲרָבָה; בֵּית הָעֲרָבָה; gent. עֲרָבָתִי.

שְׁפָרָה (with suff. שְׁפָרָתָם) f. security, surety, pledge; עָרַב to be surety, עָרַב לָקַח to receive a pledge as security, from ערב I.

עָרְבוֹן masc. a pledge, לָקַח עָרְבוֹן to give or take a pledge, this word was transf. from the Phœnician into ἀρραβών, *Arrhabo*.

עָרַן (fut. יַעֲרֵן) to cry (languishing) for (עַל, אֵל) something; comp. רִנָּן in Aram., נָעַר in Hebrew.

עָרַן (not used) to arrange, to order, related to עָרַד; hence, figur. to

stir, to stretch, to extend, in other derivatives of this root.

עָרַד (not used) to roar, to bray, of the wild ass.

עָרַד (probably for עֵרָד place of wild asses) 1) p. n. of a city in the desert of Judah; 2) p. n. m. (the wild one).

עָרַד (def. pl. עֲרָדִיָּא) Aram. masc. a wild ass.

I. עָרָה (Kal, not used) to be naked, bare, related is עוֹר, נָרַע; hence Pi. יַעֲרָה (fut. יַעֲרָה) to lay bare, the foundation of a building, i. e. to destroy; to make bare the chest, i. e. to empty it; to discover the secret part of a woman (פֶּת) i. e. to expose it; to lay bare the shield, i. e. to join the combat. Hiph. הִעֲרָה the same, of the uncovering of the nakedness of woman. Hith. הִתְעָרָה to uncover oneself (of a drunkard).

II. עָרָה (Kal, not used) to flow, to run, related to נָרַר, נָיַר; hence Niph. נִעְרָה to be poured forth (comp. Pi.) of the spirit of God. Pi. (fut. apoc. יַעַר) to pour out, to empty (a bottle), to pour out the life, i. e. to expose it, to empty out, to despise. Hiph. to pour out the life, i. e. to expose it.

III. עָרָה (Kal, not used) to sprout, to grow, comp. עָרַד, יַעַר; hence

Hithpael, הִתְעַרָה to sprout, to grow.

עֲרוֹנָה f. a furrow (an elevated one), from הָרַג to arrange, to put in order.

עֶרֶד m. a wild ass, from עָרַד.

עֲרוֹה (const. עֲרוֹת) f. the nakedness; in the original sense, and transf., to the nakedness of the land, i. e. where it is vulnerable; next generally, something odious, stained, or reproachful, shame, disgrace, dishonour; עֲרוֹת אִם nakedness of the mother, for shame of the mother; עֲרוֹת אָב nakedness of the father's wife. The root is עָרָה I.

עֲרוֹה (Aram.) fem. expenses, loss, orig. nakedness.

עָרוֹם (also עָרֹם, pl. עָרוֹמִים) adj. m. עֲרָפָה f. naked, bare (in reference to clothing), either entirely without clothing, or badly clothed. See עָרַד.

עִירוֹם see עִירוֹם.

עָרוֹם adj. masc. subtle, cunning, shrewd, artful, from עָרַם.

עֲרוֹרָה (עֲרֹרָה) masc. 1) only a secondary form of עֲרֹרָה, which see; 2) p. n. of several cities, e. g. one on the northern coast of the river Arnon, another called Rab-bath Ammon. Gent. עֲרֹרָה.

עֲרוֹץ (const. עֲרוֹץ) m. cleft, crevice, only a secondary form of עֲרוֹץ.

עָרוֹת (a noun sing., like רִבּוֹת, חֲזוֹת) f. green lawn, meadow, from עָרָה

III. Comp. יַעַר.

עֲרִי p. n. m. (watcher).

עֲרִיָּה f. equiv. to עֲרוֹה nakedness, barrenness.

עֲרִיסָה (only pl. רִסוֹת) fem. dough; (according to tradition); also the cake baked from the dough. According to others, a kind of coarse flour, grits.

עֲרִיָּה (only pl. עֲרִיפִים) m. darkness, darkness of the clouds, the heavens, from עָרַף.

עֲרִיָּן (for עֲרִיָּן, pl. עֲרִיָּים, const. עֲרִיָּי) adj. m. 1) terrific, terrible, powerful, mighty, either in a good or bad sense; עֲרִיָּי נֹיָם the terrible of the nations; 2) subst. a tyrant, the violent one.

עֲרִירִי (pl. עֲרִירִים) adj. m. lonesome, solitary, deserted, childless, from עָרַד to be bare.

עָרַף (fut. יַעֲרֹף) to arrange, regulate, to prepare, to put something in order, e. g. wood on the altar, the table for a meal, to array the battle or the combat against (לְקִרְאָתָא) some one; to lay a cause before the justice; to direct words, i. e. to excite them in order against (אֶל) some one, or before (לְ) some one; the word מְלִיִּים is sometimes omitted: transf. to

arm, or prepare for battle, with omission of מִלְחָמָה; to compare with (לְ) something; to value (by comparison); related to עָרַן. Hiph. to value, to appraise. Comp. with the root in אָרַח, אָרַךְ.

עָרָן (with suff. עָרָנִי m. 1) a series, order (in the situation), a suit of apparel, an equipment, a full armour; 2) transf. to valuation, value, comparison of value, equality; hence עָרָנִי mine equal.

עָרַל (const. עָרַל and עָרַל, pl. עָרָלִים) uncircumcised, having a foreskin; transf. to uncircumcised lips, i.e. heavy of speech; uncircumcised ears, i.e. hard of hearing; uncircumcised heart, i.e. insensible, immoveable. In a Jewish point of view, עָרַל is a term of reproach. As to the etymology, the original form is most likely עָרַל (from which the f. עָרְלָה), as a diminutive form of עוֹר; hence, foreskin.

עָרַל (denom. from עָרְלָה) 1) to have a foreskin, to be uncircumcised; 2) to remove the foreskin, i.e. to remove that which is defective or unclean. Niph. to appear uncircumcised, to be exposed to scorn.

עָרְלָה (pl. עָרְלוֹת, formed from עָרַל) f. foreskin; בִּישׁוֹר הָעֵץ the member having the foreskin. In a transferred sense, עָרַל is used of an

obdurate heart, of the first fruits of the new tree which are prohibited as unclean. The plural עָרְלוֹת p.n. of a hill.

עָרַם (inf. עָרַם) 1) (not used) to bind (a sheaf); 2) to concoct deceit; next, to be cunning, artful (comp. עָרַם, עָרַם, עָרַם. Niph. to be heaped up, to accumulate (of water), after the first signification. Hiph. to exhibit cunning, artfulness, subtlety.

עָרַם in the signification of exposing, laying bare. See under עָרַר.

עָרַם naked, bare. See עָרוֹם.

עָרַם (with suff. עָרָמִים) m. artfulness, deceit; also, dexterity, shrewdness, cunning.

עָרְמָה (fem. from עָרַם) f. artfulness, deceit, cunning.

עָרְמָה (pl. עָרְמִים and עָרְמוֹת) fem. a heap of sheaves, corn, or rubbish.

עָרְמוֹן (pl. עָרְמוֹנִים) m. (chesnut tree) in Targum דִּלְיוֹב, from עָרַם=עָרַם to be high.

עָרַן p.n. m. (the active one, from עָרַן).

עָרַם (not used) probably equiv. to עָרַם to dry, to bake; hence עָרְסָה dough, equiv. to עָרְסָה, in the Mishna, cake, from עָרַר to dry.

עָרְעוֹר p.n. of a Moabite city, which in another place is called עָרוֹר.

עָרַעֵר masc. (the forsaken one, the rejected one) from עָרַע to be

naked : transf. to a solitary tree
(in the wilderness).

עָרָעָר see עָרָעָר.

עָרָעָר see עָרָעָר.

I. עָרָה (fut. יַעְרֶה) transposed from
רָעָה to overflow; comp. רָוָה, es-
pecially of the flowing of the rain
or of the dew.

II. עָרָה (not used) equiv. to עָרַב to
be dark, to be gloomy, from which
עָרִיף, which, however, according
to others, is derived from עָרַף I.

עָרָה (with suff. עָרָפִי) m. neck, back,
from עָרַף to turn the neck (comp.
רָפָה, belonging to רָפָאִים giants,
and also the modern Heb. רָפָה);
עָרָה נָתַן to turn the back, i. e. to
turn away; the same פָּנָה עָרָה, to
otherwise פָּנָה עָרָה to flee; to
cause the neck to turn, i. e. to
cause to flee.

עָרַף (denom. from עָרָה) to break the
neck of a beast; next, transf. to
overthrow (altars).

עָרָפָה p. n. f. (a transposition from
עָרָה gazelle).

עָרָפֶל (from עָרָה, formed with the
suffix עָל, comp. סָפֶל, סָפֶל) m.
thin cloud, in a weaker sense than
עָרִיף.

עָרַץ (fut. יַעְרִץ) to terrify (enemies);
also intrans. to be afraid of (מִפְּנֵי)
some one or something; related is
רָעָץ, which see. Niph. נִעְרַץ to be

terrible; hence נִעְרַץ the terrible
one, in a stronger sense than
נִוָּרָא. Hiph. to be terrified, to be
in fear of something.

I. עָרַק to flee after (accus.) some-
thing. The root is עָרַק, related
with בָּרַח, אָרַח; הָעָרָקִים צִיָּה
they who flee into the wilderness.

II. עָרַק (not used) to tie, to bind; re-
lated to אָרַן, אָרַן. From which:—
עָרַק m. sinew, artery; comp. נִיד and
מִיתָר.

עָרַק p. n. of a city, Arce, in Syria,
some miles north of Tripolis;
hence gent. עָרָקִי inhabitant of
עָרַק.

עָרָקִי see עָרַק.

עָרַר (not used) bare, naked; hence
to be solitary, forsaken, childless.
The imp. עָרֶה belongs to עוֹר, as
also עָרַר, עָרַר, but of
עָרַר, עָרַר and עָרַר, the root
appears to be עָרַר.

עָרַשׁ (not used) to nourish, after the
Syriac; from which יַעְרִשֶׁה.

עָרַשׁ (not used) origin., to bind, and
next like אָנַד to arch; comp. יָרַשׁ
in the sense of binding.

עָרַשׁ (with suff. עָרִשִׁי, pl. עָרִשׁוֹת) f.
an arched bed, i. e. a bed with a
tester.

עָשׂ (origin. form, for which next עִשׂ)
m. 1) a goat, and hence the con-
stellation *Capella* or *Arocturus*, ety-

mologically connected with עש;

2) a moth, from עשש.

עשב (not used) to shine, to bloom, to grow; related to עשב, אָזב, אָזב, אָזב; from which עשב.

עשב (with suff. עשבים, pl. c. עשבות) masc. herb, especially for feeding cattle; also collectively, herbage, vegetables.

עשב (def. עשבה) Aram. m. the same.

I. עשה (fut. יעשה, apoc. יעש) 1) to make, to manufacture (clothes, arms, a ship); in this sense also, to form, to create, to shape, with the accus. of the material, from which, and ל of the object, for which, something is made; comp. יצר, בָּנָה, sometimes with ב of the material; applied to God, עשה signifies to create (heaven, earth, man); hence עשה creator; 2) to prepare, e.g. food, a meal, to trim the beard, to anticipate events, to prepare a sacrifice; hence, to sacrifice; "עשה לה" to offer to God; to appoint to an office, to make into (ל) something; to make peace or war; 3) to carry out, accomplish (a counsel, a vow, a resolution); to celebrate, the Sabbath, a feast; to spend the time, to live, עשה טוב to enjoy one's-self; 4) to bear, to produce, used of the reproduction of beasts and

plants, e.g. the cow makes, i. e. gives milk; the tree makes, i. e. bears fruit; 5) to work, to do, simply expressing the idea of activity; to execute, to practise, to continue; 6) to acquire, by labour (property, slaves, wages). Niph. נעשה (fem. נעשתה) to be made, to be done, to become; לא יעשה it is not done, not usual. Pi. עשה to press (the breasts). Pu. to be made, prepared.

II. עשו belongs to the p.n. עשו, which see.

עשהאל p.n. m. (God has formed).

עשו p.n. m. (the hairy one) son of Isaac; next, the name of a whole tribe or people whose ancestor he was; hence בני עשו, הָרַב, בֵּית, בְּנֵי עִשָׂו.

עשוק m. oppressor.

עשוקים m. pl. oppression.

עשור masc. a number of ten; either of days, ten days, the tenth day; or of strings, decachord; hence ענבל ע a harp of ten strings.

עשות (after the form קדוש) adj. m. artificial, ברזל ע artificial iron, i. e. steel.

עשונת p.n. m.

עשיאל p.n. m. (created by God).

עשיה p.n. m. (the same).

עשיר (עשירים pl.) masc. a rich one, wealthy one, transf. to a noble, distinguished one, and in a bad

sense, to a haughty, proud one;
hence, sinner, wicked one.

עשירי (formed from עשר) an ordinal
number, masc.; עשירית, f. the tenth. The fem. is also used
to denote the tenth part, tithe.

עשן (fut. יעשן) to smoke, to burn;
figur. of the wrath of God.

עשן (pl. עשנים) adj. masc. smoking,
burning.

עשן (const. עשן and עשן) masc. 1)
smoke, עמוד, גאות, pillar of smoke, fig. of wrath, also
of a cloud of dust; 2) p.n. of a city,
perhaps identical with עשן.

עשק (fut. יעשק) orig. to press, to
urge; hence, 1) to oppress (the
poor, the helpless), to subjugate
(a people), to chastise (said of
God), עשק, violence done to the
blood of any one; 2) to cheat,
defraud (with the acc. of the per-
son, and also with the acc. of the
object of which one is defrauded);
figur. of a river which encroaches
on, or overflows, its banks; to be
proud, haughty. Pu. of violence
perpetrated on a virgin.

עשק (Kal, not used) orig. to touch
a matter, to occupy oneself with
something, thus equiv. to עשה.
Hith. with עם, to have to do with
some one, i.e. to strive or con-
tend with some one.

עשק p. n. m. (oppression, exaction).

עשק m. 1) violence, oppression; next,
property got by oppression, the
gain of cheating; 2) trouble, strait,
distress.

עשק (strife, contention) p. n. of a
well near Gerar.

עשקה f. distress, anguish; more cor-
rectly, however, to take it as imp.
like ערבני, to which it is joined,
Isa. 38:14; comp. ארה לי, but in
the sense of השק, to be inclined
towards (ל) something.

עשר (fut. יעשר) to be straight, up-
right, related to אשר, אשר, (ישר),
transf. to thrive, to be prosperous,
(אשר) to be rich: the orig. signif.
is, according to some, in the Ketib
עשר 1 Kings 22:49, to erect;
probably, however, the more cor-
rect reading in that passage is
עשה. Hiph. העשיר (fut. יעשיר)
1) to present richly (of the fruc-
tifying of the soil), to enrich; 2)
to gather, get riches. Hith. to
appear, or to pretend to be rich.
Comp. עתר.

עשר (with suff. עשירי) masc. riches,
wealth, happiness, transf. to pride,
wickedness.

עשר a cardinal number, f.; עשרה
(const. עשרת) masc. ten, always
connected with the plur., or like
עשרה להם collectively. The pl.

עֲשָׂוֹת signifies, tens. The etymology cannot be traced to any verbal root.

עֶשֶׂר (denom. from עָשָׂר, fut. יַעֲשֶׂר) to tithe, to impose the tenth as a tax (on צֶאֱן, פָּרָם). Pi. עָשָׂר to tithe, to give the tenth to (לְ) some one. Hiph. הָעֲשִׂיר (inf. with לְ, לְעֲשִׂיר) the same.

עֲשָׂרָה a cardinal number, m., fem. ten, only in connection with units to denote the numbers from 11 to 19. From עֲשָׂרָה arose the dual עֲשָׂרִים (for עֲשָׂרִים) twice 10=20, which is also used as an ordinal number.

עֶשֶׂר f., עֲשָׂרָה m. Aram. the same, ten; עֲשָׂרִין twenty.

עֲשָׂרָה see עָשָׂר.

עֶשְׂרֹן (pl. עֶשְׂרֹנִים) m. a tenth, as a measure for corn or flour; formed from עָשָׂר.

עֲשֵׂשׁ (in pause עֲשֵׂשׁוּ) to decay, to become old, of the sight being consumed.

עֲשֵׂשׁ (3 pl. עֲשֵׂשׁוּ) to glisten (with fatness), comp. עֲשֵׂשׁ modern Heb. to shine; hence, עֲשֵׂשִׁית lantern.

עֲשֵׂת (Kal, not used) to spin, to weave (comp. נָשָׂתָה in signif. 2); hence, transf. to reflect, to think, a mode of transferring as in הִשָּׁב and זָמַם. Hith. הִתְעַשֵּׂת to consider, to reflect, for (לְ) some one.

עֲשֵׂת (Aram.) the same, to reflect upon something.

עֲשֵׂת (contracted from עֲשֵׂתָה, comp. מִשְׁתָּה for מִשְׁתָּתָה, to avoid the clashing of the two ת) fem. something artificially designed, work of art, similar to מְחֻשָּׁבֶת, מְלֻאכָת.

עֲשֵׂתוֹת (after the form עֲבָדוֹת) f. the consideration, reflection, formed from עֲשֵׂת.

עֲשֵׂתִי in connection with עָשָׂר and עֲשָׂרָה eleven; also as an ordinal number, the eleventh. According to Abulwalid it is contracted from עַל־עֵשֶׂר or עַל־שְׁתֵּי.

עֲשֵׂתָנָה (after the form אֲרֻמָּנָה, only pl. with suff. עֲשֵׂתָנָהּ) f. thought, plan, from עֲשֵׂת.

עֲשֵׂתָרָה (pl. עֲשֵׂתָרוֹת, const. תְּרוֹת, from a sing. עֲשֵׂתָרָה) f. 1) Astarte, a Phenician goddess, who was worshipped by licentious rites, and adored in common with בַּעַל, she was a symbol of the planet Venus, hence also the goddess of fortune and love. The plur. signifies the statues of Astarte, comp. בַּעֲלִים; 2) figur. the ewes of the flock which yield increase, and thus similar to the goddess Astoreth; 3) p.n. of a city where the worship of Astarte was practised, which city is sometimes called

בְּעֵשְׂתֶּרָה, i. e. בֵּית עֵשְׂתֶּרָה, some-times עֵשְׂתֶּרֶת or עֵשְׂתֶּרֶת (the horned Astarte), gent. עֵשְׂתֶּרֶת from עֵשְׂתֶּרָה.

עֵת (before makkaph עֵת, with suff. עֵתִי, pl. עֵתִים and עֵתוֹת) com. 1) time (from עָתַת e. g. עֵת הַזְּמִיר, also with the genitive following. מֵעַתָּה עַד־עַתָּה, מֵעַתָּה אֶל־עַתָּה from time to time. עֵת is joined with prepositions to define the time, as בְּעֵת, בְּעֵת, לְעֵת, at or about the time; sometimes only acc. עֵת; 2) a special time; (a) time of youth, עֵת יוּדִים, thy time was the time of love (or youth); וַיְהִי עִתָּם לְעוֹלָם their time should have endured for ever; (b) the proper, fitting time, e. g. Ps. 1:3, "that bringeth forth his fruit in his season" (בְּעֵתוֹ, the same כְּמִזְרַח בְּעֵתוֹ, דָּבָר, אֲכָלָם); לֹא עֵת (accus.) not at the proper time, premature; (c) time of the year, e. g. בְּעֵת חַיָּה according to the time of life, at the revival of this time, i. e. in the next spring; הָעֵת הַזֶּה the season is (a season) of rain; (d) a certain time appointed by Providence, time of misfortune, the last time (hour), e. g. Eccles. 3:1, "to everything there is a season;" 9:11, "time and chance happeneth to them all."

The pl. עֵתִים 1) times, in reference to chronological calculation; hence יִרְעִי בִינָה לְעֵתִים or יִרְעִי הָעֵתִים those who understand the times, astrologers; 2) in the sense of fate, destiny, e. g. צוּק הָעֵתִים, where also עֵתוֹת is used; 3) times, e. g. עֵתִים רַבּוֹת many times.

עֵת see עֵתָה.

עֵת קִצִּין (with עֵתָה הָ finis) people of the judge; עֵת being contracted from עֵצִים p. n. of a city in Zebulun.

עֵתֶר (Kal, not used) to be prepared, ready; hence Pi. עֵתֶר to prepare, to appoint. Hith. to be prepared, appointed for (לְ) something; the original signification is to found; related to יָסַד, נָשָׂא.

עֵתָה (not used) belongs to עֵתִיָּה, which see.

עֵתָה (in pause עֵתָה, from עֵת with הָ finis) adv. now, at present, orig. at this time, in contrast to אָז; עֵתָה עַד now then, עֵתָה עַד until now, לֹא עֵתָה no further, וְעֵתָה and now? הִנֵּה עֵתָה behold now! אַתָּה עֵתָה well now! אַתָּה עֵתָה thou art now; transf. to the sense of soon, in a short time.

עֵתִיד (in Ketib for עֵתִיד, pl. עֵתִידוֹת Keri) adj. m. prepared, ready; the plur. signifies property, gotten or prepared, treasures.

עֲתוֹד (plur. **עֲתוֹדִים**) m. he-goat, a buck, orig. the robust, strong one, from **עָתַר**; transf. to leaders of the people, who like the buck take the lead of the flock.

עֲתִי p.n. m. (equiv. to **עֲתִי** born at the proper time).

עֲתִי (formed from **עָתַר**) adj. m. one who is present at the opportune time, or one who is appointed at a certain time.

עֲתִיד (pl. **עֲתִידִים**) adj. m. **עֲתִידָה** (pl. **עֲתִידוֹת**) f. prepared, appointed, ready, for (?) something, practised to do something; **עֲתִידוֹת** as a subst. riches, treasures, orig. property got or prepared; comp. **עֲתִידוֹת**.

עֲתִיד (Aram.) the same.

עֲתִיָּה p.n. m. (probably equivalent to **עֲשִׂיָּה**).

עֲתִיק adj. m. comely, beautiful, of a dress, orig. firm, strong; see **עֲתִיק** 2.

עֲתִיק (pl. **עֲתִיקִים**, const. **עֲתִיקִי**) adj. m. 1) removed (from the breast), i.e. weaned, from **עָתַק**; 2) old, from **עָתַק**.

עֲתִיק (Aram.) adj. m. old (in days).

עֲתִיךָ (not used) to turn in, to alight, after the Arab; from which:—

עֲתִיךָ (an inn), p.n. of a city in Judah.

עֲתִל (not used) to act violently, after the Arab. from which:—

עֲתִלִּי p.n. m. (oppressor).

עֲתִלְיָה p.n. m. & f. (humbled by God).

עֲתִלְיָהוּ p.n. f. (the same).

עָתַם (Kal, not used; a secondary verb from **עָתַם**, **עָתַם**, like **שָׁתַן** from **שָׁן**) to glow, to burn; hence Niph. **נִעְתַּם** to be burnt, to be set on fire (of a country).

עָתַן (not used; comp. **יָתַן**) to be strong, powerful; from which:—

עָתַנִּי (formed from **עָתַן** a lion) p.n. m. (lion-hearted one).

עָתַנִּיאל p.n. m. (lion of God).

עָתַק (fut. **יִעְתַּק**) to remove, e.g. a rock; related to **נָתַק**, **אָתַק**. Hiph. to remove from one place to another, i.e. the tent; thus, to journey, to remove mountains, to translate from one writing to another, to copy; to carry together, compile; to move away, to take away words, i.e. to deprive some one of speech; from which **עָתִיק** 1.

עָתַק (intrans.) to get old, aged, in Targ. for **בָּלָה**; 2) to be stiff; hence, to be strong, firm; transf. to be comely, distinguished.

עָתַק m. that which is strong, bold, daring, insolent, from **עָתַק** 2; **עָתַק עָתַק** to speak hard things, i.e. haughtily.

עָתַק adj. m. strong, mighty, of property, i.e. that which is available, tangible, durable.

I. עֲתָר (fut. יַעֲתֵר) origin. equiv. to קָמַר to pay homage to deities; transf. to implore, to pray to (אֱלֹהִים, ה') God, to worship. Niph. to be entreated (with ה'); hence, to hearken, to grant a request; inf. absolute נִעְתָּר. Hiph. to address a prayer to (אֶל) some one, and to pray generally; with ה' or בְּעֵד, to pray for or in behalf of some one.

II. עֲתָר (Kal, not used) to overflow; related to יָתַר, perhaps only a secondary form from עֲשָׂר. Hiph. עֲשִׂיר to do something in abundance, to increase, to multiply words against (accus.).

עֲתָר (const. עֲתָר) m. 1) fragrance, e. g. עֲתָר עֵנַן הַקְּטָרֶת; 2) after the form הִקְדֵּם; adorer, worshipper, from עֲתָר I.

עֲתָר (abundance) p. n. of a city in the tribe of Simeon.

עֲתָרָה (formed from עֲתָר) f. abundance, richness, fulness, from עֲתָר II.

עֲתָר (not used) equiv. to עָדַד to number, to calculate, from which עֲתָר, like עָדַן, from עָדַד.

פ

פ (פֶּה) is the seventeenth letter of the alphabet; its name (פֶּה=פֶּה) mouth) was chosen on account of

its shape; as a numeral, it counts 80. At the beginning of a syllable, פ is pronounced like the letter p in English; at the end of a syllable, it is soft, and pronounced like ph. It interchanges often with ו, מ, ב, its fellow labials, as פָּקַד and קָבַד, פָּנָה and בָּנָה, and others.

פֹּה equiv. to פֶּה here; comp. פֹּה, פֹּה.

פָּאָה (Kal, not used) to breathe, to blow, comp. פָּרַח, אָפַע, פָּעַר; hence, Hiph. הִפָּאָה (fut. יִפָּאָה) to puff away, to strew, to scatter about.

פָּאָה (const. פָּאָה, dual פָּאָתִים, from which const. פָּאָתִי, pl. פָּאָוֹת f. 1) wind, orig. that which waves (from the masc. פָּאָה); transf. to the region, or side of the wind, part of the world (after the analogy of רֹוֶחַ, e. g. פָּאָת יָם western side; פָּאָת צָפוֹן northern side; 2) territory, country generally, e. g. פָּאָתִי מוֹאָב the sides of Moab (the two sides of the country of Moab); 3) corner, side of a thing, e. g. the corner of the beard, field, bed; קִצּוֹנֵי פָּאָם people whose beards are shorn in the corner, as a name of derision of several nationalities.

The root is פָּאָה.

פִּימָר belongs to פִּימָר and פִּימָר

See פִּימָר.

פאז (Kal, not used) to shine, to glitter, related to **פזר**; transf. 1) to bloom, to grow, which ideas in Hebrew always proceed from brightness; comp. **פזר**, **פזר**, **פזר**, etc.; 2) to be distinguished, glorious; comp. **פזר**, **פזר**. Pi. **פאז** to glorify, to decorate, e.g. "to beautify the meek with (3) salvation," **פאז** Deut. 24:26, is the denom. from **פאז**, to which it belongs. Hith. 1) to be glorified; 2) to glorify oneself; in a bad sense, to boast against (על) some one, to exalt oneself proudly over (על) something.

פאז (not used) to deepen out, to dig, related to **פאז**, especially of a utensil.

פאז (pl. **פאזים**, const. **פאזי**, with suff. **פאזי**, **פאזי**) m. magnificent decoration; transf. to turban, head-dress, from **פאז** to beautify. **פאז** (from **פאז**, comp. **פאז** from **פאז**; pl. **פאזות** for **פאזות**, with suff. **פאזתי**, also **פאזתי**, where the **א** is transposed) f. beauty of the tree (according to Kimchi), branch, from **פאז**, in the signification of blooming; from which **פאז** (Pi.) to go over the branch or bough again.

פאז (for **פאז**) f. the same.

פאז (from **פאז**, after the form

פאז masc. brightness, beauty; **פאז** to draw in the beauty (Author. Vers. "to gather blackness"); comp. **פאז**.

פאז (from **פאז** cavern-district) p.n. of a steppe between the peninsular of Sinai, Palestine, and Idumea, in the interior of which are **פאז**, **פאז**, etc.

פאז (not used) to be unripe, orig. to be cold; comp. **פאז** to be ripe, orig. to be cooked; hence:—

פאז (sing. not used, pl. **פאזים**) fem. unripe figs, those which grow in winter.

פאז masc. that which is unclean, loathsome; **פאז** abominable flesh; **פאז** unclean food.

פאז (not used) to be polluted; hence, to excite disgust; related is **פאז**, which see.

פאז (fut. **פאז**) orig. to push violently against something; hence, 1) to attack, to fall upon something (to hurt it), to kill; 2) to press out, to urge, entreat, to alight, to meet something or some one, to border on (א, 3) something, all in a good sense; 3) to bind, to make a covenant with (accus.) some one. In all these significations, the original idea is to come in contact with something. Hiph. **פאז** 1) to cause some one to

be beat violently, or to be hurt generally ; 2) to cause some one to pray or request urgently ; 3) to cause some one to attack ; hence **פֿאַנעמאָנע** an enemy, an attacker.

פֿאַנע masc. occurrence, anything that meets or happens to some one, as lot, fate, event, from **פֿאַנע** to meet.

פֿאַנעאָל p.n. m. (destiny from God).

פֿאַנר (Kal, not used) to be wearied, slack ; hence transf. to be indolent, sluggish. Pi. **פֿאַנר** to be exceedingly sluggish, or to forbear, desist from (**פֿאַנ**) something. See **פֿאַנר**.

פֿאַנר (const. pl. **פֿאַנר**) m. corpse, orig. weak, wearied, mass ; hence, fig. of the blocks of the idols.

פֿאַנש (fut. **פֿאַנש**) orig. to push against something ; hence, 1) to cease, to attack, comp. **פֿאַנע** ; 2) to meet some one (accus.) after the same gradation of significations as in **פֿאַנע**. Niph. **פֿאַנש** mutually to meet. Pi. to meet, with the accus.

פֿאַנר belongs to **פֿאַנ**. See **פֿאַנ**.

פֿאַר (fut. **פֿאַר**) orig. to separate, to loosen ; transf. to redeem, to release by purchase (from bondage), to liberate, to save. Niph. to be redeemed. Hiph. **פֿאַרפֿאַר** to cause to be redeemed. Hoph. (inf. **פֿאַרפֿאַר**) pass.

פֿאַרהאַל p.n. masc. (God is the Redeemer).

פֿאַרצויר p.n. m. (the same).

פֿאַריו (after the form **פֿאַריו**, pl. **פֿאַריו**) m. redemption, ransom-money, different from the particip. pass., which signifies the redeemed.

פֿאַרן p.n. m. (redemption).

פֿאַרונ f. 1) separation, interval, intervening space, after the original signification **פֿאַר** ; 2) redemption, liberation, release.

פֿאַריה p.n. m. (God is the redeemer).

פֿאַריהו p.n. m. (the same).

פֿאַריום (after the form **פֿאַריום**) masc. redemption, ransom money.

פֿאַריון (the common form) m. the same.

פֿאַרן (not used) to stretch along, to extend, related to **פֿאַרן**, from which **פֿאַרן**, which see.

פֿאַרן (const. **פֿאַרן**, with **ה** finis **פֿאַרן**) m. field, plain, but only in connection with **פֿאַרן**, **פֿאַרן** plain of Syria, for which **פֿאַרן** but seldom stands alone. It signifies the plain of Syria, including the desert.

פֿאַרע (only imp. with suff. **פֿאַרע**) equiv. to **פֿאַרע** to cut off, to sever ; hence, to liberate, like **פֿאַרע**, which see.

פֿאַרר (not used) to nourish, to feed, to fatten, from which :—

פֿאַרר (with suff. **פֿאַרר**) m. fat, orig. nourishment. See **פֿאַרר**.

פָּה (not used) to breathe, to puff, to blow, related to פָּאָה, פָּאָע, and פָּעָה, transf. to speak; from which the original particip. פָּה, after the form שָׁה from שָׂה.

פִּי (const. פִּי, with suff. פִּי, פִּיךָ, פִּיהָ, poetically פִּיהֶם, פִּיהוּ, פִּיו; pl. פִּים and פִּיּוֹת) masc. mouth, from פָּה, which see; also of the bill or beak of birds, or of the mouth or opening of anything, e.g. of a sack; פִּי הָרֹאשׁ opening of a dress for the head, פִּי קֶרֶת entrance to the city, פִּי שְׂאֵל gate of the pit of hell. פִּי is used in the following significations: 1) as organ of speech, e.g. פֶּה כָּבֵד heavy of speech, פֶּה חֶלֶק, etc.; hence the phrases, פֶּה אֶל פֶּה from mouth to mouth, i.e. without medium, likewise פִּיו עִם פִּיו, פִּיהוּ אֶחָד; פִּיהוּ אֶת-פִּיךָ, i.e. unanimous, נָתַן בְּפִי פִי, to put words in one's mouth; פִּי וְכִי what does he say to it; to be a mouth-piece, i.e. a speaker, a pleader: transf. to sentence, command; hence, עַל-פִּי according to the sentence, command; שׁוֹם יָד עַל פֶּה to put the hand upon the mouth, i.e. to be silent, the same לִפְּהָ; 2) as the organ of tasting and eating; hence, בְּפִי after his taste; transf. to inanimate

objects, to denote that part which eats or devours as a mouth, e.g. לְפִי edge of the sword; חֶרֶב (by the edge of the sword) is a phrase joined to הִכָּה, דִּרְגָה, חֶלֶט, הֶמֶם, הֶחָרִים; 3) lip; next, edge, border, the utmost end of a thing, the opening being like the mouth and the border resembling the lips: thus, לִפְּהָ, פֶּה אֶל-פֶּה from one end to another; 4) mouthful; hence, portion, part, פִּי שְׁנַיִם a double portion. Joined with prepositions it has the signification of a particle: 1) כְּפִי according to the command, sentence, expression, statement, standard, manner; לְאֵל אֲנִי כְּפִיךָ I am like thee ("according to thy wish," Auth. Vers.) in God's stead; כְּפִי אֲנִי after the manner, or according to, אֲנִי is sometimes omitted; 2) לְפִי according to the standard, suitable to, לְפִי רַב according to the number of years; 3) עַל-פִּי according to command, order; hence, sometimes like כְּפִי and לְפִי after, according to. The pl. forms, both masc. and fem., signify edges of swords or other instruments, and in reference to פִּיּוֹת, compare פִּיפֶה.

פֶּה (co-relative to פֶּה, comp. ποῖος)

adv. 1) here, signifying the place of resting; 2) hither, signifying motion; 3) almost like פֹּה; thus, מִפֹּה, from here, hence; see אֵיפֹה, פֹּה.

פֹּה equiv. to פֹּה, which see.

פֹּה p. n. m.

פֹּה (fut. יִפֹּה, apoc. יִפֹּה) to be cold, benumbed (of the heart), transf. to be faint, fatigued, wearied, slackened; the law is slackened, i.e. not practised. Niph. נִפְּחוּ to be without vigour, activity, of life. Comp. פִּנָּה.

פֹּה fem. orig. weariness, slackness; hence, ceasing; comp. הַפֹּה.

פֹּה (not used) equiv. to מוֹת to die, more correctly, however, to thrust down.

פֹּה (fut. יִפֹּה) to breathe, to blow, to puff, to fan; hence, to cool oneself; הַיּוֹם יִפֹּה the day cools. Hiph. הִפִּיחַ (fut. יִפִּיחַ) 1) to blow (the fire), to fan (with פָּ and acc.), to cool a garden, to diffuse it with fragrance; הִפִּיחַ קִרְיָה to fan a city, i.e. to set it in commotion; 2) according to the mode of transferring the sense, as in פָּה, to speak, especially in a bad sense, to speak lies (בִּזְבוּבִים); 3) to snub, to puff at some one, const. with פָּ and לְ, e.g. to snub at the unfortunate one. יִפֹּה, Hab. 2:3, is an adj. See יִפֹּה.

פֹּה (not used) to be sad, to sadden, after the Syriac.

פֹּה p. n. of an African people, which some identify with the Lybians, and others with the Mauritians.

פֹּה p. n. m. (saddened by God).

פֹּה p. n. of an Eliopolitanic priest, father-in-law of Joseph.

פֹּה p. n. m. (the same).

פֹּה (not used) to color, to paint (Talmud פֹּה), from which:—

פֹּה m. paint, rouge; אֲבָנֵי פֹה glittering stones; especially the color with which the eyebrows were painted; hence, שֹׁמֵם עֵינָיו בַּפֹּה to paint the eyebrows.

I. פֹּה (not used) to be round, namely of the roundness of an elevated object. Related in the root to עָרַפֶּל.

II. פֹּה (not used) to fall; like the root in נָפַל, from which מִנְפֵּל, which see.

III. פֹּה (not used) to be strong, powerful, comp. the second signification above in נָפַל, and the relative root בָּעַל to be strong.

פֹּה m. a bean, from פֹּה I., so called on account of its round shape.

פֹּה 1) p. n. of a people and country in Africa, in connection with פֹּה and לִידָה, from פֹּה III.; 2) p. n. m. (the strong one), probably related with פִּיל an elephant, so called from its strength.

I. מום (not used) Aram. orig. מם, a secondary formation from פה to breathe; from which מום.

II. מום (not used) to nourish, to feed, the root being lengthened by ם, as in מום I.; from which מימה.

מום (with suff. ממה for ממה) Aram. m. mouth, like מה; hence also, mouth, opening.

מון (fut. אמון) equiv. to פנה to turn away, to vanish.

מון p. n. m.

מונה (the front part) p. n. of a gate in Jerusalem, if not equiv. to פנה.

מוני patron. formed from מון.

מונין p. n. of an Idumean city between Petra and Zoar, called later Φαίνω, and by the fathers of the church Φένη.

מועה (for מועה) p. n. f. (the crier), from מעה.

מוץ (fut. ימוץ) to disperse, scatter, comp. נפץ; נפצים the dispersed (i. e. the Israelites); also intrans. to spread, fundi. Niph. נפוץ to be scattered, spread (of a people, army, flock). Po. מוצץ to shatter to pieces (a rock). Pilpel מציץ to dash to pieces (a human being). Hiph. הפיץ to scatter, disperse (a people, seed, flock, etc.), to spread, drive about; מפייץ the disperser, the destroyer, the enemy. Hithp. התפוצץ to be scattered

abroad, destroyed. Respecting the form התפוצותיכם see התפוצה.

מוץ to totter, to stagger, to stumble; מוץ מליהם they stumble in judgment. Hiph. הפיק to cause to move, i. e. to deliver, to accomplish, to carry out. Comp. נפק.

מוקה fem. stumbling, that which causes one to stagger, orig. abstract, staggering.

I. מור (inf. absolute פור) equiv. to פור to break to pieces, to crumble; hence Hiph. הקיר to dissolve, to break (a covenant). The Piel forms מורר, מרר, and the Hithp. התמורר, may also be brought under this root, but they may also belong to פור, which see.

II. מור (not used) to hollow out, to dig; comp. מאר and צאר, צור.

מור m. a lot, orig. a piece, a part, which may be derived from מור I; מורים the name of a Jewish feast.

מורה f. winepress, orig. the hole or cavity for pressing, from מור II.

מורחא (Persian) p. n. m. (orig. from מורחא awarded by lot).

מוש (2 pl. מושם, fut. ימוש) equiv. to מוש to spread, e. g. of the spreading of a host of horsemen; transf. to the frivolous and vicious beasts. Niph. to be spread, scattered about.

פוח see פח.

פוח (not used) according to some, to be parted, divided; probably it is equiv. to פתח to be open, or equiv. to צות to be deepened out.

פוחי (formed from פוח) p. n. masc. (simplicity) from פח = פתח. Comp. פיתון.

פוח 1) adj. m. cleansed (by purging), of gold; 2) a subst. purified gold. Comp. פחיל from פחל. See פוח I.

I. פוח (Kal, not used) to separate (of metals); hence, to cleanse, to purge, related to פצה, פצץ. Hoph. part. מופח purified (joined with וזהב), for which also מאופח occurs.

II. פוח (fut. יפוח) to move to and fro, to be flexible, pliant; ויפגו ירעי and the arms of his hands were flexible, pliant (Auth. Ver. "were strong"). Pi. פוח to hop, to spring, syn. with פרח, פרחר.

פוח equiv. to פור (comp. פור, פור) to strew, scatter; פוח פוחר a scattered sheep. Niph. to be scattered. Pi. פוח to scatter about, to scatter the ways; fig. to spend liberally, richly.

I. פח (pl. פחים) masc. a snare, net, trap; יקש, יקש' snare of the fowler; יקש, יקש' to lay a snare, or spread a net; fig.

destruction, snare. The root is פחה I., to bind, to tie.

II. פח (only pl. פחים, const. פחי) m. that which is spread out, extended, thin plate, from פחה II., to spread out.

פח belongs to פחם. See פחה.

I. פח (fut. יפח) to tremble, to fear (related to פחז, פחז, to be afraid of (כפני, כפני) something; also, to tremble with joy. The orig. signif. is to hasten; hence פחז אל to flee trembling to some one. Pi. to be in continual fear or dread of (כפני) something; also absolute, to be thoughtful, intent. Hiph. to cause to fear or tremble, to affright.

II. פח (not used) to tie, to bind, from פחה; related is פחז, from which פח 2, which see.

פח (with suff. פחתי, plur. פחתי, with suff. פחתי) m. 1) fear, trembling, terror; transf. to object of fear, i.e. God, from פח I.; 2) (only pl.) testicle, from פח II. Comp. פחש and פחז.

פחה f. terror, fear, fright.

פחה (const. פחת, with suff. פחתה, once פחתה for פחתה, if פחה is not the reading; pl. 1 פחות, with suff. פחותיה; pl. 2 פחותות, as if the sing. were פחז) m. pacha, or governor. The original signif. is

associate or friend (of the king), according to the etymology of the old Persian.

סחח (const. סחח, def. pl. סחח) Aram. m. the same.

סחח (only Hiph.) denom. from סחח, to lay a snare, or spread a net, to catch in a snare, only Isaiah 42:22.

סחח equiv. to סחח to move to and fro; hence, equiv. to the transposed סחח to hasten, transf. to swerve, to transgress the path, to be frivolous, overbearing. The signif. to boil over, is tropical.

סחח m. haste, swiftness; fig. instability, wantonness.

סחח f. transgression of the limits, frivolity, wantonness.

I. סחח (not used) to tie, to bind: related to סחח, and the roots in סחח; hence סחח a net, and the denom. סחח to spread nets, which see.

II. סחח (not used) to spread out or along; comp. the root in סחח, סחח; from which סחח 2.

סחח (after the form סחח) m. equiv. to סחח glowing of fire, live coals; transf. to lightning, from סחח.

סחח (not used) to glow, to burn; related to סחח; transf. to be black as a coal.

סחח (for סחח) m. a live coal, from

סחח, which see; rarely for the dead coal.

סחח (not used) to form, to shape; synon. with סחח; from which סחח. Another signification, to seethe, to boil, is only an extended form of סחח.

סחח (origin. for סחח) Aram. m. a potter.

סחח (not used) origin. to decrease, diminish (related in the root with סחח and סחח); hence, to dig out, to deepen out. From which:— סחח (pl. סחח) m. a pit, something deepened out; סחח mouth or edge of a pit.

סחח (stadtholder of Moab) p.n. m. in the period after the exile.

סחח f. deepening, especially that which arises from a plague spread in the garment; Author. Vers. "fret inward."

סחח fem. a topaz, as generally explained etymologically.

סחח m. that which breaks forth in the flower, the bud.

סחח Ketib instead of סחח, which see under סחח.

סחח m. a hammer that shatters the rock; hammer of the earth, i. e. destroyer, devastator.

סחח (Ketib, pl. סחח) m. Aram. overcoat or garment, from סחח to spread over.

פָּטַר (fut. **יִפְּטֹר**) origin. to cleave, to break; hence, to break forth (of flowers), to break up (for a journey), to loosen, to let the water take its course, to liberate, to release; hence **פְּטוּרִים** (Ketib **פְּטָרִים**) the released (from service); to dismiss, i.e. to liberate; also intrans. to be free from service. Hiph. to divide the mouth, i.e. to open it widely as an indication of scorn. The root in **פִּטְר** is related to that in **פִּתַּח**, **פִּתֵּר**, and **נִתַּר**.

פֶּטֶר m. origin. breaking through (of the womb), matrix; hence, generally, connected like **רָחֵם**; next concr. that which breaks through, the first-born.

פִּטְרָה f. the same.

פָּטַשׁ (not used) to beat something thin, to flatten, to hammer. The root is related to that in **נָטַשׁ**. From which **פִּטְשִׁי**.

פִּי const. from **פָּה**, which see.

פִּי־בִבְסַת p.n. of a city in Lower Egypt, Bubastis (originally dedicated to Diana, the Diana of the Egyptians being called **בִּבְסַת**).

פִּיד m. calamity, destruction, from **פִּוּד**, which see.

פִּיָּה a root erroneously adopted for **פִּיָּה**, which see; comp. **פָּה**.

פִּיָּה (an extended form from **פִּי**,

which also occurs in the absolute form) f. edge of the sword. The Root is **פָּה**, as belonging to **פִּי**.

פִּי הַחִירוֹת p.n. of a place in Egypt. Etymologically it signifies place of reeds.

פִּיָּה m. ashes, dust, that which is easily blown away, from **פִּוּחַ**.

פִּיכֵל p.n. m. (a colourer, a painter, from **פִּוּךְ**, with the nominal termination **ל**).

פִּילָנֶשׁ see **פִּלְנֶשׁ**.

פִּימָה f. fat, corpulence, from **פִּוּם**.

פִּינָחִם p.n. m. (the brazen-mouthed one).

פִּינִן p.n. of an Idumean chief of a tribe.

פִּיפִּיּוֹת f. pl. double-edges, **פִּי** being doubled. See **פָּה**.

פִּיק m. tottering, staggering, trembling, from **פִּוּק**.

פִּישוֹן (pouring forth, from **פִּוּשׁ**) p.n. of a river, by which some understand the Indus, and others, the Ganges.

פִּיתוֹן p.n. m. adder, serpent.

פֶּךְ (from **פָּכָה**) m. flask, bottle.

פָּכָה (Kal, not used) equiv. to **בָּכָה** to flow, to pour forth; hence Pi. to flow out.

פָּכַר (not used) to bind, to fetter (after the Syriac). From which:—

פִּכְרַת הַרְצָבִיִּים p.n.m. net of the rose. The name appears to have arisen from some event occurring there.

פָּלַק (Kal, not used) to divide, to separate, to distinguish; related to **פָּלַל**. Pi. **פָּלַק** to select something from the mass, to consecrate by a vow, as **פָּלַק נָדָר**. Hiph. **הִפְלִיא** and **הִפְלִיחַ** (as from **פָּלַח**) to consecrate (a vow), also, according to the original signification, to make something extraordinary, distinguished, wonderful; inf. **לְהִפְלִיא** as an adv. wondrously. Niph. **נִפְלַק** to be separated, select, distinguished, extraordinary, wonderful, immeasurable, difficult, e. g. "three things are too wonderful for me" (**נִפְלְאוֹת**), "is there anything too hard for the Lord" (**נִפְלְאוֹת**)? "thy love to me was wonderful" (**נִפְלְאוֹתָו**); most frequently occurs the part. **נִפְלְאוֹת** wonders, which is also used as an adv. wonderfully, or as a subst. **נִפְלְאוֹת דִּבְרֵי** speaking wonderful things. Hith. to shew oneself powerfully against (**אֶ**) some one, i. e. in punishing him.

פִּלְאָה (with suff. **פִּלְאָהּ**, pl. **פִּלְאָהִים** and **פִּלְאָוֹת**) m. wonderful, great, extraordinary thing; next, wonder, generally; the masc. plur. is also used as an adverb, wondrously, remarkably.

פִּלְאָהּ adj. m. from **פִּלְאָה**; the fem. is **פִּלְאָהּ** wonderful. The Keri

has **פָּלִי** and **פִּלְאָהּ**, quite after another formation. See **פִּלְאָהּ**.

פָּלַק p. n. m. (distinguished by God).

I. **פָּלַג** (Kal, not used) equiv. to **פָּלַח** to separate, to split (related to **פָּלַח**). Hence Niph. **נִפְלַג** to be divided (of the dispersion of the nations in consequence of the confounding of speech). Pi. to divide (the tongue), i. e. to disunite.

II. **פָּלַג** (not used) to flow, to spring forth; with which the root in **פָּלַג** is related.

פָּלַג (Aram.) to divide; particip. **פָּלִיג**.

פָּלַג (pl. **פָּלַגִּים**, const. **פָּלַגִּי**, with suff. **פָּלַגִּיו**) m. 1) a river, a stream, even of the Euphrates; **פָּלַגִּי אֱלֹהִים** mighty-river; **פָּלַגִּים** waterstreams; 2) p. n. m. (division).

פָּלַג (Aram.) m. a half.

פָּלַגָּה (only pl. **פָּלַגָּוֹת**) f. a division, part of a family, a host; according to others, rivers, brooks, which, however, is less suitable to the context.

פָּלַגָּה (from a masc. form **פָּלַג**) fem. division, class, order of priests.

פָּלַגָּה (with suff. **פָּלַגָּהּ**) Aram. f. the same.

פָּלַגָּשׁ (more frequently **פָּלַשׁ**, plural **פָּלַשִׁים**) epic. orig. a harlot; next, concubine, she that cohabits, and in the same original sense

also of man; the syllable שׁ- is only the form of termination, the root is פלג II.

פֶּלֶר (not used) to flame, to shine; thus only a transposition from לָפַר, from which:—

פֶּלָדָה (only pl. פֶּלָדוֹת) f. blade of a sword, comp. לָהֵט.

פֶּלְדֵּשׁ p.n. m.

פָּלָה (Kal, not used) to separate, to part off, equiv. to פָּלָא and פָּל; next, 1) to select; 2) to distinguish. Niph. to be separated. Hiph. 1) to separate, with בָּיִן, to divide between one thing and another; 2) to distinguish, to select.

פֶּלֶאוּ p.n. m. (the distinguished one), patron. פֶּלְאִי.

פָּלַח equiv. to פָּלַג I. to cut in, to plough, to furrow; hence, to till the earth. Pi. to strike through (the liver), to divide (the womb), i.e. to bring forth young, to cut in pieces (fruit).

פָּלַח (Aram.) orig. to plough, to till the ground; next generally, to work, to serve, transf. to serve God, with accus. and לְ.

פֶּלֶח f. that which is cut off, a piece (of fruit), transf. to a stone cut round, especially a mill-stone, the upper one of which is called פֶּלַח רֶבֶב the rider, and the lower פֶּלַח תַּחְתִּית.

פֶּלְחָא p.n. m. (birth).

פֶּלְחָן (Aram.) m. service, especially divine service, worship.

פָּלַט to escape, related to מָלַט. Pi.

1) to let some one escape, i.e. to save him, construed with מִן; 2) to bear, to bring forth, orig. to be delivered; 3) to drive away (Job 23:7, Auth. Vers. to be delivered).

Hiph. to deliver, to afford refuge, and to bring into safety.

פָּלִיט (plur. פִּלְטִים) adj. masc. flying, fugitive.

פָּלִיט m. (orig. inf. Pi.) escaping, delivering.

פָּלִיט p.n. m. (escape).

פֶּלְטִי p.n. masc. (abbreviated from פֶּלְטִיָּה, delivered by God).

פֶּלְטִי p.n. m. (the same).

פֶּלְטִיָּאֵל p.n. m. (the same).

פֶּלְטִיָּה p.n. m. (the same).

פֶּלְטִיָּהוּ p.n. m. (the same).

פֶּלִי see פֶּלְאִי.

פֶּלִיא adj. m., פֶּלִיאָה f. wondrous; see פֶּלְאִי.

פֶּלִיָּה p.n. m. (equiv. to פֶּלְאִיָּה).

פֶּלִיט equiv. to פָּלַט, m. (orig. adj.) fugitive.

פֶּלִיט equiv. to פָּלַט.

פֶּלִיטָה (or פֶּלְטָה) f. escape: concrete, that which has escaped, and in this sense also coll. הִיָּה פֶּלִיטָה לְ there is yet escape for some one; the same נִתְּן פֶּלִיטָה, נִשְׁאָר פֶּ.

to afford escape; פִּלְיָהּ to serve as means of escape.

פָּלִי (only pl. פְּלִיִּים) masc. judge, עוֹן פְּלִיִּים a crime amenable before the judges, orig. adj. m.

פְּלִיָּהּ f. justice, orig. intercession, separation of the parties.

פְּלִיִּי adj. m. (from פָּלִי, f. פְּלִיָּהּ) judicial, amenable to the court of justice; fem. also subst. justice, judge.

פָּלַךְ (not used) to turn, transf. to be round, from which:—

פָּלָךְ (with suff. פְּלִכּוֹ) m. 1) circuit, district (Author. Vers. half part), like נָזִיל, נִכְרָ, after a similar etymology; hence, פָּלָךְ יְרוּשָׁלַיִם the district of Jerusalem, שֹׁרֵף פָּ ruler of a district; 2) a round stick, for walking, transf. to a distaff, or spindle, on account of its round shape.

פָּלַל (Kal, not used) to divide, to part (synon. with נָזַר); hence, to decide, related to פָּלָה and פָּלָא, from which Pi. פָּלַל to judge, i. e. to distinguish between right and wrong, transf. to believe, consider. Hith. פִּלְלָהּ to arbitrate, to judge between two parties, transf. to intercede for (עָל, בָּעָר) some one, to request, pray, implore (לְאָל, לְפָנַי) some one, for (לְאָל) something, generally to pray to God.

פָּלַל p. n. m. (judge).

פָּלְלִיָּהּ p. n. m. (Divine judge).

פָּלַם (not used) to conceal, to close up, comp. פָּלַם; hence, like in אָלַם, to be concealed, closed up, lonely, solitary.

פָּלְמָנִי (from פָּלְמָן, like אָלְמָנִי, from אָלְמָן) adj. m. a certain one, orig. whose name is not known, or the unknown one, the concealed one, from פָּלַם.

פָּלְנִי 1) adj. m. (from פָּלּוֹן) a certain one whose name is concealed, or any one, from פָּלָה to denote; 2) gent. of a place פָּלּוֹן.

פָּלַם (Kal, not used) to be plain, smooth; hence Pi. to pave (a road); next generally, to make a road, a straight way. The signif. to weigh, is denom. from פָּלַף, which see.

פָּלָם m. weights, scales, by which two things are balanced; from פָּלַם to weigh, fig. to measure exactly.

פָּלַץ (Kal, not used) to tremble, to totter; hence not connected with פָּרַץ, but related with פָּלַשׁ I. Hith. to tremble, to shake.

פָּלְצוֹת fem. terror, trembling, shuddering.

I. פָּלַשׁ only Hith. to roll about, e. g. in ashes (בְּאַפָּר), in dust (עָפָר). The orig. signif. is to move to and fro, like פָּלַץ.

II. פִּלְשׁ (not used) equiv. to פָּלַט, פָּלַח to flee, to hasten away; hence, to wander, either to migrate to or from a place. From which פִּלְשָׁת.

פִּלְשׁ (not used) equivalent to פָּלַט, which see.

פִּלְשָׁת (orig. migration to or from a place) p.n. of a tract of land in Palestine (orig. land of migration); later it was used as the name for the whole of Palestine. From which:—

פִּלְשִׁתִּי (pl. פִּלְשִׁתִּים or פִּלְשִׁתִּים) gent. from פִּלְשָׁת Philistines who had emigrated from כְּפָרְתַר; the Mediterranean sea is therefore called יַם פִּלְשִׁתִּים Philistine sea.

פָּלַט (not used) equiv. to פָּלַח to hasten away, to flee. From which:—

פָּלַח p.n. m. (flight, haste).

פָּלַח (formed from פָּלַח, like כְּרָתִי, from כְּרָת) adj. m., which, however, is used as a subst.; runner, from פָּלַח, in connection with כְּרָתִי executioner, forming the body-guard of the king. See also כְּרָתִי.

פָּנָה erroneously supposed to belong to פָּנָה, Prov. 7:8. See פָּנָה.

פָּנָה (with makkaph following, thus from פָּנָה; hence, probably from פָּנָה) orig. a subst., removal, but

used only as a conjunctive, lest, *ne*, preventing an action the occurrence of which is dreaded. In this sense, פָּנָה stands either in the concluding sentence, succeeding the action which is to prevent another, or at the beginning of a sentence of prohibition, admonition, or caution. In the latter case, it must be rendered "if only not."

פָּנָה (not used) equiv. to פָּנָה to be soft, smooth; transf. to be dainty, savoury.

פָּנָה m. a dainty paste: if it signifies balm, it is also appropriate to the above etymology under פָּנָה.

פָּנָה (fut. יִפְּנֶה, apoc. יִפְּנֶה, otherwise נִפְּנֶה, תִּפְּנֶה, אִפְּנֶה) orig. to shine, to be visible; 1) to turn towards some one; 2) to turn generally, either to go away, or to go towards; with אָל, לְ, accus. and הַ of motion, to turn to (אָל) some one; of the approaching of time, e.g. לְפָנֹת הַבֹּקֶר towards morning; to turn, in order to look at something; פָּנָה אַחֲרַי to turn, in order to follow; פָּנָה מֵעַם to turn away from some one; פָּנָה מִן עֶרְבָה to turn the back, i. e. to flee. Pi. פָּנָה to cause a covered place to be seen, i. e. to clear, to move, to remove; to clear away, i. e. to make a road, with or

orig. that which is prominent, from פָּנָה to shine; comp. פָּנִין and פָּנִים after the same gradation: fig. the heads or princes of the people who were prominent from the masses.

פָּנִיָּאֵל 1) p. n. m. (countenanced by God); 2) p. n. of a place. Sometimes פָּנִיָּאֵל.

פָּנִי adj. m. the inner part, joined with לְפָנַי.

פָּנִי (only pl. פָּנִיִּים in the Ketib) m. pearl or coral, from פָּנָה to shine. Comp. פָּנָה.

פָּנִיָּאֵל p. n. masc. (the same as פָּנִיָּאֵל).

פָּנִי see פָּנָה.

פָּנִים m. pl. (abbreviated from פָּנִיִּים) the inner part of a house which is visible at entering, only used in a compound; מִלְפָּנִים from within. From which פָּנִיָּמִי.

פָּנִיָּה (from פָּנִים with הָ finis) orig. towards the inner part, but the signification of the הָ has become lost, and signifies in the house, within; לְפָנִיָּה, לְפָנִיָּה innerly, inwardly, from within.

פָּנִיָּמִי (formed from פָּנִים) adj. masc. (pl. פָּנִיָּמִים), פָּנִיָּמִית (pl. פָּנִיָּמִית), fem. the inner part, in contrast to הַיָּצוֹן.

פָּנִין (after the form קָצִין, from קָצָה,

only pl. פָּנִיָּים) masc. a pearl, equiv. to פָּנִי.

פָּנִיָּה (contracted from פָּנִיָּה, and arose from פָּנִין) p. n. f. (pearl or coral).

פָּנָה (Kal, not used) to be soft, tender, equiv. to פָּנָה. The root is found also in פָּנָה and פָּנָה, which see. Piel to faddle, fondle, pamper.

פָּס (from פָּסָה, only pl. פָּסִים) m. orig. the end, the utmost of a thing, somewhat equiv. to פָּסָה; next, especially extremities, hands and feet, from which פָּסִים כְּתוּנָה a coat reaching down to the end of the hands and feet, a stately coat (Author. Vers. "a coat of many colours").

פָּס (def. פָּסָה) Aram. masc. the extremity of the hand, sometimes for פָּה.

פָּסָה (Kal, not used) to divide; next, to mark off, related to פָּסָה, פָּסָה, פָּסָה, from which Pi. to cut through, i. e. to march through, probably related to פָּסָה.

פָּסָה (origin. part, piece; hence, ridge of a mountain) p. n. of the top of a mountain in Moab, southerly of Sichon.

פָּסָה דָּמִים equiv. to פָּסָה דָּמִים, which see.

פָּסָה (not used) equiv. to פָּסָה to

spread out; hence, to be in abundance.

פָּסָחָה (from פָּסַח, const. פָּסַחַת fem. abundance, orig. spreading out; פָּר abundance of corn.

פָּסַח 1) origin. to remove from an object; next, to pass over, to spring over, and in const. with עָל, equiv. to עָבַר עָל to pass over something; of the destroyer, to spare; 2) to halt, to limp, fig. to be dubious, to be uncertain, of an opinion. Pi. to dance, only used by way of derision, mocking. Niph. to become lame.

פָּסָחָה p. n. m. (the lame one).

פָּסַח (pause פָּסַח, pl. פָּסַחִים) masc. orig. passing over (of the sparing of the Israelites in Egypt, at the plague of the first born): it also signifies 1) the sacrifice commemorating this exemption; hence, the forms פָּסַח, אָבֵל, זָבַח, עֶשֶׂה פָּסַח, and in this sense the pl. signifies Paschal lambs; 2) the feast of Passover, which commences on the 14th Nisan, about Easter time: complete הַפָּסַח.

פָּסַח (plur. פָּסַחִים with the dagesh omitted) adj. m. lame, limping.

פָּסִיל (pl. פָּסִילִים) m. 1) a carved or chiselled image; 2) quarry or place where the stones are dug.

Root פָּסַל.

פָּסַק (not used) equiv. to פָּסַג to split, to divide. From which:—
פָּסַק p. n. m. (equiv. to פָּסַק) divider.
פָּסַל (fut. יִפְסַל) to hew out, to cut out (of stone and wood), especially to make an image; related to פָּצַל.

פָּסִיל (with suff. פָּסִילִי) m. an image, either carved from wood or chiselled from stone, seldom of a molten image, for the pl. פָּסִילִים is used; הָאִשָּׁרָה פָּסִיל image of As-tarte.

פָּסִנְטָרִין (also פָּסִנְטָרִין) Aram. m., Gr. ψαλτήριον, a stringed instrument resembling the cither; according to some, Psalter: the termination *ων* generally changes in Aram. into *ין*.

פָּסַם (3 plur. פָּסַם) equiv. to פָּסַם to cease, to vanish, to end; hence parallel with פָּסַם, from which פָּסַם, the extremities of the hands or feet; but פָּסַם belongs to פָּסַח.

פָּסַחָה (contracted from פָּסַחָה, from פָּסַח to spread out) p. n. m. (extension of progeny).

פָּעָה (fut. יִפְעָה) equiv. to פָּעָה and פָּעָה to breathe, like נָהַם in its original signification; next, to gasp, to moan, to groan.

פָּעוּ p. n. of an Idumean city, for which also stands פָּעִי.

פָּעוּר (orig. uncovering of the nakedness, after the use of the root פָּעַר

in the Mishna and Talmud, equiv. to נָלוּי עָרוּה; 1) p.n. or rather the surname of the Moabite Baal, called בַּעַל פְּעוֹר, and which was worshipped by maidens offering their virginity; 2) p.n. of a Moabite mountain.

פָּעַל (fut. יַפְעֵל, once יַפְעֵל, before makkaph יַפְעֵל) poetically for עָשָׂה to make, to do, to act; also to produce, to prepare, to procure, to create, etc.; פָּעַל the creator; but פֹּעֵל אָוֶן worker of iniquity, evil-doer; פָּעַל לְ, פָּעַל לְ, to do some one evil or good.

פָּעַל (with suff. פָּעַלְךָ, פָּעַלְיָה, seldom פָּעַלְיָה; pl. פָּעַלְיָה) m. 1) a deed of man, good or evil, without defining the quality; 2) that which is done, work, used of Divine punishment, as well as of the beneficent deeds of God; 3) that which is acquired by activity or work, property, wages, etc., like פְּעֻלָּה.

פָּעַלְתָּ (from an obsolete masc. form פָּעַלְתָּ) f. 1) the doing, acting, working, way of acting; 2) wages.

פָּעַלְתִּי (probably abbreviated from פָּעַלְתִּי) p.n. m. reward of God.

פָּעַם origin. to strike, to push, but generally urging by the spirit of God. Niph. נִפְעַם to be pushed, urged, troubled. Hith. like Niph.

פָּעַם (pl. פָּעַמִּים and פָּעַמוֹת) com.,

origin. stroke, pushing; hence, 1) foot-step, pace; transf. to the course or wheels of a waggon, foot, pl. פָּעַמוֹת artificial feet (of a table); 2) an anvil, that upon which one strikes; 3) times, stroke, פָּעַם אֶחָת once, or as an adverb, at once, but also without אֶחָת; פָּעַמִּים twice, and so on the plur. פָּעַמִּים is used with the numeral fem. gender, thus פָּעַמִּים רַבּוֹת many times, פָּעַם חֲמִישִׁית the fifth time, פָּעַם וּשְׁתִּית once and again, עַתָּה הַפָּעַם this time, עַתָּה הַפָּעַם now this time, or once, בְּפָעַם בְּפָעַם one time as the other, i. e. as usual, פָּעַם-פָּעַם now—and then.

פָּעַמוֹן (pl. מְכִימִים) masc. something which strikes to and fro, a bell, from פָּעַם.

פָּעַנָה see פָּנְתָה.

פָּעַר to open wide, e.g. פָּה (once בִּפְהָ) the mouth; with עַל to open the mouth against some one, with לְ for something, as an indication of wish or desire. The signification of uncovering or exposing the nakedness is only found in modern Hebrew.

פָּעַרִּי p.n. m., appears to be a corruption of נִעְרִי, which see.

פָּצָה (fut. יַפְצֵה) equiv. to פָּצַע, to split, to cut to pieces; hence fig. 1) of the opening of the lips,

either to swallow, or as a gesture of scorn, with על, or to speak rashly; 2) to release, to save, origin. like פָּרָה (to which it is related), to part, to separate.

פָּצַח (fut. יִפְצֹחַ) orig. equiv. to פָּצָה, generally, to break (of bones); fig. to break forth in joy, triumph; hence, generally connected with רָנָה. Pi. to break the bones.

פָּצִירָה f. incision, cutting in, cleft; 1 Sam. 13:21, "and the mattocks had cracks" (Author. Vers. "and they had a file for the mattocks.")

פָּצַל (Kal, not used) to have a shell or peel. Pi. to peel off; transf. to cut in; related to בָּצַל.

פָּצְלָה (pl. מִפְצָלוֹת) f. peeling, cutting off the peel.

פָּצַם to cut in, to cleave (the earth). The root is an extension from פָּצָה.

פָּצַע equiv. to בָּצַע to cut to pieces, Arab. to crush, to squash, in Heb. to wound, to bruise; פָּצוּעַ יָדָה wounded, crushed (in the testicles).

פָּצַע (with suff. מִפְצָעִי, pl. מִפְצָעִים) m. wound, bruise.

פָּצַץ (not used) to scatter, to disperse, equiv. to פָּוֵץ.

פָּצִץ p. n. m. scattering, dispersion, with the article.

פָּצַר (fut. יִפְצֹר) origin. to cut in, comp. בָּצַר; transf. to urge, to

press into some one, with בָּ of the person, either by request or by violence; comp. נָרַץ, פָּרַץ. Hiph. to press urgently, to do something intensely, perseveringly, unremittingly; inf. הִפְצֵר as a noun, stubbornness, thus like מָרִי in the parallel passage, 1 Sam. 15:23.

פָּקַד (fut. יִפְקֹד) orig. to visit, seek, like בָּקַשׁ (with which it seems to be related); hence, 1) לְשָׁלוֹם פָּקַד to seek, enquire after the well-being, like שָׁאַל לְשָׁלוֹם; next, to visit, with בָּ, of that with which one visits; 2) to seek something or some one, i.e. to concern oneself about it, like דָּרַשׁ in this sense; hence, to inspect, either to observe, to investigate, or to muster and number: מִן הַנֹּה פָּקַד to visit the habitation, i.e. to search it, מִפְקֹדִים they that are numbered; 3) in a bad sense, to visit some one in order to attack or punish him, with בָּ, אֵל, sometimes with the addition בְּדָרָךְ; 4) to require, to demand from some one; hence, to charge him with something, to appoint some one over (עַל) something, with אֵת (אֵל) to assist some one in overseeing, מִפְקֹדִים overseers, officers; hence, to charge, to command; 5) to

deposit something, to give it into some one's charge. Niph. 1) to be desired, wished for (of something missed); 2) to be chastised, punished; 3) to be charged with something, to be appointed overseer. Pi. to muster, to number. Pu. 1) to be mustered, numbered; 2) to be sought for (something missed). Hiph. to appoint over (לְ, בְ, עַל) something; or absolute, to appoint as overseer or manager; with עַל־יָדַי, בְּיָד, to deliver something to some one; with אֶת (את), to deposit something with some one, and generally to give something to the charge of some one. Hoph. 1) to be chastised, punished; 2) to be appointed over something; 3) to be deposited. Hith. to be numbered, mustered. Hothpael to cause themselves to be mustered.

פָּקְדוֹת (pl. פְּקָדוֹת) f. 1) numbering, mustering; 2) punishment, chastisement, revenge; 3) watching, overseeing; hence, custody, prison, e.g. בֵּית הַפְּקָדוֹת; 4) that which is taken care of, property, wealth; 5) that with which some one is charged, office, transaction; conc. officer, overseer.

פָּקְדוֹן masc. that which is delivered to keep, i.e. to take care of, deposit.

פָּקִיד f. overseeing, charge, probably from פָּקִיד.

פָּקוֹד m. 1) overseeing, management, and concrete, overseer, manager, ruler; 2) symbolical name for Babel, orig. visitation, chastisement, punishment.

פָּקִיד (pl. פְּקָדִים) m. charge, command, from פָּקַד in signif. 4.

פָּקַח (fut. יִפְקַח) 1) to open (the eyes), to see; joined with עֵינָן; with עַל to look upon something graciously, to open some one's eyes, either to make one (the blind) to see, or to give one something to look at: "the Lord opens His eyes upon something," is a phrase signifying He visits it with punishment; 2) to open something that is fettered or bound, transf. to open the ears, i.e. to cause to hear, and in this sense, to release, i.e. to open the prison. Niph. to be opened, of the eyes, and also in a spiritual sense.

פָּקִיחַ adj. m. seeing, tropically, prudent, sensible, pl. פְּקָחִים.

פָּקִיחַ p.n.m. (opening of the eyes, or the beholding of God).

פָּקִיחָהּ p.n.m. (the gracious beholding of God).

פָּקִיחָהּ (orig. equiv. to פָּקִיחָהּ) m. orig. the opening (of a prison); hence, release, from פָּקַח. The form is after שְׁחָרָהּ, פָּתִלָּהּ.

פָּקִיד m. an overseer, officer, of the war, etc.

פָּקַע (not used) equiv. to פָּקַע to cleave, to split, to break forth, and like פָּקַע, may be used of the breaking forth of certain fruit.

פָּקַע (only pl. פָּקָעִים) m. knop, an architectural ornament in the shape of a wild gourd or cucumber.

פָּקַעָה (pl. פָּקָעוֹת) fem. a bitter, wild gourd or cucumber, in the shape of an egg, so called either from its rapid growth, or from its bursting on being touched. See פָּקַע.

פָּר (pause פָּר, pl. פָּרִים for פָּרִים) a young bullock, heifer; hence שׁוֹר פָּר as explanatory; שׁוֹר פָּר an ox or bullock; פָּרִים עִם אֲבִירִים young and old bulls (Auth. Ver. "and the bullocks with the bulls"), especially of the bulls for sacrifices. The orig. signif. is either the swift runner, from פָּרַר = פָּרָא, like עָנַל from עָנַל, פָּרָה from פָּרָה; or from פָּרַר, in the signification of ploughing, a plough-ox.

1. פָּרָא (Kal, not used) equiv. to פָּרָה to bear, to bring forth; hence, Hiph. הִפְרִיא to bear (or bring forth) fruit, which is more probable than to take it as a denom. from פָּרָא related to פָּרָה 1., which see.

II. פָּרָא (not used) to be wild, orig. to rove, thus equiv. to פָּרָה II.

Comp. *fer-us*. From which:—

פָּרָא (seldom פָּרָה, pl. פָּרָאִים) masc. orig. wild, especially the wild ass; transf. פָּרָא אָדָם a wild man.

פָּרָא p.n.m. (from פָּרָא the wild one).

פָּרָא see פָּרָה.

פָּרָר (Persian, also פָּרוֹר, pl. פָּרוּרִים) m. an open hall; transf. to suburb, a country seat for the summer.

פָּרַד 1) to strew about, to scatter, equiv. to פָּרַד, which see; hence פָּרָה; 2) to spread out, e.g. the wings, equiv. to פָּרַשׁ, פָּרַץ; 3) to separate, part, divide, equiv. to פָּרַט. Niph. 1) to be dispersed, divided (comp. נִפְּץ), from signif. I.; 2) to separate oneself, to part from (מִן, מֵעַל) something; נִפְּרָד a singular, strange person. Pi. to go often aside; thus intensive of Kal. Pu. to be separated, isolated. Hiph. to separate, distinguish between (בֵּין) two objects, to divide, with acc. Hith. to separate oneself, to part from.

פָּרַד (with suff. פָּרָדוֹ, plur. פָּרָדִים, with suff. פָּרָדִיָּהֶם) masc. a mule, from פָּרַד to flee, to run, after the Aram.

פָּרָה f. she-mule.

פָּרָה f. corn, grain, grain of seed,

from פָּרַד to strew (comp. זָרַע), or from פָּרַד to part, to specify (comp. פָּרַט).

פָּרָדִים (pl. סִיִּים) m. an orchard, a park, pleasure-garden. The word is of foreign origin, paradise.

פָּרָה to bear, to bring forth (fruit), פָּרָה רֹאשׁ a root bearing gall, particip. fem. פָּרִיָּה and פָּרַת; next, to be fruitful generally (of the multiplying of man and beast); figur. פָּרָה יֵשַׁע salvation blooms, springs forth. Hiph. הִפְרָה (fut. apoc. וַיִּפֶּר) to make fruitful, to increase, to beget abundant progeny.

פָּרָה (pl. פָּרוֹת) f. 1) young cow, derived from פָּר, also of a cow with calf, or of a cow for the yoke; the cows of Bashan, i.e. the fat cows of Bashan, are used in the Scriptures as symbols of the voluptuous women of Samaria; root פָּרַר; 2) p.n. of a city in Benjamin.

פָּרָה p.n. m. (wine-press or presser).

פָּרָה see פָּרָא.

פָּרָה see חִפְרִפָּרַת.

פָּרוֹדָא p.n. m. (the solitary one, the recluse).

פָּרוֹנִי (only Ketib, pl. פָּרוֹנִים) m. inhabitant of a lower country; next, generally, inhabitant of a small, town, villager.

פָּרוֹחַ p.n. m. (the blooming one).

פָּרוֹיִם p.n. of a gold region; according to some, Taprobane; according to Wilford, inhabitant of the East generally.

פָּרוֹר see פָּרַר.

פָּרוֹר m. a pot, a kettle, contracted from פָּארוֹר.

פָּרוֹ (not used) equiv. to פָּרַשׁ to be spread out; hence figur. to be independent, sovereign. This derivation is obviously from פָּרָזָה and פָּרוֹי.

פָּרוֹ (plur. with suff. פָּרוֹנֹ) m. ruler, chief of the war, but not equiv. to מְחַוֵּק or מְחַוֵּקֶת.

פָּרוֹה (only pl. פָּרוֹת) f. extensive, uninclosed place, plain, flat country, in contrast to a walled, fortified place.

פָּרוֹן (with suff. פָּרוֹנוֹ) m. ruler, chief of the war, like פָּרוֹ. The ancients explain it as equiv. to פָּרוֹת, which, however, is not suitable to text, Judges 5:11.

פָּרוֹי m. inhabitant of a flat country, villager (pl. פָּרוֹיִם).

פָּרוֹי inhabitant of a flat country; gent. from פָּרוֹ, and name of a Canaanite people.

פָּרוֹל (def. פָּרוֹלָא) Aram. masc. iron, equiv. to the Heb. פָּרוֹל.

פָּרוֹחַ (fut. יִפְרוֹחַ) 1) to sprout, to bloom; transf. to the flourishing condition of man or of a people;

figur. of the breaking forth of leprosy, or of an ulcer; 2) to fly, comp. נָצַץ after the same gradation of ideas. Hiph. to cause to bloom, to bring forth blossom, to bud.

פָּרַח (with suff. פְּרָחִי) m. a sprout, a flower, a blossom; transf. to the decoration of flowers.

פְּרָחָה fem. fledged brood; transf. to despicable people.

פָּרַט equiv. to פָּרַד, to part, to separate; hence figur. to open the mouth wide for singing, like פָּרַט עַל-פִּי הַנָּבֵל; e.g. פָּצַח רָנָה to sing to the tune of the harp.

פָּרַט masc. that which is separated, single; hence, single berries which drop during the gathering.

פְּרִי (with suff. פְּרִי, פְּרִיָּה, פְּרִיָּהִים) masc. with quiescent *yod* פְּרִיָּהִים masc. fruit (of the trees, or of the earth); hence, seed, corn; also of the fruit of the womb, descendants, with or without בְּטָן; transf. to fruit, i.e. a consequence of something, also of property acquired by labour (of the hands).

פְּרִיָּא p.n. m. (equiv. to פְּרִיָּא).

פְּרִיץ (const. פְּרִיץ, but plur. פְּרִיצִים, const. פְּרִיצִי) adj. m. violent, attacking, hurting, but generally as a subst. the violent one, the robber פְּרִיצִים קַעֲוֶת cave or den of robbers.

פָּרַךְ (not used) 1) to break to pieces, to crush; equiv. to פָּרַק, related to פָּרַע; hence, 2) to separate, to part, like פָּרַק.

פָּרַךְ m. oppression, rigour, severity, harshness.

פְּרָכָת (according to Eben Ezra, it is *mirang*) f. origin. partition-wall, curtain of partition, a veil for the ark, partition.

פָּרַם (fut. יִפְרֹם) orig. to split; transf. to tear, to rend (garments).

פָּרַם שְׂתָא (Persian) p.n. m. (chief, distinguished one).

פְּרָנָךְ p.n. m.

פָּרַם (fut. יִפְרֹם) to break to pieces, to part, e.g. לָחֶם bread, transf. to the meals of consolation in mourning, Jer. 16:7 (Auth. Vers. "tear themselves"), with the omission of לָחֶם. Hiph. הִפְרִים to divide the hoof.

פָּרַם (Aram.) to divide, to part, particip. pl. פְּרָסִין, those who divide or shall be divided.

פָּרַם (land of horses) p.n. of a country, Persia; from which gent. פְּרָסִי.

פָּרַם m. name of a bird, ossifrage.

פָּרַם (pl. פְּרָסוֹת, const. פְּרָסוֹת, but also פְּרָסִיָּה) f. hoof, claw, especially the divided one, from which denom. הִפְרִים having strong or large hoofs, being well hoofed.

פְּרָסִי gent. m. a Persian.

פָּרָסִי (def. פָּרָסָה, Ketib פָּרָסִי)

Aram. m. the same.

פָּרַע (fut. יִפְרַע) equiv. to פָּרַץ; 1)

to cut in, to break in; hence, to

press violently into something, to invade in a hostile sense, בִּפְרוֹעַ

פָּרָעוֹת בְּיִשְׂרָאֵל and violent attacks broke forth in Israel; 2) to

divide, to separate; hence, to destroy, to tear asunder; e.g. of the

frustrating of a counsel, of the abandoning of discipline, or righteous course; 3) to rove about

wildly, like פָּרַץ הוּא the people are refractory; to isolate,

by division, פָּרָעָה אֶהֱרֵן Aaron has isolated them; 4) to break off,

to cease, to remit, לֹא אֶפְרַע I shall not forbear. From this sig-

nification the sense of loosening, redeeming, paying, has originated

in the Aram. and in the Talmud. Niph. to be divided, split, of a

people. Hiph. 1) to cause some to break off something, to hinder

from (לִּזְכּוֹן) a work; 2) to make refractory, reckless; the signifi-

cation to uncover, see under פָּרַע.

פָּרַע m. hair, from פָּרַע to part, to

split, orig. that which is split, like שֵׁשׁ hair, from שָׁשַׁר equiv. to

שָׁשַׁר; from which denom. פָּרַע to shave off the hair.

פָּרָעָה (only pl. פָּרָעוֹת, const. פָּרָעוֹת)

f. equiv. to פָּרָעָה breach, attack, hostility, rent; next, wound, bruise, פָּרָעוֹת רֹאשׁ the bruised head of the enemy.

פָּרָעָה native title of the Egyptian kings, which sometimes precedes the special name, e.g. פָּרָעָה נֹכַח, פָּרָע חָפְרַע. The signif. must be derived from the Egyptian.

פָּרַעַשׁ (from פָּרַע formed with the suff. שׁ—) m. 1) a pricking insect, a flea; 2) p. n. m. (the piercing one).

פָּרָעוֹן (a rent, breach, bay, formed from פָּרָעָה) p. n. of an Ephraimite city, gent. פָּרַעְתָּנִי.

פָּרַפַּר (mobility) p. n. of a small river in the vicinity of Damascus, now called El-Faiga.

פָּרַץ (fut. יִפְרַץ) equiv. to פָּרַע to cut in, to tear, rend; hence, 1) to pull down (a wall, fortress, hedge); 2) to press upon or in (בְּ) something, to break into something, (acc.) to penetrate violently, i.e. to make a defeat among (בְּ) something, fig. to press some one by request; 3) only a secondary form of פָּרַשׁ to disperse, spread out, to overflow, and to increase generally. Niph. to be spread, extended (of prophecy). Pual, to be pulled down (of a wall). Hith. to separate, to release oneself, used of

slaves who arbitrarily release themselves.

פָּרַץ (pl. **פָּרָצִים** and **פָּרָצוֹת**) m. 1) a rent, breach, **עָמַד בְּפֶ** to stand forth in the breach, i.e. to ward off danger; 2) attack, defeat, **פָּ** **עַל פֶּ** attack upon attack; 3) scattering, pouring out of water; 4) p.n. of a place (defeat), e.g. **פֶּ** **עֵזָה** (defeat of Ussah); 5) p.n. m. (breach), patron. **פָּרָצִי**.

פָּרַק (fut. **יִפְרֹק**) 1) to break, to break off, to tear off, orig. to break the bones; 2) fig. to release from danger, or to break the fetters. Pi. to tear off (the hoofs), to destroy, to shatter (mountains). Hith. 1) to tear oneself away from some one or something, or mutually to plunder themselves; 2) to be destroyed, shattered.

פָּרַק (Aram.) to loosen, redeem, release, comp. Heb. **פָּרַק** in signification 2.

פָּרַק (const. **פָּרַק**) m. equiv. to **מָרַק**, that which is boiled; hence, broth. The root **פָּרַק** is identical with **מָרַק**.

פָּרַק m. 1) violence, robbery, from **פָּרַק** to tear away; 2) turn of the road, cross road, from **פָּרַק** to break off.

פָּרַר (inf. **פָּרַר**=**פָּרַר**) 1) to crush, to bruise, to pound (related to **פָּרַר**,

פָּרַר, **פָּרַר**); hence, 2) to cut in, to plough, from which **פָּר**. Hiph. **הִפְרַר** (in pause **הִפְרַר**, infin. **הִפְרַר**, with suff. **הִפְרָכֶם**) to break, destroy, of the breaking of a covenant, of the frustrating of a counsel, of the breaking of a vow, etc. Hoph. pass. Po. **פִּוּרַר** to split, divide (the sea). Pilpel **פִּפְרַר** to shiver, to shatter. Hith. **הִתְפִּוּרַר** to be shattered, shivered to pieces.

פָּרַשׁ (fut. **יִפְרֹשׁ**) 1) to separate, to part, equiv. to **פָּרַד**, transf. to define, specify, i.e. to state all the special parts; 2) to spread out. Niph. to be scattered, dispersed. Pu. **פִּרְשׁ** to be explained distinctly, expounded, part. **מִפְרֹשׁ** distinct, exact. Hiph. to pierce, to cut in, equiv. to **פָּרַם**.

פָּרַשׁ (fut. **יִפְרֹשׁ**) 1) equiv. to **פָּרַם** to break (the bread), to divide, and generally to divide into pieces (of food); 2) equiv. to **פָּרַץ** to spread out (a garment, a net, the canvass of a tent, the hands, the wings), to stretch out (the hands) for prayer, or for giving a present, or for plunder, fig. to diffuse, extend (folly). Niph. to be scattered (e.g. **לְכָל רוּחַ**). Pi. **פָּרַשׁ** (fut. **יִפְרֹשׁ**) 1) to spread out (the hands), also with **בְּ**; 2) to scatter about.

פָּרַשׁ (Aram.) the same as **פָּרַשׁ**. Pa.

to explain distinctly. Part. **מַפְרֵשׁ**
distinct, exact.

פָּרָשׁ (const. **פָּרֵשׁ**, pl. **פָּרָשִׁים**) m. 1)
rider, horseman (from an obsolete
word **פָּרָשׁ** a horse), sometimes it
is followed by the expletive **רָכַב**
סוּג; **פָּרָשׁ** a pair of riders,
בָּעָלֵי פָּרָשִׁים masters of horses,
riders; 2) horse, but the form has
changed with **פָּרָשׁ**=**פָּרָשׁ**; hence,
pl. **פָּרָשִׁים** instead of **פָּרָשִׁים**.

פָּרָשׁ (with suff. **פָּרָשׁוֹ**) m. 1) dung,
excrement, orig. that which sepa-
rates from the body; 2) p. n. m.
(separation).

פָּרָשָׁה (const. **פָּרָשָׁה**) fem. definite
statement, a certain sum. In
modern Heb. a division of scrip-
ture, a part.

פָּרָשָׁנָה see **פָּרָשָׁנָה**.

פָּרָשָׁד (with **פָּרָשָׁה**, from **פָּרָשָׁד**
with the suff. **פָּרָשָׁד**) m. dung, ex-
crement. The suff. **פָּרָשָׁד** is found
also in other nouns.

פָּרָשָׁן a quadrilateral from **פָּרָשׁ** to
spread out or extend over (**עַל**)
something.

פָּרָשָׁנָה (Persian) p. n. m. (granted
by prayer).

פָּרָת (not used) to be sweet, of wa-
ter (after the Arab.). Probably
equiv. to **פָּרָן**.

פָּרָת (sweet water or waterfall) p. n.
of a river, the Euphrates, fre-

quently **פָּרָת**, **פָּרָת**; with
ה **פָּרָתָהּ** towards the Euph-
rates.

פָּרָת particip. f. from **פָּרָה**, which see
פָּרָתָם (pl. **פָּרָתָם**) masc. the first,
the distinguished, noble one (a
foreign word).

פָּשׁ only Job 35:15. According to
the LXX, an abbreviated form
from **פָּשַׁע**; according to tradition,
however, from **פָּשַׁע**=**פָּשַׁע** masc.
in the signification of multitude
(of transgressions).

פָּשָׁה (fut. **פָּשָׁה**) to spread out, of
the leprosy; related to **פָּשָׁה**.

פָּשַׁח (Kal, not used) equiv. to **פָּסַח**,
פָּצַח to split, divide, tear asunder,
only used in Piel.

פָּשַׁח p. n. masc. (extension, from
פָּשַׁח, with the suff. **פָּשַׁח**).

פָּשַׁח (fut. **פָּשַׁח**, imp. **פָּשַׁח**) to
spread out, to spread along, rela-
ted to **פָּשַׁח** of the spreading of
an army over (**עַל**) something, to
plunder; next generally, to in-
vade, for spoilation, with **פָּ**, **עַל**,
אֵל, and accus., of the persons
over whom the enemy spreads;
transf. to the pulling off of a gar-
ment. Pi. to plunder (**חָלְלִים**),
orig. to strip them. Hiph. to
cause some one to pull something
off, to strip one, with accus. of
the person and the subject; also

with מַעַל and כְּפוּל of the person, to strip off his garments, to plunder; transf. to flay (cattle). Hith. to strip, pull off (a garment).

פָּשַׁע (fut. יִפְשַׁע) to revolt from (מִתְחַת) under whose sway one stood, to trespass against (בְּ or עַל) something, and generally to offend, especially of the rebellion of the people against their ruler. Niph. to offend one another; אָח נִפְשַׁע one brother who has offended the other.

פָּשַׁע (fut. יִפְשַׁע) to stride, to pace, orig. equiv. to פָּשַׁק spread open, with בְּ, to proceed against something.

פָּשַׁע (with suff. פִּשְׁעִי, pl. פִּשְׁעִים) m. 1) rebellion, transgression, trespass, stronger than חַטָּאת, but like it, generally, sinning against God; 2) punishment for sin, trespass-offering, similarly to חַטָּאת is used.

פָּשַׁע m. step, stride, pace.

פָּשַׁק to split, to divide, to spread open, e. g. to open the lips wide, to spread the feet wide (for whoredom). Pi. the same of the feet. Comp. פָּשַׁח.

פָּשַׁר (not used) equiv. to פָּתַר, orig. to split, divide; next, to explain, interpret; comp. פָּאָר with the

similar gradation of ideas. From which פָּשַׁר.

פָּשַׁר (Aram.) the same, to interpret, to expound, inf. מִפְשַׁר. Pa. to interpret (dreams).

פָּשַׁר (def. פִּשְׁרָא, pl. פִּשְׁרִין) Aram. m. interpretation, explanation.

פָּשַׁר (later) m. the same.

פָּשַׁת (not used) adopted as the radical to פִּשְׁתָּה and פִּשְׁתָּה, in the signif. of carding cotton, or the root is פִּשְׁשַׁשׁ, in a similar sense. It appears, however, that the supposed derivatives are of foreign origin.

פִּשְׁתָּה (with suff. פִּשְׁתִּי, pl. פִּשְׁתִּים) m. cotton, complete פִּשְׁתִּי הָעֵץ stalks of flax, signifies also cotton; next generally, linen, flax; hence אֶזְרוֹר, בָּנָד, פְּתִיל פִּשְׁתִּים, as an adj. is rendered linen. Isa. 19:9, שְׂרִיקוֹת, is only in apposition; though the ם is omitted, the word is of Egyptian origin.

פִּשְׁתָּה f. 1) the linen plant; 2) the cotton wick; hence פִּ' כְּהָה glimmering wick (Auth. Ver. "smoking flax"), sometimes with the omission of כְּהָה.

פָּת (with suff. פִּתִּי, pl. פִּתִּים) masc. morsel, piece, from פָּתַת to break in pieces, especially of a morsel of bread; hence, most frequently joined with לָחֶם; pl. פִּתִּים morsels, pieces, crumbs.

פֶּתַח pl. **פִּתְחוֹת**, from **פָּתַח** m. 1) privy part of a woman, orig. an opening; 2) the opening or hinges on which the door hangs. Root **פָּתַח**.

פִּתְּחִים see **פָּתַח**.

פִּתְּחָא (from **פָּתַח**, with an adverbial termination **א**) adv. suddenly, momentarily, orig. in the twinkling of an eye; also **בְּפִתְּחָא**, or in connection with **פָּתַח**, as **בְּפִתְּחָא** **פִּתְּחָא**, **לְפִתְּחָא**, and **לְפִתְּחָא**. See **פָּתַח**.

פֶּתֶבֶן (with suff. **פֶּתֶבֶנִּי**) m. king's meat, i.e. superior viands. The word is of Persian origin, from **פַּת** lord, and **בֶּן** food.

פָּתַח (not used) to state, to pronounce; next generally, to pronounce sentence, only a secondary form of **פָּסַק**; (Aram.) to decide. From which **פִּתְּחָנִים**, which, however, is considered to be of foreign origin.

פָּתַח (not used) equiv. to **מָתַן** to tie, to wrap round; hence, to clothe. See **פִּתְּחִיל**.

פִּתְּחָנִים (Heb. and Aram.) m. sentence, decision, edict; next generally, word, equiv. to **דְּבָר**, and like it, transf. to matter, thing. Root **פָּתַח**, if it is not a mixed form from *pedam* (Pelvi), and *peigham* (Persian), the word.

פָּתַח (fut. **יִפְתָּח**, apoc. **יִפְתֵּחַ**) 1) transf.

to make wide, to spread out; hence, of the lips, to open wide; 2) to be wide, of the heart, to receive impression or enticement; next, to be prone to enticement, or to be enticed; particip. **פֹּתָח** the simple one, fem. **פֹּתָחָה**. Niph. to be enticed to (על) something. Pi. to entice some one (to something bad), to mislead, to decoy. Pu. pass. Hiph. to make large, spacious, extensive.

פֶּתוּאֵל (for **פֶּתוּעֵאֵל**) p.n. m. (beholding of God); comp. **שְׂמוּאֵל** for **שְׂמוּעֵאֵל**.

פֶּתוּחַ (pl. **פִּתְחִים**) m. engraving, graven work, sculpture; **פָּתַח** to engrave.

פֶּתוֹר (ditch, pit) p.n. of a place in Mesopotamia on the Euphrates.

פִּתְּחוֹת (pl. **פִּתְּחוֹתֵי**) m. piece, crumb.

פָּתַח (fut. **יִפְתָּח**) equiv. to **פָּתַח** to open (used of the opening of doors, gates, windows, etc.; to open the mouth, i.e. for speaking, in contrast to not opening the mouth, i.e. to be silent; to open the ear of some one, i.e. to reveal something; to open the hand, i.e. to be liberal; **פָּתַח** to open the granary, i.e. to sell openly; to open the sword, i.e. to draw it; to open the prisoners, i.e. to release them; to open a

song, i.e. to begin it. Niph. to be opened (the gate, the heaven, the mouth), to be loosened (of a girdle), to be released (of a prisoner), to be let loose, or to break forth, i. e. evil. Pi. 1) to open, to loosen, the girdle, bonds; **מִפְתָּח** he that loosens (the girdle) after the combat; 2) to furrow (the plough-field), to engrave on (precious stones). Pu. pass. to be engraved. Hith. to release oneself, to burst the fetters.

פָּתַח (Aram.) the same, to open.

פָּתַח (with suff. **פָּתַחִי**, with **ה** finis **פָּתַחָהּ**, pl. **פָּתַחִים**, const. **פָּתַחִי**) m. opening, entrance; hence **פָּתַח** **הַשַּׁעַר** entrance of the gate; transf. to door, gate, portal; **בְּפֶתַח**, **פֶּתַח**, **לְפֶתַח** at or before the door; **פָּתַחַי עוֹלָם** gates of eternity; fig. **פָּתַחִי** the gates, i.e. the opening of the mouth; the signification of **פָּתַחָהּ** is not defined.

פָּתַח m. openness, distinctness; according to others, beginning.

פָּתַחוּ (const. **פָּתַחוּן**) m. opening of the mouth, to speak; figur. and joined with **פָּה**, defence.

פָּתַחָהּ p.n. m. (delivered by God).

פָּתַח (pause **פָּתַחִי**, pl. **פָּתַחִים** or **פָּתַחִים**) m. orig. openness; hence transf. to simplicity, folly, the heart being open to every impression; conc.

the simple one, the inexperienced one, easy to be enticed, a fool; sometimes in the sense of the in-offensive one.

פָּתִי (with suff. **פָּתִיָּה**) Aram. m. orig. width; next, breadth; from **פָּתָא** = Heb. **פָּתָה**.

פָּתִינִיל (arisen from **פָּתִין** with the termination **נִיל**, like **כְּרִמִּיל** from **כָּרַם**, and the termination **נִיל**) m. a wrapper, a mantle, festive garment, in contrast to **מִחְנֹרֶת שֶׁק**, thus from **פָּתַנָּה** to wrap round; hence in the Aram. **פָּתִנָּה** mantle.

פָּתִינִית f. simplicity, concrete, the simple one, from **פָּתָה**.

פָּתִיחָהּ (only pl. **פָּתִיחוֹת**) f. origin. an adj. to **חָרַב** drawn (sword), but only subst. sword (the drawn one); **פָּתַח** has not this signification.

פָּתִיל (const. **פָּתִילִי**, pl. **לִים**) masc. orig. that which is entwined, spun; next, thread, cord, lace, from **פָּתַל** to spin, to tie; **פָּתִיל**, Num. 19:15, stands for **פָּתוּל** bound, but not a substantive.

פָּתַל (particip. pass. **פָּתִיל**=**פָּתוּל**) to tie, to entwine, to spin; the root is also found in **חֵתֶּל**, **גִּידֵל**. Niph. origin. to be knotty, entwined; hence, 1) to be false, artful, i.e. to act intricately, perversely, covertly; 2) to wrestle, to wrest; comp. **חֵבֶק**=**אֶבֶק** in the

same sense. Hith. to prove oneself false, artful.

פְּתִלָּל (after the form **שְׁחָדָה**) adj. m. intricate, insidious, pervert.

פְּתִל p. n. of a city in Lower Egypt; according to tradition, it is identified with Fajum, a city in Upper Egypt. The etymological meaning in the Egyptian is narrow pass.

פָּתַן (not used) to stretch, to extend; Related to **מָתַן**, **יָתַן**.

פָּתָן (pl. **פְּתָנִים**) m. something that stretches itself; hence, adder.

פָּתַח (not used) equiv. to **פָּתַח** to break forth, to open (the eyes).

פָּתַח m. origin. opening of the eyes; hence, moment; as an adv. suddenly, momentarily, instantly, un-awares; also, unintentionally.

פָּתַר (fut. **יִפְתָּר**) origin. to break through; hence, to explain, to interpret (a dream); comp. Aram. **פִּשָּׁר**.

פְּתָרוֹן (with suff. **פְּתָרוֹנוֹ**) m. interpretation, explanation, exposition.

פְּתָרוֹם p. n. of Upper Egypt, native country of the Egyptians, origin. country of the south; gent. plur. **פְּתָרִים**.

פְּתִשָּׁן (also **פְּרִשָּׁן**) m. copy of a mandate, a royal edict; the word is foreign.

פָּתַת (only inf. abs.) to break to pieces, to break off; from which

פָּתַת, that which is broken off, a piece, a morsel.

צ

צ *Saddé* (**צָדִי**) is the eighteenth letter of the Alphabet, and as a numeral counts 90. The peculiarity of the **צ** is in its being compounded from a hissing (dental) and tongue (lingual) letter. It interchanges, therefore, on comparing the roots, with the linguals **ד**, **ט**, **ת**, as **צָהַר** and **נָצַר**, **מָצַר** and **נָצַר**, **מָצַר** and **נָצַר**; as well as with the dentals **ם**, **ז**, **ש**, as **עָלַץ** and **צִוּף**, **מָצַר** and **מָצַר**, **מָצַר** and **מָצַר**, etc. It likewise interchanges, on comparing the roots, with **כ**, **ג**, **ע**, from which we may infer that **צ** arose from a composition of the sounds of **s** and **k**. These interchanges we find in **בָּצַע** and **בָּצַע**, **צָרַע** and **נָרַע**, **צָנַר** and **עָנַר**, **צָנַר** and **עָנַר**, etc.

צָאָה f. issue from the body, excrement, dung, from **צִוּא**, equiv. to **צִוּא**. Comp. **צִוּא** and **צִוּא**.

צִוּאִי, **צִוּאָה** see **צִוּאִי**.

צָלַל (not used) equiv. to **צָלַל**, to overshadow, to cover; comp. **מָצַל** and **מָצַל**. See the noun **צָלַל**.

צָלַל (pl. **צָלָלִים**) m. probably, shady bush, thus for **צָלַל**; according to

others, after the Arabic, lotus shrub.

צָנִי (not used) equiv. to צָנַן to shelter, to guard (comp. צָנַל = לָלַץ).

צֹאֵן (for צָאֵן, with suff. צֹאֲנִי) com. a herd; collective, orig. that which is kept, guarded; but generally, small cattle, *μῆλα*, especially, sheep. צֹאֵן, however, is never used of a single sheep.

צִמְזִן (place of herds) p. n. of a city in Judah.

צִצְצָא (צִצְאִים, const. צִצְאִי) masc. that which issued (from the mother's womb), sprout, sprig, descendant, issue, child. Root צוּא.

צָב (pl. צָבִים) m. 1) a litter, sedan-chair, or slow vehicle, from צָבַב to move softly; 2) a species of lizard, so called from its sliding, sneaking movement (Auth. Ver. "tortoise").

צָבָא (fut. יִצְבֹּא) orig. equiv. to קָפָא to gather, to assemble (in large numbers); לָצְבָא עַל to assemble round some place, to besiege it; also construed with the accus. צָבָא צָבָא a host, or an army, assembles. Hiph. הִצְבִּיֵּא to assemble a host, to levy recruits for war.

צָבָא (const. צָבָא, pl. צָבָאוֹת, const. צָבָאִי, but with suff. also צָבָאִי, as if the pl. were צָבָאִים) masc. (seldom fem.) a troop, a host;

צָבָא אִישׁ הַצֵּן a general; צָבָא אִישׁ warrior; צָבָא, צָבָא, צָבָא, צָבָא to go to war, orig. to go in the army; transf. to service of the army, or war, or field, or post, soccage, slavery; the host of heaven, of God, i.e. the host of angels, stars, planets: also called הַצֵּבָאוֹת; hence, the Lord is called אֱלֹהֵי הַצֵּבָאוֹת, sometimes אֱלֹהֵי הַצֵּבָאוֹת, for which, in the more recent books, אֱלֹהֵי הַשָּׁמַיִם is used.

צָבָא (fut. יִצְבֹּא, inf. with suffix הַצְבִּיֵּא) Aram. orig. to spring forth, thus equiv. to רָחַשׁ; next, to desire, to wish, to will, after the same mode of transferring the sense as in בָּעַט.

צָבָא צָבָאוֹת in the signification of a gazelle. See צָבִי.

צָבָא (probably equiv. to צִבְעִים place of the hyenas) p. n. of a place in the valley of Siddim. See צִבְעִים, צָבִים.

צָבַב (not used) equiv. to דָּרַב to move along softly, to glide, slide. From which:—

צָבָבָא (with the article) p. n. fem. (the sliding one).

צָבָבָא 1) equiv. to זוֹהַר to shine; hence, to be beautiful, adorned, from which צָבִי; 2) like צָבָא in Aram. to swell; 3) equiv. to צָבָא to as-

semble (of an army), to which probably belongs **צִבְיָה**, Is. 29:7, if it does not stand for **צִבְיָה**.

צָבָה adj. m., **צָבָה** f. swelling of the belly, from **צָבָה** 2.

צָבָה (def. **צִבְיָה**) Aram. fem. will, desire; hence, like **חֶפֶץ**, affair, matter, from **צָבָה**.

צָבוֹעַ m. a beast of prey, from **צָבַע** to seize, attack (Author. Vers. "a speckled bird").

צָבַט (fut. **יִצְבֹּט**) probably equiv. to **צָבַת**, to bind, to tie together; **צָבַת קָלִי** ears of corn bound up; according to others, to hand, to deliver.

I. **צָבִי** (pause **צָבִי**, pl. const. probably **צָבִים** Jer. 3:19) m. ornament, beauty, glory, glory of kingdoms, i.e. Babel; land of beauty, i.e. the land of Israel, for which also **צָבִי** alone stands; the glorious, holy mountain, i.e. the mountain of the temple.

Root **צָבָה** I.

II. **צָבִי** (pl. **צָבִים**, **צָבִים**, **צָבִים** and **צָבִים**) m. a gazelle, probably so called on account of the beauty of its appearance.

צָבִי p.n.m. (ornament, beauty).

צָבִיָּה (from **צָבִי**) fem. the female gazelle.

צָבִיָּה p.n.f. (the same as **צָבִיָּה**).

צָבִים for **צָבִים** and this for **צָבִים**.

I. **צָבַע** (not used) equiv. to **טָבַע**, to dive, to dip into; hence next, to paint, to colour, orig. to dip into the paint.

II. **צָבַע** (not used) to seize, to attack; next, to rob, from which **צָבוֹעַ**, beast of prey, hyena, and also **אֶצְבַּע**.

צָבַע (Aram.) equiv. to **צָבַע** I., Heb. to dip in, to wet; hence Pa. **צָבַע** to wet. Ithpael **אֶצְבַּע** to be wetted.

צָבַע (pl. **צָבָעִים**) m. origin. that into which something is dipped; next, colour, paint, transf. to coloured garment.

צָבָעוֹן p.n.m. (the wild one, robber), from **צָבַע** II.

צָבָעִים (haunt of hyenas) p.n. of a valley and place in Benjamin.

צָבַר (fut. **יִצְבֹּר**) to heap up, to garner, to gather.

צָבַר m. a heap.

צָבַת (not used) to bind, to tie, related to **צָפַד**. The same is **צָבַת** and **צֹוֹת** in Aram.

צָבַת (pl. **צָבָתִים**) m. a sheaf, bundle (of corn).

צָד (with suff. **צָדִי**, with **ה** finis, **צָדָה**, pl. **צָדִים**) m. 1) side; hence **עַל-צָד**, as an adv.; 2) only pl. **צָדִים** for **צָדִים**, from **צָדָה** a net, for catching, according to Ibn Gannach.

צד (Aram.) the same.

צדא (not used) Aram. in Targum only Af. to mock, scorn, from which הצדא mocking.

צדד (not used) equiv. to שטה to turn away, from which צד side, orig. turning away.

צדר (also צדרה mountain-side) p. n. of a place, north of Palestine.

I. צדה equiv. to צוד to waylay, to lay a trap; צ' אה-נפש' to hunt the soul, i. e. to hunt one's life.

II. צרה (Kal not used) to destroy, to devastate; hence Niph. נצרה to be destroyed. The orig. signif. is to cut off, to annihilate.

צרה see צידה.

צרוק p. n. m. (the pious one, the just one).

צריה f. hunting, lying in wait, artfulness, from צרה I.

צדים (only with the article, mountain side) p. n. of a city in Naph-tali.

צדיק m. the just, righteous, upright one; in a matter of law, he that is right; in reference to the moral course of life, he that is honest; hence, synonymous with נקי, תמים, ישר.

צדק (fut. יצדק) to be just, upright; next, to be pious, good, honest, with all secondary significations. Niph. to be justified (before a

tribunal); the sanctuary shall be justified, i. e. its honour shall be saved. Pi. to justify, to declare as just. Hiph. to make righteous, i. e. to declare one as righteous before justice, to acquit. Hith. הצמידק to justify oneself, to defend oneself.

צדק (with suff. צדקי) m. 1) straightness (of the path); next, righteousness (of the path); next, righteousness, justice; שמע צ', פועל צ', שפט צ', בשור צ'; in the genitive, hence, correct, proper, just; as, מאני צ' just balances, נבחי צ' sacrifices of righteousness; in a judicial sense, a just cause, the right which some one has, or is ceded to him; generally, honesty, probity, uprightness, salvation, happiness, etc.

צדקה f. equiv. to צדק, hence also benevolence, just deed, virtue; צדקה למונה the former rain in abundance (Author. Vers. moderately).

צדקה (def. צדקתא) Aram. fem. the same.

צדקיה p. n. m. (righteousness of God).

צדקיהו p. n. m. (the same).

צהב (Kal, not used) to shine, to glitter, related to זהב. Hoph. to shine as gold, to be of gold color, yellow, gilt; hence, participle, מצהב glittering.

צָהָב adj. m. glittering, gold-colored, yellow.

צָהָה as the root to **צִי, צִיָּה, צִי, צִיָּה**, see **צִיָּה**.

צָהַל (fut. **יִצְהַל** imp. f. **צִהְלִי**) 1) to be bright, to shine; 2) to shout, with joy, to triumph, transf. to neighing, bellowing (of beasts). Hiph. to cause to shine (the face), to cheer, to gladden.

צָהַר (not used) equiv. to **טָהַר**, but related also with **צָהַל** to shine, to glitter, to illumine; from which, **יִצְהָר** (with suffix **יִצְהָרָךְ**, plur. **יִצְהָרִים**) orig. that which shines, oil. It is a noun formed from the fut. like **יָעַל, יִנְשׁוּף, יִלָּק, יַעַר, יַחְמוּר, יִלְקוּט, יָקוּם, יָתוּם** and others; from which the denom. **יִצְהָר**, to press oil (**יִצְהָר**).

צָהָר (dual **צִהְרִים**) fem. light, ray, transf. to an opening to admit light, window, like *φῶς* in Greek, the dual **צִהְרִים** noon, orig. the point of turning between the increasing and decreasing light, fig. luck, prosperity, i.e. the time when the sun is in his zenith.

צָו (pause **צָו**, after the form **קָו**) m. a sign post, a road index, related to **צָוִן**; **הָלַךְ אַחֲרֵי צָו** to walk after the index of the road (Auth. Vers. commandment), figur. precept, commandment. Root **צָוָה**.

צוֹא (not used) equiv. to **יִצֵּא**, to issue, of excrement, dung; from which:—

קִיא צוֹאָה f. excrement, dung, **קִיא צוֹאָה** vomit and filthiness, or filthy vomit, as a figure of abomination. Root **צוֹא**.

צוֹאִי adj. m. filthy, of garments.

צוֹאֵר (const. **צוֹאֵר**, with suff. **צוֹאֵרִי**, but also **צוֹרֵם**, pl. **צוֹאֵרִים**, const. **צוֹאֵרִי**) m. neck, seldom throat, orig. the narrowest of the upper part of the body, from **צוּר** to be narrow; **בְּצוֹאֵר** with stretched out neck, the plur. signifies sometimes the front and back part of the neck, and sometimes the rumps, the heads of which being cut off.

צוֹאֵרֶת (only pl. with suff. **צוֹאֵרֶתֶיכֶם**) f. the same.

צוֹבָא (abbreviated from **נְצוֹבָא**, from **נָצַב** a post) p. n. of a Syrian state, complete **צָאֵרִם**, later it was used for Nisibis.

צוּר (fut. **יִצוּר**) equiv. to **צָרָה** to lie in wait, to waylay (**אָתָּה** acc.) some one; hence, to catch, to hunt (for game), **צוּר נֶפֶשׁ** to hunt the life. Pi. **צוֹרֵד** the same, with accus. sometimes even omitting **נֶפֶשׁ**. The Hith. **הִצְטִיד** is a denom. from **צָוִר**, which see.

צָוָה (Kal, not used) orig. to fix, to place firmly, related with **רָצַב**.

צָרָא (comp. the deriv. **צִוּוּן** for **צִוּוִּין**), from which Pi. **צִוָּה** to appoint or nominate some one over (עַל) something; next, 1) to command, to charge, with acc., sometimes const. with **עַל**, **אֶל**, **לְ**, and the thing commanded stands then in the accus., the command follows either after **לְאָמַר** or indirect in the inf.; 2) to order, with **עַל**, of the person to whom the order is directed; with **אֶל**, **לְ**, of the person in whose behalf the order is given; **צִוָּה לְבֵיתוֹ, אֶל־בֵּיתוֹ** to put his house in order, i.e. to make his last will. Pual, to be charged, commanded.

צָוָה (fut. **יִצְוֶה**) to cry, to call; hence, **קָרָא** in modern Heb. to call, to give a name; related is **שָׁבַח**.

צִוְחָה (const. **צִוְחָת**) f. a cry, either for joy or grief.

צוּל (not used) equiv. to **צָלַל** and **צָהַל** to roar, to snort (syn. with **הוּם**), from which **מְצוּלָה**, and—**צוּלָה** f. the roaring precipice, depth, syn. with **תְּהוֹם**.

צָוַם (fut. **יִצְוֶם**) origin. equiv. to **צָמָא** to languish, to famish; next, to fast; **הָצוּם צָמַתְנִי** did ye at all fast for me.

צוּם (with suff. **צָמָכֶם**, pl. **צוּמוֹת**) m. the fasting, or concrete, the fast-day.

צוּעַ (not used) equiv. to **יָצַע** to lay, to stretch, to lay down in rows, from which **צִעְצִיעַ** image-work of gold and silver.

צוּעַר see **צִעַר**.

צוּעָר p. n. m. (littleness).

צוּף equiv. to **זָוַף** to overflow, construed with **עַל**. Hiph. to cause to overflow, to flood.

צוּף (plur. **צוּפִים**) m. 1) honey-cell, from **צוּף** to overflow; according to others, honey-comb, in the sense of being round; more correctly, however, equiv. to **סוּף**; hence, from the sugar-cane, the juice of which (sugar) is called **נֶפֶת**; 2) p. n. m. for which once in Keri **צוּפִי** and **צוּפִי** occur.

צוּפֵר p. n. m. the dancing, hopping one.

צוּץ origin. to shine, to glitter; hence transf. to bloom. Hiph. 1) to shine forth, look forth; modern Heb. to look, behold; 2) to break forth in blossom or flower, and generally, in a figurative sense, to flourish.

I. **צוּק** (Kal, not used) equiv. to **זָקַק**, **זָחַק** to enclose, to bind round; hence Hiph. **הִצִּיק** (part. **מִצִּיק**) to straiten, to oppress, construed with the dative and accus.; or also, to press in some one, to urge, with accus. or **לְ**; to straiten a town, i.e.

to besiege it. **מִצִּיק** the oppressor.

Hoph. **הוּצַק** pass.

- I. **צִיק** (fut. **יִצִיק**) equiv. to **יָצַק** to pour out, to pour forth, to melt; hence, Job 28:2, "and brass is molten out of the stone"; **צִקְנוּ לְחֵשׁ** they pour out (for **צִקְנוּ**) in prayer.

- III. **צִיק** (Kal, not used) to put, to place firmly, related to **יָצַן**; hence Hiph. **הִצִּיק** to place some one. Hoph. (if it does not belong to **צִיק** II.) to be placed, origin. to be fixed, cast.

צִוק m. strait, oppression, from **צִיק** I.

צִוקָה f. the same.

צִור see **צָר**.

- צָר** (fut. **יָצַר**, apoc. **יִצֵר**) 1) to enclose; next, to besiege (comp. the root in **בָּצַר**, **הָצַר**, **עָצַר**, etc.), construed with **עַל**, **אֵל**, and accus.; 2) to straiten, oppress, to persecute, related to **צָרַר**; 3) equiv. to **יָצַר** and **יָרַ** to tie up (money), to bind together, to tie, comp. **צָרַר** in this sense; 4) to cut, to form, comp. **צָרַר** in this sense; from which **צָר** sharp edge; 5) (not used) to walk, to go, comp. **שָׂרַר**; 6) to be strong, connected with signif. 3, comp. **חָזַל**. Hiph. 1) to oppress; 2) to have pangs, throes (of a woman in travail), denom. from **צָרַר**, which see

- צָהַר** (pl. **צִהָרִים** and **צִהָרוֹת** m. 1) stone, rock, from **צָהַר** to be firm, strong, hard; **צִ' נְהָלִים** the stones of the rocks; **צִ' יִשְׂרָאֵל** the Rock of Israel, i. e. God; sometimes **צָהַר** alone; also, to denote the ancestor of a people; in this sense the plur. is **צִהָרוֹת**; 2) sharp edge (of the sword), **חֲרָבוֹת צִהָרִים** sharp knives; 3) image, form, shape, from **צָהַר** to form; 4) p. n. m.

צָהָר see **צִנָּה**.

צִהָרָה f. form, shape (of a house or a temple).

צִהָרִין (from **צִנָּה** formed with the termination **וִין**, comp. **אִישִׁיוֹן** from **וָרַע**, **וָרַעוֹן** from **וָרַע**) m. a little neck.

צִהָרִיָּאֵל p. n. m. (God is the Rock).

צִהָרִישָׁדַי (the Rock is the Almighty).

צָהַר (Kal, not used) to kindle, to burn, to light; hence Niph. **נִצַּח** (fut. **יִצַּח**, pl. **יִצַּחוּ**) to burn with (בְּ) something, to be heated, to be wroth against (בְּ) some one; also, to be set on fire, to be destroyed. Hiph. **הִצִּית** (once Ketib **הוֹצִית**) to kindle, to set fire to (עַל בְּ) something, the same **הִצִּית** **בְּאִשׁ**.

צָח adj. m., plur. f. 1) glowing, hot (of the wind); transf. to bright, serene, cheerful, e. g. of the cheering warmth of the sun; 2) shining,

glittering, dazzling, of the bright colour of the skin; 3) luminous, brilliant, distinct, clear, in a spiritual sense, of speech. The plur.

צִחוֹת stands as an abstract.

צִחָא p.n. m. (brightness, beauty).

צָחָה (not used) origin. to glow, to burn; next, to be dry, parched, related to צָחַח, צָחַק; transf. to languish, to burn with thirst.

צָחָה (according to Kimchi (צָחָה) m. the languishing one, with (accus.) thirst (after the form עָקַשׁ).

צָחַח (3 pl. צָחוּ) to glow, to burn; next, to be dazzling, shining, white. See צָחָה.

צָחִיחַ (const. צָחִיחַ) m. dearth, dryness, צָ' סָלַע barren rock.

צָחִיחָה f. waste, dry, parched, country; comp. צָיָה.

צָחִיחִי (pl. צָחִיחִים—Ketib) adj. m. dry, parched, placed, formed from צָחִיחַ.

צָחַן (not used) equiv. to צָחַן to be filthy; hence, to stink.

צָחָנָה f. bad odour, stink.

צָחָצָה (pl. צָחוֹת) fem. cheerfulness (of the heart), joy.

צָחַק (fut. יִצְחַק) equiv. to the later שָׂחַק to laugh, to mock at (לְ) some one. The root is צָחַק. Pi.

1) to laugh, to mock, repeatedly at (בְּ) some one; 2) to jest, to play, to sport, indicated by laughter, especially of the sport of love.

צָחַק m. scorn, sport, laughter.

צָחַר (not used) to be dazzling white, to shine, origin. equiv. to צָהַר, which see.

צָחַר m. dazzling white (of wool).

צָחַר (only pl. f. צָחֻרוֹת) adj. m. shining, white, used of the color of the white ass.

צָחַר p. n. m. (shining); for which צָחַר once stands.

צִי (contracted from צָיִן, pl. צָיִים) m. a ship, a fleet, from צָיָה (related to the root in חָצַב, חָצַב to hollow out, origin. that which is hollowed out. The form צָיִים belongs to צָיִי; the form צִיֹּת belongs to צָיָה, to which also the root צָיִן belongs.

צִיבָא p. n. masc. (a post, as if from צָיָה).

צִיד (const. צִיד, with suff. צִידִי) m. 1) hunting, the chase; 2) concrete, the object of hunting, game, venison; 3) food, meal, provision for a journey.

צִידִר m. huntsmen, hunter, from צִיד.

צִידָה (also צִידָה) f. food, especially provision for a journey.

צִידִן (fishing) 1) p. n. of a Phœnician city (as such fem.), complete 'צִידָה the great Sidon having been the celebrated commercial town of Phœnicia, hence in the Bible בְּחִיר צִידִן; the state was called

בֶּת צִידוֹן ; 2) p. n. of the first-born son of Canaan (hence masc.), and next also, the name of the people. The gent. was called:—צִידְנִיָּה (pl. צִידְנִים, צִידְנִין m., צִידְנִיָּה (pl. צִידְנִיּוֹת or צִידְנִיּוֹת) fem. the Sidonian.

צִידָה (for צִידָה, not used) 1) to glow, to burn; related is the Aram. מִנָּה, not = צִידָה; 2) to hollow out, to deepen (חֲצֹב = צִידָה in the radicals). The two significations are not connected.

צִידָה (formed from a masc. צִיד) f. a dry parched country; hence also, desert, steppe, generally in connection with מִדְבָּר and אֶרֶץ, sometimes alone. The plur. צִידוֹת is rendered by some, ships. Root צִיד.

צִיד m. dry land, parched soil.

צִידוֹן (a stronger form from צִיד; hence appell. dry place, or probably equiv. to צִידוֹן hill) p. n. of a hill of Jerusalem, on which a castle stood, and which was later the seat of divine glory; hence, צִידוֹן. In prophetic language צִידוֹן was later used for Jerusalem; hence the inhabitants, בְּנֵי צִיד, יוֹשְׁבֵי צִיד, בֵּית צִיד, עַם בְּצִיד. With the gen. it occurs in the phrase צִידוֹן קְדוֹשׁ יִשְׂרָאֵל Zion of the Holy One of Israel.

צִידוֹן (pl. צִידוֹנִים) masc. a little hill for

pointing out the road, road index, transferred, to tomb, monument, probably from צִידוֹן thus for צִידוֹן.

צִיד (only pl. צִידִים, formed from צִיד) adj. m. 1) inhabiting a dry country, inhabitant of the desert, either of man or beast; 2) ship-master, sailor, from צִיד ship.

צִידוֹן (or צִיד, with ה of motion צִידוֹן) p. n. of a desert south of Palestine, wherein the place קְרִישׁ בְּרִנְיָה was situated.

צִידוֹן masc. a prison, orig. enclosure, from צִידוֹן to enclose, to shut up. The form is after קִימָר, קִימָר, קִימָר.

צִידוֹן (littleness) p. n. of a place in Judah.

צִידוֹן equiv. to צִידוֹן.

צִיד as a verbal root, see צִיד.

צִידוֹן (pl. צִידוֹנִים for צִידוֹנִים, with dagesh for the quiescent *yod*) masc. 1) a plate, orig. that which is visible at a distance; comp. צִידוֹן in the Hiph.; 2) flower, blossom, orig. glittering, after the usual gradation in Hebrew from shining to blooming; 3) wing, after the mode of transferring in פָּרַח; hence also, fins (of fishes); in the Aram. צִידוֹן, equiv. to בְּנֵי שֶׁחַר; 4) p. n. of a place.

צִידָה (const. צִידָה) fem. a flower, צִידָה צִידָה a flower of fading, where

נָזַל is a noun after the form שָׁרַק; the reading is not צִיץ הַנָּזַל.

צִיצִית (צִיצָה) fem. 1) hair or lock in front, so called on account of its wing-like form; 2) fringe of garments, also on account of its wing-like appearance. The Targum פְּרוּסְפְּרִין is the *κράσπεδα* of the LXX.

צִיקְלָן see צִקְלָן.

צִיר as a verbal root see צוּר, but the Hith. הִצְטִיר is only a denom. from צִיר 3.

צִיר (from צוּר, which see) m. 1) pain, pangs, woes; צִירֵי יוֹלָדָה the pangs of a woman that travaileth, from צוּר writhing; 2) hinge of the door, probably after the same derivation, from צוּר to turn, as is evident from תַּפְסוּב in the context; 3) a messenger, from צוּר to walk, to go; from which denom. הִצְטִיר to repair for wandering, walking; 4) image, figure, from יָצַר=צוּר to form, transf. to idol-image.

צִית see צוּת.

צֶל (with suff. צִי, with analysed dagesh צֶלֶל, plur. צֶלִלִים, const. צֶלִלִים, but probably also צֶלִלִים) m. (seldom f.) shadow, from צֶלֶל=מָלַל to cover, to veil; אֶל נְמוּי a shadow that declineth, i.e. towards evening, the same is עֶרֶב אֶלֶל;

צֶל עֶבֶר the passing shadow; hence generally as a figure of transiency, e.g. צֶל יְמֵינוּ the transiency of our days: צֶל is also used as a figure of protection, shelter, and refuge, as צֶל קוֹרָה shadow of the roof, i.e. protection of the house: also as a symbol of nothingness, perishableness, e.g. יָצְרִי כַצֶּל my members are like a shadow, i.e. lean, wasted.

צָלָא (Aram.) orig. to incline, to lean, like נָטָה in Hebrew; hence, Pa. to pray, orig. to bend the knee (for prayer). The root appears to be only a secondary form from צָלַע (צָלַע), which see.

צָלָה (fut. יִצְלֶה, inf. צִלּוֹת) to roast (meat). The root צָלָה has its analogy in בָּשַׁל.

צָלָה p. n. fem. (singing, song, from צָלַל).

צִלּוֹל (Ketib) m. a rattling (according to Kimchi), thus from צָלַל to sound; according to others from צָלַל=צָלַל, hence equiv. to צָפַר, which corresponds with מְתַהַפֵּחַ in the context.

צָלַח (in pause צָלַחַה, fut. יִצְלַח) 1) (not used) to cut in, to deepen out, from which צִלְחִית; 2) to cut through (a river), i.e. to wade through it, comp. בָּקַע in the same sense in modern Heb.,

צָלַח to cross the Jordan; 3) to penetrate, to break forth, e. g. of the spirit of God, which breaks forth over (עַל, אֶל) some one; also of the breaking forth of fire; hence יִצְלַח כְּאֵשׁ lest he break out like fire; 4) to thrive, to prosper, orig. to go on prosperously, thus connected with signif. 2; צָלַח to be fit, adapted for something. Hiph. (of signif. 4) to cause to prosper (an undertaking), to carry out something happily, to cause to prosper the way, i. e. equiv. to be successful, used of one who succeeds in everything. צָלַח (Aram.) equiv. to צָלַח Heb. in the signification of, to go through; hence, הִצְלַח to make one prosperous, and generally of the thriving and prospering of an undertaking.

צֻלְחָה (only pl. צֻלְחָה) f. dish, cruse.

צֻלְחִית f. the same.

צֻלְחָת (in pause צֻלְחָת) f. dish, cruse, orig. that which is deepened out, from צָלַח; transf. to the hollow of the bosom, and the lap.

צֻלִי (const. צֻלִי) m. roast, or meat for roasting.

צֻלִי Keri for Ketib צֻלִי, which see.

צֻלִל (3 plur. צֻלִלִם) 1) to sound, to tingle; hence, of the quivering of the lips, related to צֻלֵל, 2)

to cover, equiv. to טָלַל; hence, to overshadow (comp. נִצֵּל); 3) to sink, in which sense it is frequently used in modern Hebrew; 4) equiv. to נָלַל to roll, to move round: all these significations are found again in the derivatives. See צָלַל, מִצְלָה, צֻלְצָל, צָל, and others.

צֻלְלָפוֹנִי p. n. m.

צָלַם (not used) to shadow, to cover, only an extended form of צָל; צָלַם, צֻלְמוֹת, are probably formed from צָל.

צָלַם (with suff. צֻלְמִי, pl. צֻלְמִים) m. orig. shadowing; next, a phantom, or image, figur. idol-image generally; also, of the human figure, which has a resemblance to another: צָלַם is probably formed from צָל, with the termination -ם, like תָּלַם from תָּל, מָרַם from מָר, נָסַם from נָס.

צֻלְמָה (but also צָלַם; def. צֻלְמָה) Aram. m. the same, but only in the signification of idol image.

צֻלְמוֹן (shadowed mountain) 1) p. n. of a mountain in Samaria; 2) p. n. m.

צֻלְמוֹנָה (shadowed place) p. n. of an encampment of the Israelites in the desert.

צֻלְמוֹת f. probably equiv. to צֻלְמוֹת.

formed from צלם, after the form עבדות, קדרות, according to the opinion of Abulwalid and Kimchi; hence, darkness, shade, especially of the shade *Orcus* (Auth. Ver. "shadow of death"); also, land, gates of darkness, syn. with אפל.

צלמנע p.n. m. (refusal of shelter, i. e. delivering up; מנע=מנע).

צלע 1) to incline, to lean; comp. the Aram. צלע, which root is also found in עצל; hence 2) to halt, to limp, a defect shown by inclining on one side. Possibly, however, צלע in signif. 2, is only a denom. from צלע.

צלע (const. צלע and צלע, with suff. צלעי, pl. צלעים and צלעות, const. צלעות f. (but the pl. צלעים m.) 1) side, leaning, from צלע; hence צלע שמר he that watches at the side of some one, i. e. a friend (Author. Vers. "watching for my halting") (?); transf. to the side of inanimate objects, e. g. side of the tabernacle, an anti-chamber of a building, wing of a door; also, side, equiv. to part, in reference to the position; 2) rib, on account of its being inclining, or of its being at the side of the body. The plur. צלעות is used besides of ribs, also of the sides of the altar, or any side piece,

counter-part, also of the ribs or skeleton of a building, i. e. of the beams, flooring, etc.; 3) p.n. of a Benjaminite city.

צלע masc. the halting, the limping, fall, adversity.

צלע to break to pieces; next generally, to strike, to give a blow.

צלע p.n. m. (the breaker).

צלעה p.n. m. (sharp wound).

צלעה (shelter against the sun) p.n. of a place in Benjamin.

צלצל (pause צלצל, const. צלצל, pl. צלצלים, const. צלצלי) masc. 1) a tinkling, clattering instrument; hence pl. basins, cymbals; 2) a kind of chirping insect, cricket (Author. Vers. "locust"); 3) the rustling (of wings), i. e. the tumult of armies, in which sense is probably to be understood צלצל צלצל; 4) fish-hook, from צלל to sink deeply.

צלל (not used) equiv. to צלל to split, to divide.

צלל p.n. m. (splitting).

צלת p.n. m. (the covered, veiled one).

צם see צמים.

צמא (1 pret. צמתי, fut. צמא) to languish, to thirst, figur. to pant (for God, etc.), related to צום.

צמא m. thirst.

צמא (pl. צמאים) adj. m., צמאה f. thirsting, languishing.

צָמָא f. thirat, languishing, applied to arduous, fervency.

צָמָאן (const. צָמָאן) masc. parched, languishing, country.

צָמַד (Kal, not used) equiv. to צָמַד (in צָמַדִּי) and צָפַד to bend, to tie together; hence Niph. to attach oneself to (לְ) something, e. g. to the worship of Baal. Pu. to be tied firmly on (of the sword). Hiph. הִצְמִיד to concoct, to devise artfulness, craftiness.

צָמַד (with suff. צָמַדִּי, plur. צָמַדִּים, const. צָמַדִּי) m. 1) a pair (of oxen, asses), orig. joining, e. g. צָמַד בָּקָר a pair of oxen, צָמַד חֲמוֹרִים a pair of asses, רֹכְבֵי צָמַדִּים horsemen riding in pairs; 2) a yoke, an acre, i. e. a piece of ground, to the ploughing of which a pair of oxen are required, *jugum*.

צָמָה fem. a veil, from צָמַם to veil round, as Abulwalid renders it מְסָה; according to others, hair-plaids, hair-tails.

צָמוּק (pl. קִים—) dried grapes baked to cakes, from צָמַק.

צָמַח (fut. יִצְמַח) to sprout forth, to grow; the root syllable is צָ-מַח: it is applied to the growing of plants, trees, and the hair, fig. of the springing forth of new events.

Pi. to grow strongly and prominently (of the hair). Hiph. to cause to sprout forth (with double accus.), fig. to cause to appear or spring forth.

צָמַח (with suff. צָמַחִי) m. the sprouting, growing; צָמַחִי מְרִי sprouting leaves, but generally conc., sprout, or a branch, fruit, product (of the earth, field), and synon. with פָּרַי or מִנְבֵּה הָאָרֶץ; צָמַח יְיָ that which God causes to grow, product; sprout of righteousness, applied to the progeny of David, a future king from the house of David.

צָמִיד (pl. צָמִידִים) m. 1) bracelet tied round the arm; 2) cover of a vessel, which is fastened to the vessel.

צָמִים (after the form צָדִיק, מְצִיט) m. snare net, from צָמַם to entwine, to bind; hence יִחַק עָלָיו צָמִים the snare (Author. Vers. robber) shall lay hold of him; synon. פָּח, מְלַפְדָּת, חֶבֶל in the same passage; transf. to the one who lays the snare, robber, e. g. וְשָׂאָה וְצָמִים חֵילָם and the robber lies in wait for (Auth. Vers. swallows up) their substance.

צָמִיתָ f. orig. destruction, but only לְצָמִיתָ adverbially, equiv. to בְּלָה, i. e. entirely, altogether, for ever.

צָמַם (not used) 1) equiv. to צָמַם (comp.

the radical in **חָסַם** to entwine, to bind, to tie fast (comp. the Aram. **צַמַּם**; 2) to veil round, to wrap round, to cover, probably from signif. 1. See **צָמַה** and **צָמִים**.

צָמַץ to shrink together, to dry up, by which something is lessened and becomes lean; hence **נֶשְׂרִים** dry breasts; related to the root **מָק**.

צָמַר (not used) equiv. to **סָמַר** (related to **אָמַר** and Aram. **עָמַר**) to sprout forth, to break forth, to grow, especially of the wool, like **סָמַר** of the hair, and **אָמַר** of the foliage.

צֶמֶר (with suff. **צִמְרִי**) masc. wool; **צֶמֶר צֶמֶר** wool-shearing.

צִמְרִי p. n. of a Phœnician people, whose city, Simyra, was on the western foot of the Lebanon, and the ruins of which are yet to be seen.

צִמְרִים p. n. of a city in the territory of Benjamin, from which **הָרַצִּי**.

צִמְרָתוֹ (with suff. **צִמְרָתוֹ**) f. foliage (Author. Vers. highest branch) of the cedar, *coma arboris*, thus connected with **צָמַר**. Comp. **אָמַר**.

צָמַת to destroy (the life), to cut off, to exterminate; related to **נָשַׁם**, and probably also to **נָמַד**. Niph. to be destroyed; transf. to dry up, of a river. Pi. **צָמַת** like Kal;

צָמַתוֹנִי with the doubling of the last radical signifies they have entirely destroyed me. Hiph. **הִצְמִית** to destroy, to uproot, to annihilate.

צִין belongs to **צָנִים**, see **צָנָה**.

צִין see **צִין**.

צָנָא (not used) equiv. to **צָאֵן** to shelter, to protect, like **צָנַן**; hence: — **צָנָא** and **צָנָה** (with suff. **צִנְיָאָם**) m. herd, flock, so called from their being sheltered. Comp. **צָאֵן**.

צָנָה (from **צָנַן**, pl. **צָנִים** and **צָנֹת**) f.

1) thorn, prickle, especially in this sense the plur. **צָנִים**; 2) a shield

which covers the whole body, from **צָנַן** in the signification of covering, **נִשְׂאָה הָצִי** shield-bearer;

3) fish-hook, especially in this sense the plur. **צָנֹת**, if it is not to be rendered a boat, a sculler, from **צָנַן** in the sense of to bend, to entwine; 4) cooling, cold, from **צָנַן** to be cold.

צָנָה see **צָנָא**.

צָנִיף Ketib, see **צָנִיף**.

צָנֹר (pl. **צָנֹרִים**) m. a canal, a water-spout, especially of a pipe; fig. a cloud (Auth. Vers. water-spout), Ps. 42:8. See **צָנַר**.

צָנָה (fut. **יִצְנָה**) 1) to decline, to remove downwards, to alight from (מֵעַל) something; 2) to penetrate into (בְּ) something, related is **נָחַ**, **נָחַ**.

צָנִין (only plur. **צָנִינִים**) masc. thorn, prickle, from **צָנַן** to be pointed.

צָנִיף (const. **צָנִיף**; pl. **צָנִיפֹת**) masc. head-dress, turban, either of the head-dress of women, of distinguished persons, or of priests. Once in Ketib **צָנִיף** for Keri **צָנִיף**.

צָנַם to be hard, in modern Heb. of bread, of the withered ears of corn; related is **קָנַם** in **קִנְמוֹן**.

צָנַן see **צָנִין**.

צָנַן (not used) 1) equiv. to **צָנַן** to be sharp, pointed, from which **צָנִין**, **צָנִין**; 2) equiv. to **צָנַן** to shelter, to protect, to cover, from which **צָנִין**; 3) equiv. to **צָנַן**, **צָנַן** to entwine, to tie; hence **צָנִין** boat (made of wicker-work) and **צָנִין** basket (Author. Vers. pot); 4) equiv. to **צָנַן** to be shady, cool; hence **צָנִין** cold.

צָנַן to decline, to alight, a secondary form of **צָנַן**; next, to be humble, meek; **צָנִין** the humble one, the modest one. Hiph. to walk, i.e. to conduct oneself humbly.

צָנַן (fut. **צָנִין**, with suff. **צָנִין**) to wrap round (a turban); next, to conceal: related to **צָנַן**.

צָנִין fem. wrapper, veil; hence, Isa. 22:18, "he will surely veil thee round" (Author. Vers. "violently turn and toss thee").

צָנִין fem. basket, from **צָנַן** to en-

twine; according to some, vessel generally (Auth. Vers. pot), from **צָנַן** to protect.

צָנַן (not used) to enclose; related to **צָנַן**, but not to **צָנַן**.

צָנַן (not used) equivalent to **צָנַן** to hollow out, from the hollowing of pipes.

צָנַן (not used) to be hollow, from which:—

צָנִין (pl. **צָנִין**) f. canal, pipe, tube, through which the oil runs in the lamp; the same is *καλθαρος*, *cantharus*. If the root is **צָנַן**, **צָנַן** is the additional syllable to form the termination, like **צָנַן** in **צָנִין** from **צָנַן**, etc.

צָעַד (fut. **צָעַד**) to stride, to pace, hence, 1) to pace (on the plain ground), to stride along, with solemnity, e.g. in procession, to walk with a measured step, to proceed (through a country); of God, who majestically passes (marches) over the earth; 2) to step up, to ascend, e.g. **צָעַד** over the wall (Auth. Vers. to run over). Hiph. to cause some one to proceed, to lead; hence, Job 18:14, and thou leadest him (Auth. Vers. it shall bring him) to the king of terrors. **צָעַד** (with suff. **צָעַד**, pl. **צָעַד**) m. step, walk, **צָעַד**, **צָעַד** to enlarge the steps, to make the

steps firm, a figure of good success; in contrast to straitening the steps, a figure of failure. To number the steps of some one, is a figure of designing evil against him.

צַעְרָה (pl. דְּרוֹת—) f. 1) the marching (proceeding) of God; 2) a kind of ornament worn by the women of the east on the legs, compare **אַצְעָרָה**.

צָעָה to incline, to bend, e.g. of the holding of a vessel down for emptying it, of the stretching down of a harlot, of the bending or bowing of one that is fettered, **צָעָה** the captive exile; of the throwing back of the head as a gesture of pride. Pi. to bend a vessel to empty it.

צָעוֹר Ketib for **צָעִיר**, which see.

צָעִיף (with suff. **צָעִיפָה**) m. a veil, a covering or wrapper (round the head).

צָעִיר (once for which **צָעוֹר**, plur. **צָעִירִים**) 1) adj. masc., **צָעִירָה** fem. small, little (in days, years); next, generally the younger one, transf. to inferior in value; 2) p.n. of a place (littleness).

צָעִירָה f. young, of age, abstract; from which **מִצְעִירָה**, joined to a noun by **מִן** and **צָ**; and littleness, in reference to height.

צָעַן (fut. **יִצְעַן**) to wander (of the nomades), orig. to load the beasts, it being only a secondary form from **צָעַן**; fig. Is. 33:29, a tabernacle that shall not wander, i. e. not be taken down.

צָעַן p. n. of an ancient city in Lower Egypt, on the eastern border of the branch of the Nile, otherwise called Tanis, in Egyptian *Dschane*, i. e. the lower.

צָעֲנָנִים (wanderings) p. n. of a city of the Kenites, in the territory of Naphtali.

צָעַף (not used) to veil, to cover. The form appears to be transposed from **עָטָף**; from which **צָעִיף**.

צָעָע (only pl. **עֵים**—) masc. a row, from **צָוַע**=**יָצַע**; hence **מִעֲשֵׂה** **צָעָעִים** trellis-work (Auth. Ver. "image work").

צָעַק (an older form for **זָעַק**; fut. **יִצְעַק**) to cry aloud, to call out (for help), to call to some one (with **אֵל**, **לְ** of the person); the object for which one cries stands in the accus. Pi. to cry repeatedly. Hiph. to call together, to assemble, like **הִזְעִיק**. Niph. to be called together.

צָעָקָה f. cry; **צָעָקָתָם** the cry over them.

צָעַר fut. **יִצְעַר** equiv. to **זָעַר** to be little, inferior, in reference to ap-

pearance; transf. to be bad; the orig. signif. appears to be straitened, related to צר.

צפ and צפ (littleness) p.n. of a city on the southern point of the Dead Sea.

צפ equiv. to צמ to attach firmly, to stick, to cleave.

I. צפ (fut. צפ, apoc. צפ) 1) to look, to look about, to behold, orig. to be bright, shining; צפ watchman, in a spiritual sense of the prophets, who are called seers; of inanimate things, to look far, to have an extensive view, from a castle, a tower; 2) to look out for something, i. e. to expect (help), or observe something closely; with צפ, to distinguish between two objects. In a bad sense, to be singled out for punishment, e.g. Job 15:22, and he is waited for, i. e. singled out, for the sword. Pi. 1) to observe closely, to watch; hence צפ watchman (fig. prophet); יום צפ day of the seers, i. e. predicted by the seers; 2) to long, to hope for (צפ, צ) some one's help.

II. צפ equiv. to צפ (comp. צפ and צפ, צפ and צפ) to spread out; in this sense, according to some, Is. 21:5, spread out the table. Pi. to cover, to overlay,

with gold, silver, wood, precious stones. Pu. צפ pass.

צפ (from צפ, with suff. צפ) f. overflowing (of the Nile); צפ (the country inundated by the Nile) a poetical designation of Egypt.

צפ (watch) p.n. m. for which עפ stands once.

צפ masc. covering, overlaying (of metal), from צפ II.

צפ (with ה of motion צפ, const. צפ) com. 1) orig. dark region, from צפ to conceal; next, the North, where the earth was considered to be enveloped in darkness: land of the North stands in prophetic language for Assyria and Babylonia, later also for Syria, ל צפ north of; 2) north wind, or the northern part of the heavens, i. e. that which is visible in the north; 3) p.n. of a city in the territory of Gad.

צפ see צפ.

צפ (formed from צפ) m. the one from the north, name of a species of locust that came from the north.

צפ Ketib for צפ, which see.

צפ (pl. צפ from צפ) 1) com. bird, especially singing bird; next, bird collectively, like עפ and צפ; the root צפ IV. to chirp; 2) p.n. m.

צפח (not used) equiv. to צפה II.

and צפה to spread out, to beat thin (of metals). From which:—

צפה (צופה) p.n. m. (extension.)

צפחת f. dish, cruse, orig. something spread out; comp. צפחית.

צפי stands once for צפו, which see.

צפיה f. the looking out (for help), concrete, watch-tower.

צפיון p.n. m. (expectation), for which צפון stands once.

צפחית f. cakes, wafers, from צפח to spread out.

צפין Ketib for צפון. See צפן.

צפייע (only pl. צפיעים) m. excrement, from צפע, which see.

צפיעה (only pl. צפיעות) f. sprout (of a tree), especially the inferior, i.e. the excrescence of a tree as it were. Etymologically, it is synon. with צאצא.

צפיר (const. צפיר) buck, from צפר II., which see; hence, in connection with עזים he-goat.

צפיר (pl. צפירין) Aram. masc. the same; in Targ often for שפיר.

צפירה (from צפר to turn in a circle) f. 1) crown, wreath; next, diadem, ornament; 2) circle, circuit; hence, row, turn; יצאה בצהה ה' the turn comes, or the turn is at an end (Author. Vers. "morning is come").

צפית f. watch, הצפית watch

in the watch tower; according to others, a table, orig. a covering, like שלחן; hence, הצפית a table is covered, equiv. to ערך השלחן, from צפה.

צפן (fut. יצפן) equiv. to טמן 1) trans. to hide, to conceal (in order to protect), צפון that which is hidden, inaccessible, צפונים those who are protected; 2) intrans. to conceal oneself in order to persecute some one (?); 3) to preserve, to save; hence, צפונים treasures, with ל, to save for some one; with את (את), to hide with one; with מן, to hide from some one; 4) to keep off, to prevent from (מן) something. Niph. to be preserved for (?) some one, to be hidden from (מן) עיניו, i.e. to be unknown to him. Hiphil, to hide, to lie in watch.

צפניה p.n. m. (treasure of God).

צפניהו p.n. m. (the same).

צפנת פנח (Egyptian) p.n. which Joseph received from Pharaoh on account of his services to the state; in the Coptic it signifies "salvation of the world."

I. צפע (not used) to push forth, to protrude, of excrements or other nauseous issues; hence צפיעה and צפיע.

II **צָפַע** (not used) equiv. to **אָפַע**,
פָּע to breathe, to blow, to puff;
 hence of the breathing or hissing
 of the serpent (comp. **אָפָּעָה**);
 comp. also **פָּעָה**.

צָפַע m. adder, viper, from **צָפַע** to
 breathe, to hiss.

צָפַעִי (pl. **צָפַעִים**) masc. formed from
צָפַע species of adder. The form
 is as in **יָרֵעִי**.

I. **צָפַף** (Kal, not used) to hiss, to
 chirp, to peep, or to bring forth
 any piping sounds, only in Pi. (in
 a reduplicate form), **צָפַפְצָף** to peep.

II. **צָפַף** (not used) to set, to plant;
 analogous to which is the root in
רָצַף, **רָצַב**.

צָפַפְצָפָה (from **צָפַף** II.) f. plant.

I. **צָפַר** (fut. **יִצְפֹּר**) to turn, in a cir-
 cle, from which **צִפְרָה**.

II. **צָפַר** (not used) to be hairy; in
 the radical it is related with **פָּרַע**;
 from which **צִפְרִיר**.

III. **צָפַר** (not used) to point, to edge,
 to cut in (related to **חָפַר**); from
 which **צִפְרָן**.

IV. **צָפַר** (not used) to chirp.

צִפְרִי (pl. **צִפְרִיִּים**, def. **צִפְרִיא**, const.
צִפְרִי) Aram. com. a bird.

צִפְרִיעִים m. (coll. f.) a frog, pl. **צִפְרִיעִים**.

The etymology is obscure.

צִפְרָה p. n. f. (little bird).

צִפְרָן (pl. with suff. **צִפְרָנִיָּה**) masc. 1)
 nail of the fingers, orig. the point;

2) point of a pencil; comp. **אֶמְנָךְ**.
 The root is **צָפַר** III.

צָפַת (not used) equiv. to **צָבַת** to
 bind, to tie round; hence transf. to
 adorn, as in **צָפַר**; it is also con-
 nected with the signification of; to
 order, to arrange, to lay in rows.

צָפַת f. knop, orig. that which sur-
 rounds or adorns the head of a
 pillar.

צָפַת (watch tower) p. n. of a Canaan-
 ite city.

צָפַתָּה (the same as **צָפַת**) p. n. of a
 valley in the territory of Judah.

צָפַץ see **צִיץ**.

צָקַל (not used) according to some,
 to bind together, like **עָקַל**; ac-
 cording to others, to hollow out,
 to deepen out; from **קָלַן**.

צָקָלוֹן (only with suff. **צָקָלְנוּ**) masc.
 sack, pocket, from **צָקַל**.

צָקָלָן (or **צָר**, in pause **לָן**) p. n. of
 a Philistine city.

צָר (with a tonic accent, or the ar-
 ticle, **צָר**; with suff. **צָרִי**, pl. **צָרִים**,
צָרִי) 1) adj. m. **צָרָר** (pl. **צָרוּרֹת**), f.
 narrow, straitened, confined; 2)
 subst. abstract, strait, trouble,
 tribulation, and in this sense the
 masc. form **צָר** is often used; as
לִי צָר I am in a strait, **בְּצָר** in
 trouble, **צָר וּמַצְוָה** trouble and
 anguish; sometimes the f. form
צָרָה, lengthened with **ה** mobile,

עַת, עֲתוֹת, יוֹם צָרָה, e.g. בְּצָרָתָהּ
time, day of trouble; צָרָה לִי in
my trouble; צָרַת נַפְשׁ anguish of
the soul, as apposition to צוֹקָה,
חֲשִׁשָּׁה, תּוֹכָה, מְצוֹקָה, חֲשִׁשָּׁה
3) conc. צַר m. enemy, adversary, oppres-
sor, persecutor; hence, apposition
to אוֹיֵב; אֹיֶרֶת f. adversary, rival
(applied to a wife whose husband
has more than one wife); 4) צַר
in the sense of צוֹר a rock, a
stone. See צָרַר and צוֹר.

צָר (strait, confinement) p.n. of a city
in Naphtali.

צֹר masc. 1) a rock, a stone, a flint,
equiv. to צוֹר which see; 2) sharp
edge, probably, a knife, from צוֹר;
3) equiv. to צוֹר Tyrus. See צוֹר.

צָרַב (Kal, not used) equiv. to צָרַב,
כָּרַף to glow, to burn. The Niph.
נִצְרַב to be burnt, to glow (of the
face).

צָרַב adj. m. but only occurs in the
fem. צָרַבָּת burning, glowing, of
the glowing fire.

צָרַבָּת f. burning, burning wound, or
inflamed spot on the skin.

צָרַד (not used) to be cool, fresh,
from which:—

צָרַדָּה (cooling) p.n. of a city not
far from Scythopolis; see also
צָרַדָּה and צָרַדָּה, which stand
for it.

צָרַדָּה (not used) equiv. to צָרַע to cut

in something (to wound) burn; 2)
to cut in a tree or shrub for the
balm to ooze out.

צָרָה as a fem. from צָר, and thus
from the root צָרַר, see צָר and
צָרַר.

צָרֹנָה p.n. f. (the wounded one): her
children were called בְּנֵי צִ. It is
possible that צִ is only a second-
ary form of צָרֹנָה.

צָרֹנָה p.n. f. (the wounded one).

צָרֹר see צָרַר.

צָרַח 1) to cry, to cry aloud, related
to צָרַח, צָרַח; 2) to shine, to glit-
ter, but only in the derivative
צָרַחַת. Hiph. of signif. 1, to let
the voice resound afar off, used of
the shouting of war.

צָרִי a Tyrian, gent. from צָר Tyrus.
Another צָרִי is the form in pause
from צָרַי, which see.

צָרִי (with *vav* copulative וּצָרִי, pause
צָרִי) masc. balsam, a gum which
drops from the balsam tree, and
belongs to זְמֶרֶת הָאָרֶץ best fruits
of the land (Palestine).

צָרִי gent. for וּצָרִי, see וּצָר 3.

צָרִיָּה equiv. to צָרֹנָה.

צָרִית (pl. צָרִיתִים) m. tower, watch
tower, from צָרַח to be visible at
a distance.

צָרַךְ (not used) orig. to desire some-
thing; hence, to need, want. The
verb is frequently used in the Aram.

צָרָה (with suff. צָרָהָ) masc. want, need.

צָרַע to wound, to hurt, to strike; hence, צָרוּעַ the wounded one, transf. to the leprous one (comp. נָנַע and נָנַע). Pu. to become leprous. Only particip. מְצָרֵעַ (pl. מְצָרֵעִים) fem. מְצָרֵעֶת he or she that suffers from leprosy.

צָרָעָה f. hornet, wasp, from צָרַע to sting; according to Saadia, Abulwalid, and Aben Ezra, plague, calamity, disease.

צָרְעָה (for צָרְעָה, בֵּית צָרְעָה, place of wasps) p. n. of a city in Judah, from which the gent. צָרְעָתִי and צָרְעָתִי.

צָרַעַת (with suff. צָרַעַתוֹ) f. leprosy, of man, houses (a sort of corrosion), and garments (a kind of mould), the form is after אֲדָרַת, kamets being only substituted for the dagesh.

צָרַח (fut. יִצְרַח) to smelt (metals) by burning; hence, צָרוּחַ a worker in gold and silver, transf. to cleanse, to purify (from the dross), figur. to try, to cleanse. In a moral sense, צָרוּחַ pure, tried. Niph. to be tried, purified (in a moral sense). Pi. to melt, cleanse (metals).

צָרוּחִי p. n. m. (worker in gold).

צָרַחַת (smelting-place, with ח of motion צָרַחַתָּה, —תָּה) p. n. of a Phenician city between Tyrus and

Sidon, Sarepta, now Sarfend. According to tradition it is France.

צָרַר (3 pret. צָרַר and צָר, 3 f. צָרָה, 3 pl. צָרָרִים, with suff. צָרָרִי; the same in the particip., sometimes the contracted, sometimes the analysed form; fut. intrans. יִצָּר, trans. יִצָּר 1) to bind up, e.g. in a garment, or water in a cloud, the sin, the testimony (i.e. it is hidden); to be shut, of women, i.e. not to marry; the root is found again in אָצַר, אָצַר, אָצַר; 2) to oppress, to persecute; hence particip. צָר adversary, persecutor, and particip. f. צָרָה. It is also used impersonally and intrans. with ל; as, I am in trouble, in a strait, in anguish; with עַל, to be anxious for something; fig. of the mutual jealousy and rivalry of two wives (of one husband): fut. יִצָּר; 3) (not used) to be hard, hence צָר a rock, equiv. to צָוֵר. Pu. to be bound together, particip. מְצָרוּר. Hiph. הִצָּר (fut. יִצָּר, pl. יִצָּרוּ) to press (the enemy), to besiege, to hurt, to offend; אִשָּׁה מְצָרָה a woman having throes, i.e. in labour; for signif. 2, comp. צָרַע.

צָרוּר (also צָרוּר, pl. צָרוּרוֹת) masc. 1) bundle, bag, or sack (with gold), and generally something bound up, e.g. a bundle of myrrh;

צֹרֶר a bag with holes, צֹרֶר נָקוֹב

אֶבֶן a bundle of precious stones, figur. צֹרֶר הַחַיִּים bundle of life;

2) little stone, equiv. to צֶרֶם; hence, a grain.

צִירָה p. n. for צִירָה heap.

צִרְתָּ p. n. m. (brightness), for צִהְרָת.

צִרְתָּ הַמֶּנְחָל (brightness of the morning), p. n. of a city in the territory of Reuben.

צִרְתָּ (probably formed from צִירָה, for which it stands) p. n. of a city in the tribe of Manasseh.

צִתָּ see צוּת.

ק

ק called Koph (קוֹף, pl. קוֹפִין) signifies the hole of an axe where the handle is put in; the figure arises from the name; as a numeral it signifies 100. It interchanges, 1) with the gutturals, including ע; 2) with ת, as קֶשֶׁת and קֶשֶׁתָּה; קֶחֶם and קֶחֶתָּה and others.

קָא (with suff. קָאוּ) m. that which is spewed out, from קָא.

קָאָת (const. קָאָת) f. an aquatic and land bird; according to some, a pelican, so called on account of its spitting out the shells which it swallows; thus from קָאָה, in the Talmud קָאָה.

קָב m. name of a vessel; hence, a

measure for solids, from קָבַב to hollow out, to deepen out; comp. בּוֹר.

I. קָבַב (inf. קָב, imper. קָבֵה, fut. יִקָּב) to blaspheme, to curse (God or man); related is קָבַב and the root in קָבַב, קָבֵה, קָבֵה.

II. קָבַב (not used) 1) equiv. to קָבַב, קָבַב, קָבַב to be arched, hilly; 2) to hollow out, to arch, or to make something dome-like, from which קָבַב and קָבֵה. The words קָבַב and קָבֵה are from קָבַב.

קָבֵה (for קָבֵה that which is hollow) f. the maw of cattle, so called from its hollowness, from קָבַב.

קָבֵה (with suff. קָבֵהָ) f. the privy part of a woman; thus also from קָבַב or קָבַב, and hence equiv. to קָבַב.

קָבֵה f. arched tent, from קָבַב to arch. קָבֵה (plur. קָבֵהִים) m. heap, mass of idols.

קָבֵהָ f. 1) the burial, the burying; 2) a grave, equiv. to קָבֵהָ.

I. קָבַל (Kal, not used) to receive; especially Pi. קָבַל to accept something offered; fig. of the receiving of instruction. The origin. signification is to seize, to lay hold of.

II. קָבַל (Kal, not used) to be in front or opposite something; hence Hiph. קָבַל to stand opposite something.

קָבַל (Aram.) the same, like קָבַל I.; hence Pa. קָבַל to receive, to accept.

קָבַל and קָבַל (Aram.) m. that which is in front or opposite one (synon. with פָּנִים), but only used as a prep., before, opposite, or like מִפְּנֵי because of; קָבַל-קָבַל just because of; the same קָבַל-קָבַל before thee.

קָבַל (const. and before makkaph קָבַל, with suff. קָבַל) masc. the same, but only as a prep., before, opposite; קָבַל מְחִי pushing against, signifying the breaker down of the wall (Auth. Vers. "engines of war").

I. קָבַע (not used) to be round, arched; related to קָבַע and קָבַע.

II. קָבַע (fut. יִקְבַּע) orig. to spin, to entwine (comp. עָקַב, עָקַב); hence after the usual mode of transferring, to deceive, to cheat, to overreach, to trick; קָבַע deceiver.

קָבַע f. cup.; כּוֹס קָבַע cup or chalice for drinking, to distinguish it from the chalice of a flower; according to others, settling of the dregs, from קָבַע in the sense of (especially in modern Heb.) fixing, settling in a place.

קָבַץ (fut. יִקְבֹּץ) orig. to hold together (related to קָמַץ and קָמַץ); hence, to gather (corn, booty) at (אָל) a

place, אֶל-יָד in the possession or for the possession (with לְ of the person) for those for whom the gathering takes place, or also to assemble (men), to (אָל, אֶל) some one's. Niph. to be gathered, of inanimate objects, to assemble at (אָל, אֶל) some one. Pi. to gather the lambs and carry them in one's bosom, i.e. to protect them, or gathering generally (sheaves, water in fish-ponds, wages of a harlot, beasts, people, etc.); to gather in the beauty, i.e. to withdraw it, to cease to shine; but it is especially used of the gathering in of the dispersed of Israhel. Pu. pass. Hith. to assemble at (אָל) some one's.

קָבָצָא (place of Divine assembly) p. n. of a city in Judah. See יִקְבָּצָא.

קָבָצָה f. a collection, heap (of gold and silver).

קָבָצִים (double-heap) p. n. of a city in Ephraim.

קָבַר (fut. יִקְבֹּר) origin. equiv. to קָבַר, קָבַר to dig; generally, to dig a pit, bury (a corpse); according to others, the original signification is like in קָבַר. Niph. to be buried. Pi. to bury several or often. Pu. pass.

קָבָר (with suff. קָבָרִי, plur. קָבָרִים,

const. קְבָרִי and קְבָרוֹת, const. (קְבָרוֹת) m. a grave; the pl. stands sometimes for a place containing a number of graves, i. e. a burial-ground.

קְבָרוֹת הַתְּאֵנָה (graves of lust) p. n. of a place in the Arabian desert.

קָרַר (not used) to split, to divide, to cut; related to קָרַר, קָרַר, from which קָרַק and קָרָה; the קָרַר, however, which is used, is only a denom.; according to another explanation of קָרַר, equivalent to קָרַר to be pointed, from which קָרַק, the crown of the head being the top point of the human body.

קָרָה f. in signification and etymology, equiv. to קָצִיעָה cassia, so called on account of the sticks being divided up the middle.

קָרָה (not used) to possess; hence יִקְרַעַם p. n., which see.

קָרוֹם (but only pl. קְרוֹמִים, after the form נְעָרִים, נְעָלִים to designate a certain age) m. former time, time of old, time of yore; hence נַחַל (הַרְרֵי קָרוֹם) = עוֹלָם = קְרוֹמִים ancient brook.

קָדָשׁ (or קָדַשׁ, const. קָדָשׁ, plur. (קְדוּשִׁים) adj. m. clean (physically or morally); next, holy, i. e. free from sin, or consecrated (of the priest, of the Jewish nation); also,

of holy places and days. The Lord especially is called קָדוֹשׁ or קָדוֹשׁ יִשְׂרָאֵל, and in the plur. קְדוּשִׁים; the last term, however, is also used of angels, the pious, and the Israelites generally.

קָדַח 1) to glow, to burn, e. g. fig. of the burning of the fire in wrath, i. e. of the kindling of wrath; 2) to kindle.

קָדַח f. burning ague, from קָדַח. Comp. דִּלְקָה.

קָדִים (with ה of motion קְדִימָה) m. that which is in front; hence, east; רֹחַ קָדִים, east side, east wind, but in both instances also קָדִים alone, and in the last sense fig. for רוּחַ vanity: קְדִימָה signifies either forward or toward the east.

קָדִישׁ (pl. קְדִישִׁין) Aram. adj. masc. holy, but as a subst. the holy one, like קָדוֹשׁ, and also used like it of angels and the Israelites.

קָדַם (Kal, not used) to be before, in front; hence Pi. to precede, in reference to time, place, and action, and it is therefore joined with other verbs; קָדַם בְּ to anticipate by something, i. e. to meet one with presents. Hiph. הִקְדַּם to precede, to anticipate, to act obligingly by anticipation of some one's wishes.

קָדָם (with ה of motion **קִדְמָה**, comp. **קִדְמָה** from **קָדַשׁ**, pl. const. **קִדְמֵי**) m. front side, that which is before or in front; hence 1) eastern part (in contrast to **אַחֲזֹר**), eastern territory; **מִקְדָּם** from the east, in reference to the east; **בְּנֵי קָדָם** sons of the east, inhabiting the desert of Arabia; **הַר הַקְּדָם** the Arabian mountains; **הַרְבֵּי קָדָם** the Mesopotamian mountains, and these countries were called **קָדָם**, **אֶרֶץ קָדָם**, **מִקְדָּם לְ**; **אֶרֶץ בְּנֵי קָדָם** from the east of; 2) in reference to time, time of yore, eternity; **מִקְדָּם** from ever; **מְלָכֵי קָדָם** kings of ancient times, next as an adv., formerly=**לְפָנִים**, and as a prep., before, and in this sense also pl. const. **קִדְמֵי**; 3) practices of the east, witchcraft, only Isaiah 2:6, **מִקְדָּם**, for which some read **מִקְדָּם**; **מִקְדָּם** eastward.

קָדָם belongs to **קִדְמָה**. See **קָדָם**. **קָדָם** (or **קָדָם**, with suff. pl. **קִדְמֵי**, **קִדְמֵי**) Aram. m. the same, but usually as a preposition, before, either of locality or time; **מִן־קָדָם** from before, from opporte.

קִדְמָה (const. **מִתָּה**—, with suff. **מִתָּה**—, pl. suff. **קִדְמוֹתֵיכֶם**) fem. (formed from **קָדָם**) orig. beginning, former existence; but also as a prep.

before, previous, ere, especially the state of const.

קִדְמָה (Aram.) fem. the same, the former time, but only used as a prep. **מִקְדָּמַת־דָּנָא** or **מִקְדָּד** previous, prior.

קִדְמָה p. n. m. (the East).

קִדְמָה (only const. **קִדְמַת**) fem. the East, but only as a prep. east of.

קִדְמָן adj. m., **מִזְנוֹה**— fem. easterly, from **קָדָם**.

קִדְמוֹת (ancient place) p. n. of a city in the tribe of Reuben, and also the name of the neighbouring desert.

קִדְמֵי (def. **קִדְמָאָה**, pl. **קִדְמָאִין**, but also contracted **קִדְמֵיָא** Aram. adj. m., **קִדְמֵיתָא** (def. **קִדְמֵיתָא** or **קִדְמֵיתָא**, def. pl. **קִדְמֵיתָא** f. the first, in reference to succession.

קִדְמֵיָא p. n. masc. (ancient time of God).

קִדְמָנִי (pl. **קִדְמָנִים**) adj. m., **קִדְמָנִית** (pl. **קִדְמָנוֹת**) f. 1) the further one, the front one, in reference to locality; hence, easterly; **יַם הַקְּדָמָנִי** the East i. e. the Dead Sea; 2) ancient, old, **יָמִים קִדְמָנִים** the ancient days, **מִשָּׁל הַקְּדָמָנִי** the ancient proverb or the proverb of the ancients, **קִדְמָנוֹת** ancient, past; 3) (ancient) p. n. of a nation.

קִדְמָד (with suff. **קִדְמָדוֹ**) m. crown of the head, **קִדְמָדוֹ** crown of the

hair, orig. division, parting, from קדר.

קדר to be dark, to be black, e.g. of the darkening of the sun and moon, figur. to mourn, or to go in mourning, black garments; to look dark, gloomy, blackish (of waters). Hiph. to darken, figur. to cause to mourn. Hith. to be darkened (of the heavens).

קדר (the black one) p. n. m. of the ancestor of an Arabian tribe of nomades; hence קדר בני later for the Arabs generally.

קדרון (the dark brook) p. n. of a brook and valley between Jerusalem and the Mount of Olives; the brook discharges itself in the Dead Sea.

קדרות f. blackness, darkness, of the heaven.

קדרנית adv. mourning, in mourning, comp. adv. אחרנית.

יקדש (once in pause קדש, fut. יקדש) to be clean (physically and morally); related to קדר, thus orig. to shine; hence, to consecrate oneself to some one, accus., to be holy; also of inanimate objects to be consecrated. Niph. to be considered, treated as holy, to prove oneself holy towards (ב) something, to be sanctified. Pi. קדש to sanctify, to consecrate (an altar, a building,

for the office of priest, for sacrifice, for battle), or to treat or declare as holy, to institute something holy (fast); next, generally, to prepare something, to arm, to select as sacred. Pu. pass. מקדש the hallowed, consecrated, prepared one. Hiph. to hallow, to sanctify, to consecrate to God. Hith. to sanctify oneself, i.e. to cleanse oneself (syn. with הטהר), or to prove oneself holy; to be kept holy or to be sanctified, of a festival.

קדש (pl. קדשים) adj. m. קדשה (pl. קדשות—) fem. 1) a male or female devotee to the worship of Astarte, where boys and girls sacrificed their chastity (Auth. Ver. "whore, sodomite"). The Aram. form was transferred to the Israelites, with the idolatry of the Arameans; hence, its being used only in this sense; 2) p. n. of a place in the desert: complete בְּרִנֵּה קדש.

קדש (with ה of motion קדשה 1) p. n. of a city in Judah; 2) a city in the tribe of Naphtali; 3) a city in the tribe of Issachar, for which once קשיון.

קדש (with suff. קדשי, plur. קדשים, const. קדשי) m. 1) holiness, cleanliness; hence, in the genitive following a noun as an adj., e.g.

אֶבֶן קֹדֶשׁ holy name, אֶבֶן קֹדֶשׁ holy stone; 2) sanctuary, or consecrated gift. The pl. is used of the holy vessels, or consecrated offerings; קֹדֶשׁ קִדְשִׁים the holy of holies, i.e. the Most Holy.

קִדְשָׁה see קִדְשָׁה.

קָהָה (fut. יִקְהָה) equiv. to פָּהָה to become dark, weak, but only used of the teeth; גָּהָה to be blunt, of iron; see פָּהָה.

קָהַל (Kal not used) equiv. to קָוַל, belonging to קָוַל to call together; hence Niph. to assemble, or to be assembled. Hiph. to convene, to cause to assemble.

קָהַל (const. קָהַל, with suff. קָהָלָם) m. an assembly called together; next, congregation generally, mass of people, like in קָהָל יִשְׂרָאֵל, but also a mass of nations (or an army).

קָהַלָּה (assembly) p. n. of an encampment of the Israelites in the desert.

קָהַלָּה fem. assemblage, congregation.

קָהַלָּה p. n. m. Being also an appell. it stands sometimes with the article, and having a fem. form, it is once construed with the fem. The signification is, the gatherer, preacher, etc.

קָהַה (not used) to assemble; hence

תְּקַהֵת and קָהַת, if יָקַה is not the original.

קָהַת p. n. m. (assemblage), patron. קָהַתִּי.

קָ (const. קָו, with suff. קָנָם) m. 1) cord, string, from קָנָה to wind, to bind, to twist; but generally, (a) a cord for measuring, a line; to draw the measuring line over something is a biblical figure for devoting to destruction; (b) string of an instrument; hence, sound; (c) law, command: thus, line in a figur. sense; 2) strength, power, from קָנָה, which see, only Is. 18:2, and only according to some interpreters.

קִיאָה (3 fem., probably קִיאָה *milrang*, imp. קִיאָה for קִיאָה) to spit out, to spew; figur. to spew out a people, i.e. not suffer them. Hiph. (fut. apoc. יִקֵּא) to vomit (something eaten or drunk); figur. to cast off.

קִיב (not used) to be hollow; related is קָבַב and קָבַב; from which קָבָה and קָבָה.

קִיבָּה (const. קִיבָּה) m. a helmet, orig. that which is arched, from קָבַע I.

קָוָה (particip. קָוָה) equiv. to נָוָה orig. to bind, or intrans. to join; hence קָו and תְּקָוָה I., and from which, as in חָוָה, to be firm, strong, vigorous. The verb is used to sig-

nify, to wait, to long, to hope, thus orig. like **חול** and **יחל** to adhere firmly to something, to trust in something firmly. Niph. to be joined, gathered (of water, nations). Pi. to wait, to hope for, (accus. **ל**, **לָאֵל**) something; to hope, trust (in God); transf. to await, to lie in wait for some one.

קוה (not **קוה**, only in Ketib, const. **קוה** after the usual manner) m. cord, string. It is the original form from which **קו** arose.

בַּקְחִיקָה see **קוה**.

קום (pret. **קָם**, fut. **יָקום** and probably **יִקום**) 1) equiv. to **קוץ** to be disgusted, to be wearied, grieved, with something; hence const. with **בְּ**, like **קוץ**; but also with the accus. in **קוץ בְּסֵל** to give up the hopes, if it does not belong to **קָטַם**; **בְּקָטַם** but a little he would have been wearied with thee (Author. Vers. "but as if that were a very little thing, thou wast corrupted." Niph. to be weary of **בְּפָנֶי** or with **בְּ**) something. The form **נָקַטָה** for **נָקָטָה** are as if from Hith. **הִתְקַטַּם** to be weary, disgusted with (**בְּ**) something.

קום (Aram.) equiv. to **קוץ** II., to cut off; from which **קִים**.

קול (not used) to call, to cry, also to say, to speak. Comp. **קהל**.

קול (pl. **קולות**) m. a voice (of man), a sound, noise, of inanimate things. In the first instance **קול בְּבִי** loud weeping; **קול** (or **קול** alone) singing; **קול שְׂמֵחָה**, **רִנָּה** shouting (of triumph), or as a voice of one that speaks; if with a loud voice, it is expressed by **קול רם**, **קול אֶחָד** in one voice, unanimous, or the noise of a multitude: used of beast, **קול** signifies the braying, neighing, bellowing, etc., according to the context. Used of inanimate objects, it signifies the sound produced by an instrument, or the sounds on certain occasions; hence, rustling, gushing, rattling, rushing, etc. In poetic language, thunder; **קול נִשָּׂא**, **הִרִים קול** to lift the voice; **קול נָתַן** to break into a cry, either weeping, or to calling together; **שָׁמַע קול פ'** to give ear to, to hearken to some one; **הִאֲזִין קול פ'**, **הַעֲבִיר קול בְּ**, **לְקול פ'**, **שָׁמַע קול פ'**, **קול נָתַן** to make something known.

קולִיה p.n.m. (the voice of God).

קום pret. **קָם**, once **קָאם**, fut. **יָקום**, apoc. **יָקום**, **יָקָם**, imp. **יָקום** & **קוּם**, particip. **קָם**, but once, 2 Kings 16:7, (**קום**) 1) to stand, to exist, to be (compare **יָקום**); next, to maintain oneself, to remain, to

endure, on a certain place; in connection with **על**, to insist upon something, to persevere, or to be confirmed; to be fulfilled, established, of a prediction, a plan, a vow; with **ל**, to assist some one; with **לפני** to exist before some one; with **ענינים**, to stand still, immoveable, as a description of blindness; 2) to rise from (**מעל**, **מן**) a place, before (**מפני**) some one, to meet (**לקראת**) some one; in connection with other verbs, it signifies, rising to do something, beginning; with **אל**, **ל**, **ב**, **על**, **לפני** to rise against some one in a hostile sense; **קום** is used in many other significations, which, however, may be reduced to the two above. Pi. **קום** (fut. **יקום**, in the later Scriptures) 1) to confirm, with **על**; to impose a duty upon some one or upon one's-self; **קום** **שבועה** to fulfil an oath; **קום** **דבר** to fulfil a thing; 2) to preserve life, from **קום**. Po. **קום** 1) to build up, to re-establish (ruins); 2) to place oneself in various localities, e. g. **לא יב** **יקום** he will rise as an enemy in various places. Hiph. **יקום** (fut. **יקום**, apoc. **יקום**) 1) to raise (the fallen one), to incite, to arouse, rebellion; to provoke, arouse, the enemy,

against **על** some one, to bring misfortune. over **על** some one; 2) to cause to arise, to raise (judges, prophets, kings, a new generation) to cause to spring forth (a plant), to call forth a progeny, to establish a name **לשם**; 3) to erect (a pillar, a tent, an altar, a monument), to erect anew (something fallen); fig. to restore, re-establish (a people, a covenant), to revive (the dead); 4) to appoint (a king), to confirm. Hoph. pass. to be established, erected, appointed. Hith. **יקום** to raise oneself against (**ל**) some one, **מתקום** an adversary, an opponent.

קום (particip. **קום**, pl. **קומין**, Keri **קומין**, fut. **יקום**) Aram. the same, to stand, to arise, to endure. Pa. **קום** (inf. **קומה**) to establish (a decree). Af. **קום**, **קום** (pl. **קומין**, particip. **קומין**, fut. **יקום** and **יהקום**) to erect (a column, a pillar), to nominate (a prince), to appoint over (**על**) something. Hoph. **יקום** (after the Heb. **יקום** 3 fem.) to be placed, to stand. **קומה** f. height, stature, orig. erect position, e. g. **קומה** **שפלת** **ק**, also man generally, e. g. **קומה** **כל** every stature, i. e. every man; **קומת** **אזנים** the height of cedars.

קומ־מינות adv. erectly, with upright body, with great safety.

I. קון (Kal, not used) to sound; next, to wail (comp. קנה, קנה), from which Pi. קונן to attune a song of lament, to lament over (על, אל) something. The root is related to that in קנע.

II. קון (not used) to cut in, to sharpen the point; not related to the preceding root.

קום belongs to קסם, which see.

I. קוע a softened form from קור, i. e. ar (קר) is softened into ā (קע), Similarly בקע, בצר and בצע and מצע, מצר and מצע, בקר and קרע, מרם and מרר, origin. to engrave, to dig through, figur. as in זכר to spring (of the camel); possibly, however, it is equiv. to קון II.

II. קוע (Kal, not used) equiv. to קון I. to be wearied, disgusted (the interchanging of ע and צ is frequent). Niph. נקע (secondary form for נקוע 3 pret. f. נקעה) to be wearied of (מעל, מעם) something, to be indignant. Another signif. of the root קע, see under נקע, for which הוקיע.

קוע m. prince, ruler, occurs in connection with שוע and פקוד, orig. a trained camel, comp. עתוד and others.

קוף (not used) equiv. to נקף to encircle; transf. to be moveable, dexterous, from תקופה and קוף. See also נקף.

קוף (pl. קופים) m. an ape, orig. the dexterous one, from קוף.

I. קיץ (fut. יקיץ, יקיץ, apoc. יקיץ) 1) to be wearied, disgusted (with קי) some one, to be in fear (מפני) of some one. For this root קיץ, comp. קיץ and קיץ II. and the root in שקיץ. Hiph. הקיץ Isa. 7:6, to affright, which, however, according to some, belongs to קיץ II.; 2) Kal, not used, to be moveable, stirring, = יקיץ. Hiph. הקיץ to awake, to arouse, from a sleeping or a torpid state.

II. קיץ (Kal, not used) equiv. to קיץ to cut in. Hiph. הקיץ, Isa. 7:6, to hurt, to torment, to cut off (fruit); hence like קצר of the reaping of fruit, harvesting.

קיץ in the signification of, to abide the summer. See under קיץ.

קיץ (pl. קוצים, const. קוצי) m. thorn, from קיץ to sting, to prickle; also coll. thorny plants.

קוצה (pl. קוצות) lock of hair, a curl (synon. with קלה, קלה).

I. קיר (1 pret. קרתי) to dig (for water). Comp. the root כור, and that in קיר, קיר. Pi. (reduplicated) קירר to dig under, to un-

dermine; transf. to destroy (a wall): probably קָרַקַר is only a denom. from קִיר, or from קוֹר, equiv. to עָקַר.

II. קוֹר to flow, comp. פָּר, orig. to roll along. Hiph. to cause to flow, to spring forth; figur. to beget (wickedness).

III. קוֹר (not used) to bind, to tie; hence, to weave, from which:— קוֹר (only pl. קוֹרִים) m. thread, wove, of the web of the spider.

קוֹרָא see קָרָא.

קִירָה (or also קִרָה, pl. קִירוֹת, after the form קוֹמָה) fem. beam, so called from its connecting the building, thus from קוֹר III., not from קָרָה; figur. a house, from which only denom. Pi. קָרָה to lay the beams; fig. to arch, to build (בָּתִּים, עֲלִיּוֹת). Hiph. to build up (עָרִים).

קִיש (not used) to be bent, crooked; the same is the root in עָקַשׁ; the fut. יִקְשֹׁן belongs to יִקְשֵׁשׁ=קָשַׁשׁ, to seize. or it is a pret. from יִקְשֵׁשׁ, to seize.

קוֹשֶׁיָהוּ p.n. m. bow of the Lord, i.e. rainbow. Comp. קוֹלָיָה; as a p.n. probably thunder.

קָטַב (not used) equiv. to קָטַב to cut; hence, to destroy. Comp. חָצַב.

קָטַב m. 1) destruction; שֶׁעַר קָ' a destroying storm; 2) pestilence, joined with מְרִירִי, bitter pestilence (Auth. Ver. "destruction").

קָטַב (with suff. קָטַבְךָ) m. pestilence, destruction.

קְטוֹרֶה f. frankincense, from קָטַר I. קְטוֹרֶה p.n. f. the girded one, from קָטַר II.

קָטַט (Kal, not used) equiv. to קוּט to be wearied, disgusted; hence, Niph. נָקַט (3 fem. נִקְטָה for נִקְטָה, 3 pl. נִקְטוּ, 2 pl. נִקְטַתֶּם, to be wearied with (בְּפָנַי, בְּ) something or some one. The form קָט be- longs to קוּט, and not to קָטַט.

קָטַל (only poetically, fut. יִקְטַל) to kill, to slay.

קָטַל (particip. קָטֵל, pass. קָטִיל) Aram. the same. Pa. קָטַל to kill, several or many. Ithp. pass.

קָטַל m. slaughter, murder.

קָטַן (1 pret. קָטַנְתִּי, fut. יִקְטַן) to be little, small (in contrast to גָּדַל to be great) from קָטַן to shorten, to cut off; fig. to be considered little, insignificant, unworthy. Hiph. to make small (a measure).

קָטַן (pl. קָטָנִים) 1) adj. m. קָטָנָה (pl. קָטָנוֹת) f. little, in reference to the size of a person, in contrast to גָּדוֹל, and like it used also of inanimate objects, e.g. עִיר קָטָנָה a little city, fig. insignificant; of persons, young, tender. Rarely as an abst. littleness, as בְּלִי הַקָּטָן a vessel of littleness, i.e. a small vessel; יוֹם קָטָנוֹת a day of small

things, i. e. little beginnings; 2) p. n. little one.

קָמָן (const. קָמָן) adj. m. the same.

קָמָן (with suff. קָמָנִי) m. orig. littleness; hence, little finger: others read קָמָנִי, as if from קָמָן.

קָמַף (fut. יִקְמָף) equiv. to קָמַף to tear off, to pluck off; hence, of the plucking off (of ears of corn, mallows, etc.). Niph. to be plucked off.

I. קָמַר (Kal, not used) equiv. to עָתַר to diffuse fragrance (comp. יָמַר and the Aram. עָמַר). Pi. קָמַר to burn frankincense, in honour of a deity, especially of idols; particip. f. מְקַמֶּרֶת altar for frankincense. Pu. מְקַמֶּרֶת perfumed with myrrh. Hiph. הִקְמִיר to burn (with accus. of the object), orig. to cause to be consumed in smoke, e. g. an offering connected with burning, as עֹלָה, חֶלֶב, and with the accus. of the place where the offering is burnt; but the deity to whom the offering is made, stands in the dative or with לְפָנַי. Hoph. pass. מְקַמֵּר that which is burnt or consumed in smoke.

II. קָמַר equiv. to קָשַׁר to bind (so קָמַר Aram.); hence, in architecture, to arch; הִצְרוֹת קָמָרוֹת arched courts, Auth. Vers. joined; according to the tradition קָמַר in

this passage (Ezek. 26. 23) is rendered in the sense of קָצַר.

קָמַר (def. קָמָרָא, pl. קָמָרִין, Aram. m. 1) knot, origin. that which is intricate; hence figur. of mystery, riddle; 2) joint, connecting the limbs.

קָמַר (after the form שָׁלַם) m. burning, consuming in smoke.

קָמָרוֹן (probably, the little one) from קָצַר=קָמַר p. n. of a city in Zebulun, for which once קָמָת, i. e. קָמָנָת stands.

קָמַרְתִּי (with suff. קָמַרְתִּי) f. 1) frankincense, e. g. of spices (כִּסְמִים); מִזְבֵּחַ הַקֵּן altar of frankincense; 2) that which is burnt (of sacrifices), as אֵילִים קָמַרְתִּי.

קָמָת (the little one, for קָמָנָת) p. n. of a city in Zebulun, for which also קָמָרוֹן stands, which signifies the same.

קִיָּא (with suff. קִיָּאוֹ) masc. spitting, spittle, from קוּיָּא.

קִיָּה belongs to קִיָּי, see קוּיָּא.

קִיָּט (def. in the Targ. קִיָּטָא) Aram. m. equiv. to קִיָּץ Heb. summer.

קִיָּטֹר (for קָמַר) masc. smoke (of an oven), נֹאד בְּקִיָּטֹר a bottle in the smoke, i. e. shrinking together; transf. to the mist or fog resembling smoke.

קִיָּם (after the form רִיב, with suff. קִיָּמָנִי) m. the hostile rising against

one; hence, enmity; transf. to enemy, adversary.

קִים (def. קִימָא) Aram. command, edict, from קִים (synon. with בְּרִית, חֹק).

קִים (Aram.) adj. m., קִימָא fem. firm, constant, lasting.

קִימָה f. the rising, infinitive noun.

קִימָש see קִימָש.

קִין see קִין.

קִין (with suff. קִינוּ) m. 1) a lance, spear, orig. that which is pointed, from קִין; -2) p. n. m. (smith; according to the Scripture, he that was gotten); 3) p. n. of a people; hence קִינִי a Kenite; 4) p. n. of a city in Judah, used with the article.

קִינָה (pl. קִינִים and קִינֹת) fem. 1) mourning-song, אָל, לְאֵל to lift up the voice of lament over some one; 2) (smithy) p. n. of a city in Judah.

קִינִי (also קִינִי and קִינִי) gent. m. a people descending from a certain Cain, and living among the Amalekites.

קִינִן p. n. m. (smith), equiv. to קִין.

קִיץ (with suff. קִיצֶה) m. 1) orig. the cutting off (of fruit); next, reaping of fruit (comp. קִצִּיר); בְּבוֹרָה; בְּטָרֶם קִיץ a hasty fruit before the summer; next, summer generally; 2) summer-fruit, especially figs.

Root קִיץ.

קִיצוֹן (for קִיצוֹן) adj. m., קִיצוֹנָה f. the outmost, the last.

קִיָּין m. according to Samuel Ibn Chofni, the wonder-tree, *ricinus*; according to others, a kind of gourd (קָרָא) in the shadow of which Jonah the prophet rested.

קִיָּלון (for קִלְקָלון, a double form from the simple קָלון) m. shame, disgrace, equal to קָלון. The word arises from קָלָה and not from קָלָל.

קִיר (also קִר, plur. קִירוֹת) masc. 1) wall; קִיר אֶבֶן stone of a wall; קִיר הָעִיר master-mason, קִיר הָעִיר city-wall, מִשְׁתֵּין בְּקִיר one that pisseth against the wall, i. e. a dog; מוֹשֵׁב הַקִּיר a seat on the wall; קִיר זָרַם a storm against the wall, i. e. that which destroys the wall; sometimes only a part, only a side of the wall; hence קִיר הַחוֹמָה; figur. of the sides of the altar, of the walls of the heart, etc.; עֲלִית קִיר הַטֶּמֶד a little chamber on the wall (קִימָה refers to עֲלִיָּה); 2) a place fortified by a wall, i. e. a castle, fortress, especially in many proper names of places, e. g. קִיר מוֹאָב; קִיר חֶרֶשׁ, קִיר מוֹאָב; 3) p. n. of an Assyrian people and district, formerly inhabited by the Aramæans, probably it is the country round the river Cyprus, now called Cur or Kur.

קירם (also קרם) p.n. m. (bending, bowing, from קרם).

קיש p.n. masc. (catching, from קיש, which see).

קישון (curve) p.n. of a brook springing from the Tabor, and discharging itself in the gulf Acco (Arab. נהר חיפא, of the city חיפא).

קישו stands for קנישיו, which see.

קיתרם (so in the Ketib, for which in the Keri קתירום) m. *κίθαρος*, coat of mail; next, in the sense of *κίθρις*, cithern; the word is of Greek origin, like the name of many musical instruments.

קל (pl. קלים) adj. m., קלה f. 1) light, swift (in running), sometimes with the addition of פריגלים; subst. קל a swift runner, swift horse, courser (Isa. 30:16); next, generally, one who is light of foot; adv. swiftly, quickly, easily, lightly. Root קלל.

קל (Aram.) m. equiv. to קול in Heb. voice.

קל (infin. noun from קלל) m. shame, disgrace, only Jer. 3:9, thus = קלון, origin. lightness, in a moral sense.

קהל (Kal, not used) equiv. to קהל assembly; hence in Niph. ניקלהו, if the word is not misspelled for וניקהלו, in which case, the root קלה does not exist at all.

I. קלה equiv. to צלה to roast by the fire, to dry (ears of corn); hence

קלני parched corn, like קלי; transf. to burn (human beings as a punishment). Niph. pass. but only particip. נקלה burning or inflamed wound.

II. קלה (Kal, not used) equiv. to קלל to be despicable, insignificant, or transf. to despise; hence Niph. נקלה to seem vile, to be contemned, despised; particip. נקלה (in contrast to נכבד) the poor one, the despised one. Hiph. to despise, to esteem low; particip. מקלה despising, setting light (the parents).

קלון (const. קלון, with suff. קלני) m. disgrace (in contrast to קבוד), shame (of face); transf. to shameful deed or speech, וקלון וקלון strife and reproach.

קלה (not used) probably only a secondary form from צלה in the signif. of to deepen out; hence:—

קלחת f. only a secondary form from צלחת kettle, dish, orig. something deepened out; according to others, from קלה to pour out.

קלט 1) to be contracted, to be shrunk together, particip. pass. קלוט contractus, a dwarf, a cripple (Auth. Vers. "lacking in his parts"), in contrast to שריע, having anything superfluous; 2) to hold, to contain, to gather (within itself);

hence **קָלֵט**; the p.n. **קָלִיטָא** belongs to signification 1.

קָלִי (once **קָלִיא**) masc. parched corn (when yet in the ear); hence equiv. to the complete phrase **אָבִיב קָלִי** **בְּאִשׁ**.

קָלִי p.n. m. (swift runner).

קָלִיה p.n. m. (contempt).

קָלִיטָא p.n. m. (dwarf).

קָלַל (2 per. **קָלִית**, 3 pl. **קָלִי**, fut. **יִקַּל**, pl. **יִקְלִי**) to drive, to run (comp. *cell-o*, *κέλλ-ω*), like the Pi. **קָלַקַל** and the relative **קָלֵעַ** I. prove; transf. 1) to be swift, flexible, e.g. swifter (**קָלִי**) than the eagles; 2) to be light, i.e. insignificant, diminishing, in reference to quantity, corresponding with **חָלָה** II.; 3) to be despised, low, in reference to quality. Niph. **נִקַּל** (after the form **נָסַב**) and **נִקַּל** (after the form **נָמַס**; 1 pers. **נִקְלִיתִי**, fut. **יִקְלִי**) to become light, vile (**לֵ**) to some one, to be light, i.e. easy, or to be despised, esteemed low (**בְּעֵינֵי**) to some one; also, to be light of foot. Pi. **קָלַל** to make light of something, to despise, to curse (comp. **בִּבְרַד** to esteem as weighty, i.e. to honor), with accus. and **לְ**, seldom construed with **בְּ**; **ק' בְּשֵׁם יי'** or **בְּאֵלֹהִים** to curse some one by the name of God; **קָלַל לוֹ** to curse oneself. Pu. to be cursed, or to

be destroyed by a curse. Hiph. **הִקַּל** (inf. **הִקְלֵל**, fut. **יִקַּל**) causative of all significations of the Kal; hence, 1) to lighten, to make light (something heavy), to take off (the work) from (**מִן**) **מַעַל** some one's hands, or to lighten the work; 2) to despise. Pilpel **קָלַקַל** 1) to shake (the arrows), i.e. to shoot; 2) to point, to sharpen (**פָּנִים**) the edge, or to polish, to make bright, equiv. to **נָלַל**. Hithpalpel **הִתְקַלְקַל** to be shaken.

קָלַל adj. m. polished, bright, used of metal.

קָלָלָה (const. **קָלָלָת**) f. curse, blasphemy, transf. to one who bears the curse of God, who is sentenced to death.

קָלַם (Kal, not used) orig. to cry, to call aloud; next, to mock, to scorn, **קָלַם אָתָּנָן** to scorn the wages of a harlot, i.e. to feign modesty. In Aram. and modern Heb. to laud, to praise loudly. Hith. to make sport of (**בְּ**) some one, to mock or laugh at (**מִן**) some one.

קָלָם m, scorn, mockery (synon. with **הִרְפָּה**, **לַעַג**).

קָלָסָה f. the same.

I. **קָלַע** equiv. to **קָלַל** and **נָלַע**, to drive, to fling (Aram. **קָלַק**), to scatter about, **קוֹלַע** one that flings,

בָּאֲבָן with stones. Pi. קָלַע the same.

II. קָלַע to cut in, to deepen, either by carving out or by engraving, also used of sculpture; comp. חָלַל, and the root in צָ-קַל.

III. קָלַע (not used) to entwine, to weave, like קָלַע in modern Heb. and קָלַע in Aram., from which קָלַעִים. A fourth signification of קָלַעִים, 1 Kings 6:34, is not to be adopted, as קָלַעִים stands in that passage for צָלַעִים.

קָלַע (pl. קָלַעִים, const. קָלַעִי m. 1) a sling, קָלַעוּ his sling, קָלַעִי אֲבָנִי stones for slinging, from קָלַע I.; 2) a curtain, covering, from קָלַע III. to weave, to entwine, like מָסַךְ after the same analogy; 3) only 1 Kings 6:34, as a secondary form of צָלַעִים.

קָלַע a slinger.

קָלַל adj. m. inferior, bad (of bread).

The form stands for קָלַל, like עָרַע for עָרַע; in a similar manner is צָלַל for צָלַל, and סָמַד for סָמַד.

קָלַשׁ (not used) to sting, to prickle. The Aram. קָלַשׁ is only a secondary form from חָלַשׁ; but possibly equiv. to זָלַג.

קָלַשׁ masc. a prong, a point, נִשְׁלַשׁ a three-pronged instrument, a pitchfork.

קָמַח (not used) probably only an extended form from קָמַח to assist.

קָמַח f. seed yet in the ears, standing corn, from קָמַח.

קָמוּאֵל p.n.m. (assistance from God).

קָמוּן (a pillar) p.n. of a place in Gilead.

קָמוּשׁ (also קִימוּשׁ, pl. קָמוּשִׁים, as if from a sing. קָמוּשִׁין) m. thorn, thistle, and generally prickly plant, from קָמַשׁ to prickle.

קָמַח (not used) to pound, to grind, related to מָחַה, מָחָה, there the root is קָמַח. Probably related to מָח to be marrowy.

קָמַח m. meal.

קָמַח (fut. יִקְמַח) to press, to hold together, related to קָמַץ, transf. to seize. Pu. קָמַח to be imprisoned, fettered. In modern Heb. to shrink together, to have wrinkles.

קָמַל (pause קָמַלוּ) equiv. to אָמַל, to wither (of plants), to dry up, to perish.

קָמַץ equiv. to קָפַץ, to press together, to close (the hand), to take a handful; in modern Heb. also of the closing of the mouth.

קָמַץ (only pl. קָמָצִים) m. a bundle, a heap; hence, לְקָמָצִים in full bundles, i.e. in abundance (used of corn).

קָמַץ (with suff. קָמָצוֹ) m. a handful, generally with the addition of מָלָה.

קמח (not used) to prick, probably related to קמח in קמח. From which קמח.

קמח see קמח.

ק (const. ק, with suff. ק, pl. קים) m. 1) a tent, cell, without conveying the idea of being small; 2) a nest, a bird's nest, transf. also to a nestling. The root is ק to erect, to build. As a denom. from ק occurs the Pi. ק to build a nest, or to dwell in a nest, of the dove and other birds, used even of the cell of a serpent. Pu. to nestle, to dwell.

קנה (Kal, not used) to glow, to burn, comp. the root-syllable in קנה and קנה; next, to turn red, with passion or jealousy. Pi. 1) to glow with zeal or jealousy, to be jealous of (accus.) a wife, to be envious of (א, accus. ה) some one, to be zealous for (ל) some one, to emulate (א) some one, and generally to glow with zeal for a person or a cause; 2) to excite to wrath or to jealousy, almost like Hiphil; קנה, for קנה חמה to be very zealous or very wroth. Hiph. to excite jealousy, wrath, particip. מקנה for מקנה.

קנה (Aram.) to buy, equiv. to קנה Heb.

קנה adj. m. zealous, jealous, אל קנה a jealous, or rather zealous God.

קנה (pl. קנאות) f. jealousy, envy; next, zeal, wrath, for something or some one, emulation, vying, and the same gradation of sense as occurs in the verb; מנהת קנאות a meat offering of jealousy, i. e. on account of jealousy; סמל קנאה the image of jealousy, i. e. which excites the divine jealousy.

I. קנה (fut. יקנה, apoc. יקן) to buy; hence, to get, to acquire, to possess; thus the Lord is called קנה, i. e. possessor of heaven and earth: also of the getting of a wife; hence קנה lord, master, owner: most frequently, however, קנה is used in the sense of buying at a certain price; hence, sometimes with the addition בבה. The person of whom one buys is construed with מאר, מעם, מיד. Niph. to be bought. Hiph. to sell (as a slave). קנה מקנה belongs to קנה. The root is קנה=פרה.

II. קנה (not used) to stand upright, erect; related to which is קנ and קנ.

קנה (const. קנה, pl. קנים, and in the orig. signif. קנות) m. a reed, cane, so called from its erect position; hence, 1) bulrush, קנה חיה beast of the bulrush, i. e. crocodile, as a symbol of Egypt; 2) spice reed, sweet reed, e. g. קנה המוח, קנה בשם;

3) a stalk of the ears of corn; 4) a measuring reed or rod, complete *מִשְׁעֶנֶת קֶנֶה*, *קֶנֶה הַפְּמוֹדָה*; 5) the beam of a balance; 6) the upper bone of the arm, also branch of a candlestick, in which sense the pl. *קֶנֶהוֹת*; 7) a reed for writing, which signification may be connected with signif. 2.

קֶנֶה (place of bulrushes) 1) p.n. of a brook in the borders of Ephraim; 2) p.n. of a city in the tribe of Asher.

קֶנֶזֶא adj. m. equiv. to *קֶנֶזֶא*, zealous, arduous in the defence of some cause.

קֶנֶה (not used) to hunt (according to the Arab.), to get by hunting; according to some, related to *קֶנֶיץ*.

קֶנֶי (the old form for *קֶנֶה*) p.n. masc. (hunter) from which the patron.

קֶנֶיִי, a descendant from *קֶנֶי*.

There is, however, another form:—

קֶנֶזִי p.n. of a Canaanite people, probably descending from an ancestor called *קֶנֶז*.

קֶנֶי see *קֶנֶי*.

קֶנֶה (with suff. *קֶנֶה־יָם*) m. that which is bought, acquired, got; hence, possession, that which is bought for money (Levit. 22:11), i. e. a slave; *קֶנֶה וְקָן* cattle and possessions, (fig. creatures, as being 'the possession of God').

קֶנֶה (not used) equiv. to *קֶנֶה* to be hard, hence *קֶנֶה*; according to others, equiv. to *קֶנֶה* II., with reference to the noun *קֶנֶה*. Such an extension of root, however, is uncommon.

קֶנֶמֶן (const. *קֶנֶמֶן*, with shortening of the cholem) m. formed from *קֶנֶם* (with the termination *יָן*)—cinnamon reed or cane; *Kinnamon*, *cinnamon*, used for ointments and frankincense, so called from its hardness, or from its reed-like shape.

קֶנֶן (not used) equiv. to *קֶנֶן*, *קֶנֶן* to build, to erect; hence, to prepare. From which *קֶן*, but Pi. *קֶנֶן*, and Pu. are only denom. from *קֶן*.

קֶנֶץ belongs to *קֶנֶץ*, Job 18:2, which, however, belongs to *קֶץ*.

קֶנֶת (possession) p.n. of a city in Hauran.

קֶסֶם (fut. *קֶסֶם*, imp. f. *קֶסֶם*) equiv. to *קֶסֶם*, *קֶסֶם* to cut, to divide; hence, as in *קֶסֶם*, transf. to decide, to divine; next, to soothsay (of false prophets and necromancers, similar to *קֶסֶם* of true prophets); *קֶסֶם* *קֶסֶם* to carry on sorcery; *קֶסֶם* *קֶסֶם* to predict lies; *קֶסֶם* sorcerer, necromancer.

קֶסֶם (pl. *קֶסֶם־יָם*) m. orig. knowledge of divination, also from the signification of cutting, in *קֶסֶם*; decision, sentence, e. g. *קֶסֶם*.

from the lips of the king. Commonly, however, it signifies sorcery, soothsaying; transf. to the wages of sorcery.

קסם (Kal, not used) equiv. to קציץ to cut off. Po. קוסם to cut off (fruit).

קסת (not used) equiv. to קשט to divide, to split; transf. to measure, from which קסת: possibly, however, that the root is קסה = קשה in the sense of to hold, to contain, which is more suitable to the following:—

קסת f. a cup, a vessel for containing ink, an inkstand; hence, generally joined with הפפר.

קעל (not used) probably equiv. to קלע, to fortify, to enclose, from which:—

קעילה (burgh, castle) p.n. of a city in Judah (comp. קלעה), in modern Heb. (of the same root) a castle, e.g. קלעת איוב Job's castle, Calatajud in ancient Aragonia; קלעה Kale, in the Crimea, etc.

קעע (not used) equiv. to קציץ to cut in, to etch; hence, in the reduplicated form קעקע, m. modern Heb. to castrate, to uproot, to annihilate.

קעקע m. a cut (in the skin), or digging in, grafting, e.g. a mark in the skin.

קער (not used) to deepen out; related is קר, קר, קרה, and the roots in קער, קרער, קרער.

קערה (pl. קערות, const. קערות, with suff. קערתי) f. a vessel deepened out, a dish, a basin, comp. שקער.

קפא to draw in, to shrink, like נבא, or transf. to draw together (the feet, in sitting), to coagulate, to curdle (of whey to cheese), to congeal (of the floods), to settle to the bottom (of the dregs). In Zech. 14:6, the Ketib has יקפאון. Hiph. הקפיא to curdle. Niph. according to some in the above passage in Zech.; יקפאון יקרות bright stars shall draw in. The Auth. Vers. renders it according to Keri וקפאון "the light shall be neither clear nor dark."

קפאון masc. congelation, frost, from קפא.

I. קפר (Kal, not used) to cut off; hence Pi. קפר to cut off (a web, wove); transf. to cut off the life, from which a later sig. to shorten, which is found in the Aram.

II. קפר (not used) equiv. to צפר to join, to be attached, annexed (of the skin), which signification is suitable to קפר.

קפר m. the leech, on account of its attaching itself, from קפר II.; according to others, on account

of its shrinking together, from קפד I., Auth. Ver. the bitter, and, according to Gesenius, hedgehog.

קפדה (*Milal*, hence masc.) destruction). It is possible, however, that קפדה is fem., and that the accent receded on account of its being joined to a monosyllable.

קפז m. arrow-snake (Author. Vers. "the great owl"), from קפז to spring, so called from its swift springing.

קפז (not used) equiv. to קפץ to spring, to hop, to hasten away.

קפץ (fut. יקפץ) equiv. to קפץ to close together, to gather, to shut (the hand or mouth); fig. to shut up his tender mercies (of God). Niph. to be taken out of the way, i. e. to be destroyed. Pi. to spring, to leap, comp. קפז.

קץ (with suff. קצִי, plur. const. once קצִי) m. origin. the point where something is cut off; hence, end, of locality and times; קץ הלון the lodging of the borders, i. e. at the utmost end; also in reference to actions and circumstances, the end, the utmost; hence אין קץ without end, סוף at the end, after, the same as קץ. Transf. (a) downfall, קץ עון iniquity leading to downfall, קצִי my death; (b) the end of a prophecy, i. e. its

fulfilment; the end of time, i. e. the kingdom of the Messiah; complete קץ הימים, מועד קץ, עת קץ. The plur. Job 18:2, is used only in the sense of the singular, end; hence קצוֹם קצִי לְמֵלֶךְ to make an end of words.

קצב (fut. יקצב, יקצב) equiv. to קצב to cut off, to hew (wood); figur. to cut, in the sense of forming, shaping, קצב הַקְּצוּבוֹת a well-formed flock (Auth. Vers. a flock of sheep that are even shorn).

קצב (pl. const. קצְבֵי) m. 1) cut, in the sense of form, shape; 2) end, from קצב to cut off.

קצה (inf. קצות) equiv. to קצה to cut off; hence fig. to destroy (nations). In the derivative, to decide, judge, it is analagous with קָטַף. Pi. to cut off (the feet), to cut off (one tribe after the other) a community. Hiph. to scrape off (from a wall); comp. קצע in this signification.

קצה (const. קצה, plur. with suff. קצִיהֶם) orig. adj. m. קצה (pl. const. קצות, with suff. קצותם) f. ceasing, ending, but generally only a subst.; 1) the end, uttermost part (of a hill, a river, a camp, a country), קצה נְבוֹל the utmost border: מִקְצֵה from all ends; 2) in reference to time, hence before num-

bess קצץ, equiv. to קצץ; 3) in reference to the mass, i.e. the whole, קצץ from the whole number of his brethren. The form is used especially to signify the border; hence קצץ at the border; the plur. const. קצץ signifies the utmost extremity of a thing, e.g. קצץ the utmost end of the earth, קצץ the extreme parts of ways, works; but also in the sense of a sum total, e.g. קצץ from the whole of them, קצץ from the whole of the people.

קצץ see קצץ.

קצץ (after the form קצץ) m. the end.

קצץ (after the forms קצץ, קצץ, קצץ, קצץ, from קצץ; pl. const. קצץ) m. end, קצץ the ends of the earth.

קצץ see קצץ.

קצץ see קצץ.

קצץ (not used) equiv. to קצץ to cut, which, however, does not agree with the succeeding noun in the context, more correct therefore appears to be the original sense, to strew.

קצץ masc. black cummin, from קצץ to strew.

קצץ (const. קצץ, plur. const. קצץ, with suff. קצץ) m. judge, a cadi, orig. he that decides, formed from

קצץ, equiv. to קצץ; transf. to leader (in war), the distinguished one, etc.

קצץ (pl. קצץ) f. rind of cinnamon, cassia, from קצץ to peel; comp. קצץ; 2) p.n.f. (cassia).

קצץ (const. קצץ, plur. with suff. קצץ) m. 1) that which is cut off, a bough, a branch, the same in the plur.; 2) abst. reaping, harvest, or concrete the corn reaped. Comp. קצץ, קצץ, קצץ harvest of wheat, קצץ harvest of barley, קצץ fruit of the Nile. Seldom for קצץ reapers.

קצץ (Kal, not used) equiv. to קצץ, קצץ to hew, to cut off; hence Pu. to be cut off, particip. קצץ corners, which, however, is probably a subst. like קצץ. Hiph. to scrape off, especially from the wall. Hoph. only part. קצץ corners, which, however, is probably a subst.

קצץ (fut. קצץ) origin. to snort, to fume, to rage; transf. to be wroth against (על, ל) some one or something, קצץ קצץ to be excessively wroth. Hiph. to provoke one to wrath. Hith. to become wroth; related is the Aram. קצץ.

קצץ (Aram.) the same.

קצץ (with suff. קצץ) m. 1) anger,

wrath; transferred to contention, strife; 2) foaming (of the waters).

Comp. **קצר** = **קצר** in the Talmud.

קצר (Aram.) masc. the same, anger, wrath.

קצרה f. destruction, orig. like **קצר**, that which provokes the Divine wrath; hence parallel with **קצרה**.

קצר (2 pers. pret. **קצרתה**) equiv. to **קצץ**, to cut off (the hand), to shear off (the beard). **קצץ** and **קצץ** to cut off (a cord), to chop off (hands, thumbs), to tear off, to break off, to cut to pieces (string). Pu. pass., particip. **קוצץ** being cut off.

קצר (Aram.) the same. Pa. to cut off (branches).

קצר (fut. **יקצר**) to cut off, to reap, to mow (related to **קצר**), especially fruit, ears of corn, etc. Particip. **קוצר** the reaper, but particip. pass. **קוצר** belongs to **קצר**. Hiph. **קציר** to reap, to mow.

קצר (fut. **יקצר**, once **תקצרנה** for **תקצרנה**) to be short, to be stumpy (from **קצר**), the hand of some one is short, i.e. he is weak in power; with **קצר** and **קצר**, short of suffering, i.e. impatient, not forbearing; with **קצר**, at something; comp. **קצר**; figur. the years, days, are short. Pi. to shorten (the days). Hiph. the same.

קצר (const. **קצר**; pl. const. **קצרים**) adj.

m. short, **קצר יד** weak in power,

קצר יום short lived, **קצר רוח** and

קצר אף impatient, not forbearing.

קצר masc. shortness, with **קצר**, not forbearing, impatient.

קצת (after the form **כנת**, **כנת**, from

קצה, with suff. **קצותם**, pl. **קצות**,

with suff. **קצותיו**, Ketib) f. end,

קצת at the end, pl. the ends (of the earth), the borders (of a thing).

קצת (const. **קצת**) Aram. the same, but also in the signification of totality, the whole sum total.

קיר see **קיר**.

קר m. the cold, from **קרר**.

קר (pl. **קרים**) adj. m. cold, cool (of water), figur. calm, quiet (**קר**) in mind.

I. **קר** (fut. **יקרה**) 1) to cry, to lift up the voice loudly (related to **קער**), to call; hence, **קרה** the crier (the partridge), but especially of man, sometimes with the addition of **קרה** to call before someone; **קרה אל** to call to some one, seldom **קרה**; **קרה אחרי** to call after some one; **קרה את** to call upon, especially God, with **קרה**, and **קרה**, of the person; to call upon God in behalf of some one. Also, to proclaim, e.g. **קרה צום** to proclaim a fast, **קרה דור** to proclaim liberty, most frequently of

the proclaiming of prophecies and predictions; 2) to call one, in the sense of inviting, where the pers. is construed in the acc. and with לָּ, and אֵל; קָרָא לְאֵלָיו; to call to oneself, e.g. אֵשׁ a name, i.e. to acquire a name; to invite to a feast, קָרָא עֲצָרָה to call together to a feast, קְרוּאֵי הָעֵדָה they that are called to the assembly, לְשָׁלוֹם קָרָא לְאֵל to invite to peace; to assemble an army, to choose from the mass, to appoint, in this sense קָרָא בְּשֵׁם also to praise (the name of God), rarely of idols; 3) to name, complete לְשֵׁם קָרָא, sometimes with the omission of שֵׁם; hence, לְקָרָא, followed by the accus., of the name; קָרָא אֶת־שֵׁם to give a name; 4) to read (loudly), בְּסִפּוֹר from a book; בְּאֵזְנוֹי פֿ' to read to some one. Niph. נִקְרָא 1) to be called with (acc.) שֵׁם a name; בְּשֵׁם פֿ' to be called after the name of some one: לְשֵׁם אֵל the name is given to something; מִן means the same; 2) to be read, recited. Pual, 1) to be called, named; 2) to be appointed, selected for (לְ) something. The 3 fem. pret. קָרְאתָ for קָרֵאתָ inf. besides קָרָא also קָרְאוּת, fut. with suff. יִקְרְאוּ for יִקְרָאוּ.

II. קָרָא (fut. יִקְרָא) equiv. to קָרָה I.

1) to meet with, to befall, either good or evil; 2) to go towards some one; hence, inf. with לָּ as prep. לְקָרֵאת towards, to meet (with suff. לְקָרְאתְכֶם, לְקָרְאתוֹ), but also over against. Niph. נִקְרָא to be met, found, with עַל; לְפָנַי, next, to happen, by chance. Hiph. to cause to meet, befall (evil, with double accus.).

קָרָא (particip. קָרָא, pass. יִקְרִי, inf. יִקְרָא, fut. יִקְרָא) Aram. like the Heb. קָרָא I. Ith. אֶת־קָרִי to be called.

קָרָא m. orig. the crier, transf. to a partridge.

קָרְאָה (an infin. noun) f. happening, meeting, but only in a state of const. and with suff. in a prepositional sense, towards, opposite, over against. See קָרָא II.

קָרַב (not used) to attack, to seize; related is קָרַב, עָרַף, פָּרַב; from which עֲקָרַב scorpion, and קָרַב battle.

קָרַב (but without being in pause, infin. קָרַב, with suff. קָרַבְכֶם, and the fem. form קָרַבָּה, fut. יִקְרַב) to approach, to draw near, like אָל, קָרָה, נָנַע, נָנַשׁ; hence, with אָל, rarely with בְּ, עַל; e.g. and the time drew nigh that Israel must die; also construed with לְקָרֵאת, מוֹלַעַד. In a hostile sense in

phrases **לְמִלְחָמָה**, **אֶל־מִלְחָמָה**, **אֶל־הָעֵיר**, **עָלָהּ**; and with **אֶל** alone, signifies connubial intercourse. Niph. to approach, to draw near. Pi. **קָרַב** to bring near, rarely intransitive, to draw near. Hiph. to cause to approach, to bring near, especially of the bringing of offerings, presents; to cause two things to touch each other; **מִן הַק' מָנָה** to cause to draw back, to remove; seldom intrans. like Pi. and Kal.

קָרַב (Aram.) the same. Pa. **קָרַב** to bring near. Aph. **הִקְרַב** to bring (gifts and offerings).

קָרַב (pl. **קָרָבִים**) adj. masc. drawing near, approaching, orig. part.

קָרַב (pl. **קָרָבוֹת**) m. battle, war, from **קָרַב** to meet, Possibly, however, **קָרַב** is from **קָרַב**, thus from the orig. signif. to seize, to attack.

קָרַב (def. **קָרָבָא**, pl. **קָרָבִין**) Aram. the same.

קָרַב (with suff. **קָרָבִי**, pl. **קָרָבִים**) m. orig. body, entrails, heart; transf. to the inward part, the middle, as a prep. **בְּקָרַב** in the midst, among, within, e.g. **בְּקָרַב הָאָרֶץ** in the midst of the land. The verbs **הִסִּיר**, **פָּרַח**, **בָּעַר**, are construed with **בְּקָרַב**, to denote removal from the midst; **קָרַב** is a nominal root, without being connected

with the verb **קָרַב**. Comp. Aram. **גּוּ** body, in a similar mode of transferring the sense.

קָרְבָה (const. **קָרְבַת**) f. nearness, approach; **ק' אֱלֹהִים** the nearness of God.

קָרְבָן (and **קָרְבֵן**, const. **קָרְבֵן**, with suff. **קָרְבָנִי**, pl. with suff. **קָרְבָנֵיהֶם**) m. an offering, gift of an offering, orig. that which is brought near; hence also, of offerings without blood, oblation. Comp. **הַקָּרִיב**.

קָרְבָן (later; const. **קָרְבֵן**) masc. the same, offering.

קָרַר (not used) equiv. to **פָּרַח**, **חָרַח**, **חָרַט** to cut, to hew, from which:—

קָרָדִים (with suff. **קָרָדָמוֹ**, pl. **קָרָדִים**) and **קָרָדָמוֹת** (**מֹות**, m. axe, so called from its hewing; comp. **זָרָן** from **זָרַן**. The form is as in **שָׁלֵשׁ**, **פָּרַח**, **מָתָם**, **פָּתָאם**, **חָרָטָם**, and others, which termination **־ם**, has subsequently become an adverbial suffix.

קָרָה f. cold, orig. adj. fem. from **קָר**, which has become an abstract noun.

I. **קָרָה** (fut. **יִקְרָה**, once **יִקְרָה**, after the manner of **לִיא**, apoc. **יִקְרָה**) equiv. to **קָרָא** II., to meet (some one), but with accus. of the person, to befall some one, either good or evil; also, of the fulfil-

ment of a promise (with accus. of the person); **וַיִּקַּר מִקְרָהּ** and her hap was to light on, etc. Niph. to meet, to happen, by chance, with some one (**לִקְרַאת, אֶל, אֵל**), which significations originate all in **קָרָא** II. Hiph. to cause to meet, to bring something about at the proper time, opportunely.

II. **קָרָה** (Kal, not used), to join, to connect; hence, Pi. **קָרַה** to lay the beams, i.e. to connect the building through the crossing of the beams; next, to build, to erect, through laying beams. Perhaps only a denom. of **קִירוֹה**.

קָרָה (c. **קָרָה**) m. chance, occurrence, from **קָרָה** I.; **מִקְרָה לַיְלָה** (unclean-ness) that chanceth by night; modern Heb. **קָרִי** in this sense.

קָרוֹב (after the form **רְחוֹק**, pl. **קְרוֹבִים**) adj. m. **קְרוֹבָה** (pl. **—בוֹת**) f. near, 1) in a local sense, with **אֵל, לְ**, seldom **אֶצֶל** (by) a person or thing; **שָׁכֵן קָרוֹב** a near neighbour; **קְרִבֵי יְיָ** those that are near the Lord (in dignity), of priests and Levites, figur. near, said of God, i.e. easily answering or protecting; the nearness of the name of God, i.e. frequently mentioning the divine name; 2) of time, the day of the Lord is near, i.e. soon to come; **בְּקָרוֹב** in a

short time; **מִקְרָב** after a short time, or recently; **קָרוֹב מִכֵּנִי** a little distance from something; 3) in reference to relationship, **קְרוֹבֵי** my relatives, transf. to acquaintance and friendship.

קָרַח (fut. **יִקְרַח**) to shave off, to make bald, related to **נָלַח** and **נָרַע**. Niph. a baldness made (**לְ**) in honour of some one. Hiph. to shave off, to make baldness (**לְ**) in honour of some one. Hoph. pass. **קָרַח** p. n. m. (the bald-headed one). **קָרַח** (after the form **נִצָּח**) m. bald-headed one, at the back of the head, different from **נִצָּח**, the fore part of the head.

קָרָח m. ice, cold, so called from its smoothness; transf. to crystal, on account of its similarity to ice.

קָרַח (with suff. **קָרַחוֹ**) m. 1) equiv. to **קָרָח** ice, hail; 2) p. n. m. bald head, patron. **קָרַחִי**.

קָרַחָה see **קָרַחָה**.

קָרַחָה (**קָרַחָה**—, with suff. **קָרַחָהָה**) fem. baldness, as an indication of mourning, generally on the forehead, seldom equiv. to **נִצָּחָה**; **קָרַח קְרִיאוֹשׁ** to make a bald place on the head.

קָרַחִי patron. from **קָרַח**, which see.

קָרַחָה (with suff. **קָרַחָהָה**) f. baldness, transf. to the bald place on a garment.

קָרִי (*pause קרי*) masc. orig. chance, occurrence, from **קָרָה** I. (comp. **קָרָה**); but generally meeting in a hostile sense, resistance; **הִלָּךְ קָרִי עִם** to walk contrary unto one; **בְּקָרִי** in a contrary way; **קָרִי בְּחִמָּת** acting contrary with fury.

קָרִיא (origin. particip. pass.) called, invited.

קָרִיאָה (*קָרִיאָה*, def. **קָרִיאָה**) Aram. fem. the same, like the Heb. **קָרִיאָה**.

קָרִיאָה f. calling out, proclamation.

קָרִיָה (const. **קָרִיָה**) f. a city, equiv. to **עִיר**, but only in the poetical books, from **קָרָה** to build. So **קָרַת** (Phœnician **קָרַת Kart**; **קָר** *Kar*; **קָר** *Kor, Kur*). In the following proper noun of cities, **קָרִיָה** is found as a component part.

קָרִיָה אַרְבַּע city of Arba, the Anekit, p. n. of the city, later **הַבְּרִוִן**; according to some, so called on account of the four giants residing there, and according to others, on account of the four couples of patriarchs buried there.

קָרִיָה בַּעַל (city of Baal) p. n. of a city in Judah, identical with **קָרִיָה יִשְׂרָאֵל**.

קָרִיָה הַצֹּמֶת (street-town) p. n. of a city in Moab.

קָרִיָה יִשְׂרָאֵל (contracted **קָרִיָה יִשְׂרָאֵל**, also with the article **הַיִּשְׂרָאֵלִי**; forest-town) p. n. of a city on the

border between Judah and Benjamin, seldom **קָרִיָה** alone.

קָרִיָה סָנָה (city of the senna plant) p. n. of a city in Judah, for which also:—

קָרִיָה סָפָר (town of letters) p. n. of the city formerly called **דִּבְרִי**.

קָרִיָה יְעָרִים see **קָרִיָה יְעָרִים**.

קָרִיָה (cities) 1) p. n. of a city in Judah; 2) in Moab; from signif.

1, arose the gentile **קָרִיָה** *Ἰσκαριώτης*.

קָרִיָה see **קָרִיָה יְעָרִים**.

קָרִיָה (double city) p. n. of a city in the territory of Reuben, later belonging to Moab. Another of the same name was in Naphtali.

קָרַם (fut. **יָקַר**) to crust, to cover (with skin), construed with **עַל**, frequent in modern Hebrew.

קָרַן (with suffix **קָרְנוֹ**, dual **קָרְנִים**, const. **קָרְנֵי**, plur. **קָרְנוֹת**, const. **קָרְנוֹת**) f. horn (of a bull or ram), also of artificial horns made of iron, transf. to vessels made of horn, symbolically as a sign of strength, power, in which sense the forms **קָרְנוֹת**, **הַקָּרְנוֹת**, **הַקָּרְנוֹת**, the figure of power and strength is taken from the bull.—

קָרַן also signifies, 1) a musical wind instrument, the horn, *cornu*; 2) the tusks of an elephant; hence, **קָרְנוֹת**, on account of their

size; 3) horn of the altar (plur. const. קַרְנוֹת), i.e. the points which protruded like a horn, but not the corner; hence, עֲשֵׂית קַרְנוֹתַי עַל (Ex. 27:2); 4) top (of a mountain), especially of the peak; 5) rays, in the dual form, of the flashes of lightning or of the rays of the sun, so called from their horn-like shape. The root is קָרַ (see קוֹר) to dig through, and קֶ- is only a nominal addition.

From which denom.:—

קָרַן to beam forth, to shine (see קָרַן 5), of the shining of the countenance.

Hiph. הִקְרִין to have large horns; comp. הַפְּרִים under פָּרָה.

קָרַן (def. קָרְנָא, dual קָרְנִין, def. קָרְנִיָּא) Aram. the same, horn.

קָרַן הַפּוֹד p.n.f. (paint-horn).

קָרַם to bow down; related to קָרַשׁ, and קָרַץ, according to some.

קָרַם (plur. קָרָמִים, const. קָרָמִי, with suff. (קָרָמִי) m. a hook or pin, so called on account of its bent shape.

It is also the original form for קָרַל.

קָרַם p.n.m. (for קָרַם, the bent one). קָרַל (dual קָרָלִים, with suff. קָרָלִי) masc. origin. ankle, joint; next, knuckles, formed from קָרַם, with the diminutive suffix לִ-.

קָרַע (fut. יִקְרַע) 1) to tear asunder, to rend, e.g. garments; לִקְרַעַם,

קָרַע קְרָעִים to tear in pieces; to tear a book in pieces, fig. to rend the heaven, a nation, a kingdom, with מִיֵּד, מִזֵּד, מִן, of the person from whom something is torn away; to cut out a window, i.e. to open a hole in the wall; to rend the eyes with paint, i.e. to paint them; 2) to blaspheme, comp. הִקְרַף. Niph. to be torn (of a garment), figur. to be destroyed (of an altar).

קָרַע (pl. קְרָעִים) masc. a rent, a tear, concrete that which is torn, torn garments.

קָרַץ (fut. יִקְרַץ) equiv. to קָרַע (comp. קָרַע and קָרַם), to tear open, to open wide; hence, the figur. expressions, קָרַץ עֵינָיו, קָרַץ שִׁפְתָיו, indicating maliciousness, scorn; according to others the original signification is to pound, to grind, thus קָרַץ joined to עֵין signifies winking, and with שִׁפְתָיו biting the lips. Pu. to be nipped off, e.g. of the clay which the potter breaks off from the mass.

קָרַץ m. destruction, from קָרַץ in the transf. sense.

קָרַץ (pl. with suff. קָרָצוֹהִי) Aram. m. a piece of meat torn off; hence, figur. אָכַל קָרָצוֹהִי דִּי פִּי to eat the pieces of a person, i.e. to slander him.

קָרַק m. 1) ground, floor, e.g. of the floor of a house, of the bottom of the sea, of the pavement, the cover or ceiling of a house of several floors, inasmuch as the ceiling of the lower room is the floor of the upper one. The form is contracted from **קָרַקַרַקַע**; thus from **קָרַקַע**, if not from **קָרַקַר**; 2) p.n. of a place in Judah.

קָרַקַר (digging) p.n. of a place.

קָרַר (not used) to be cool, cold, transf. to be calm of mind.

קָרַשׁ (not used) equiv. to **חָרַשׁ**, **נָרַז**, to cut to pieces. From which:—

קָרַשׁ (with suff. **קָרַשֶׁךָ**, plur. **קָרַשִׁים**, const. **קָרַשִׁי**, with suff. **קָרַשִׁיו**) m. board, plank, orig. something cut off, collectively boarding.

קָרַת (after the form **בָּקַת**, **דָּלַת**, from **קָרָה** II.) f. equiv. to **קָרְיָה** a city, **קָרְוִי קָרַת** the high points of the city, **פִּי קָרְ** the entrance of the city.

קָרַתָּה (city) p.n. of a place in the territory of Zebulun.

קָרַתֵּן (dual from **קָרַת**, double city) p.n. of a city in the territory of Naphtali, for which is also the general dual form **קָרַתִּים**.

קָשׁ (pl. modern Heb. **קָשִׁים**) m. straw, stubble **קָשׁ נָדָף**, **עוֹבֵר קָשׁ** driven stubble, stubble that passeth away by the wind; from which denom. **קָשִׁשׁ**

to gather straw; also Po. **קָשִׁשׁ** to gather straw or wood. In Kal, to be gathered or received (of an out-cast, comp. **אָסַף**). Hith. to gather oneself, to be received again in the congregation, as a sign of cleanliness; thus in both conjugations used only in the transferred sense. The root is **קָשִׁשׁ**.

קָשָׂה (not used) according to the Talmud equiv. to **קָשָׂה** hard, difficult (to digest). From which:—

קָשָׂה (pl. **קָשָׂאִים**) m. a melon, cucumber, from **קָשָׂה**. The modern Heb. **קָשָׂה**, pl. **קָשׁוֹת** is contracted from **קָשָׂאָה**, pl. **קָשָׂאוֹת**.

קָשַׁב (fut. **יִקְשֹׁב**) probably equiv. to **אָשַׁף** to be eager for something; hence, to listen, hearken, or equiv. to **קָצַב** to incline the ears in order to listen; generally in Hiph. joined with **אָזַן**; but also with omission of **אָזַן**, and construed with **בְּ**, **לְ**, **עַל**, **אֶל** and acc.

קָשַׁב (after the form **פָּלַח**) adj. m., **קָשַׁבָּת** fem. attention, listening, hearkening.

קָשַׁב adj. m., **קָשַׁבוֹת** f. hearkening, attentive.

קָשַׁב m. hearkening, attention, **רַב קָשַׁב** great attention; **הִקְשִׁיב קָ** he hearkened diligently.

קָשָׂה (fut. **יִקְשֶׁה**, apoc. **יִקְשֵׁ**) 1) to be juiceless, dry, comp. **קָשִׁשׁ**, **קָשִׁשׁ**

and the root in קָשָׁה; next, to be hard, difficult, cruel (of wrath, violence, request). Niph. to be burdened, oppressed, enervated. Pi. קָשָׁה to make hard, difficult; קָשָׁה בְּלֶדֶת to have hard labour (of childbirth). Hiph. הִקְשָׁה (fut. apoc. וְקָשָׁה) to harden (the neck), to be stiffnecked, to harden (the heart), to be stubborn, to make heavy (a yoke); hence, in connection with other verbs, to express importance, difficulty, e. g. הִקְשָׁה לְשֹׁאֵל to ask a hard thing; הִקְשָׁה לְשֹׁאֵל hardly let go; 2) (not used) to make firm, hard (a plait or lock of hair); from which מִקְשָׁה and מִקְשָׁה.

I. קָשָׁה (not used) equiv. to כָּסָה (כֹּסֵה) to hold, to contain (of a dish or basin).

II. קָשָׁה (not used) equiv. to כָּסָה, to cover, to protect; hence קָשָׁה, which see.

קָשָׁה (const. קָשָׁה, pl. קָשִׁים, const. קָשִׁי) adj. m., קָשָׁה (const. קָשָׁה, pl. קָשִׁים) fem. difficult, hard (of words, a yoke, bondage), קָשָׁה לֵב, סָגִיר, stiffnecked; with קָשָׁה, presumptuous brow, obdurate heart; קָשָׁה יוֹם one whose day is hard, i. e. the unfortunate one; קָשָׁה חֲזוֹן hard visions, i. e. prophecy of calamity; קָשָׁה רֶגֶל heavy

of spirit, i. e. melancholy; always in accordance with the noun to which the adjective is joined; also, mighty, violent, etc. The fem. קָשָׁה is also used in the abstract, that which is hard, unfortunate.

קָשָׁה (Aram.) m. firmness; hence, קָשָׁה; קָשָׁה in truth, truly.

קָשָׁה (Kal, not used) a hardened form from קָשָׁה, comp. קָשָׁה and קָשָׁה; from which Hiph. 1) to harden (the heart), to be hardened (used of the ostrich towards its young).

קָשָׁה (not used) probably, to make firm, to confirm; thus synon. with קָשָׁה belonging to קָשָׁה. The root in קָשָׁה is equiv. to קָשָׁה.

קָשָׁה (not used) to portion, to measure, to mete out. Comp. קָשָׁה.

קָשָׁה m. firmness; hence (like אֱמֶת) truth; according to several versions, קָשָׁה is equiv. to קָשָׁה and קָשָׁה הִתְנוּחָם מִפְּנֵי קָ to flee from the archers.

קָשָׁה (origin. form for קָשָׁה) masc. truth.

קָשִׁי m. hardness, stubbornness, obduracy.

קָשִׁיוֹן (hardness of soil) p. n. of a place in Issachar, for which קָשִׁיוֹן stands once.

קָשִׁימָה f. something weighed; next, name of a weight for gold and

silver, probably of the value of four shekels.

קִשְׁקִישׁ (pl. קִשְׁקִישִׁים, and with suff.

קִשְׁקִישָׁי f. scales, so called on account of its covering things;

קִשְׁיוֹן a coat of mail.

קָשָׁה (fut. יִקְשֶׁה to bind, to tie, to join to (3) something, e.g. "his life is bound up in (3) the lad's life;" to bind (an animal) to (with על or without) something; to join, i.e. to conspire against (על) some one, complete קָשָׁה על קָשָׁה. The part. קָשֶׁה is used in the transf. sense, to be strong (of sheep); comp. קָשֶׁה in a similar mode of transferring the sense. Niph. to be attached (to a person), to be joined (of a wall). Pi. to bind round (a girdle). Pu. only part. מִקְשָׁהוֹת the strong cattle. Hith. to conspire against (אל) some one.

קָשָׁה (with suff. קָשָׁהי) masc. 1) conspiracy, קָשָׁה קָשָׁה to make a conspiracy; 2) joining.

קָשָׁה (only pl. יָם-) m. a girdle (of a bride or wife).

קָשָׁה (not used) equiv. to קָשָׁה, to be juiceless, hard, dry; from which קָשָׁה and the denom. קָשָׁה, which see under קָשָׁה.

קָשָׁה (with suff. קָשָׁהי, plur. קָשָׁהוֹת, c. קָשָׁהי, with suff. קָשָׁהי) m.

com. 1) a bow (on account of its bent form, from קָשָׁה) for shooting; קָשָׁה קָשָׁה a deceitful bow, i.e. to fly and not to shoot, in order to deceive the enemy; קָשָׁה i.e. an arrow; קָשָׁה קָשָׁה to bend the bow; קָשָׁה, קָשָׁה to shoot with the bow; transf. to archer, like קָשָׁה, for which also קָשָׁה, plur. קָשָׁה, once, song of the bow, i.e. David's elegy on Saul, in which the bow is mentioned; figur. strength, power; hence, to break some one's bow, i.e. to destroy his power; my bow is strengthened, i.e. my powers increase; 2) rainbow, complete bow of God. The root is קָשָׁה, from which קָשָׁה, after the form of קָשָׁה.

קָשָׁה m. an archer; this form, signifying a calling or trade, is common in modern Hebrew.

קָשָׁה (after the form קָשָׁה, only pl. קָשָׁה, const. קָשָׁהי) f. dish or basin, so called from its holding or containing things (from קָשָׁה I.).

קָשָׁה (not used) after the Arab. to serve; from which קָשָׁה.

קָשָׁה (Ketib קָשָׁה) Aram. m. the cithern, answers to *Kitharōs*, and thus orig. coat of mail, from its similarity.

7

ר *Resh* (plur. רִישֵׁי) is the twentieth letter of the alphabet, and as a numeral counts 200. Its name is owing to its similarity in shape to the head. ר interchanges with several other letters; 1) with ל and נ, e.g. נָחַח and רָחַח; אֶלְמָנוֹת; נָהַן; אֶלְמָנוֹת; מְזֻלוֹת and מְזֻלוֹת; 2) it is softened in ע, only retaining the guttural sound of the ר; בָּקַע, מָעַט and מָרַט, צָרַע and צָוַע, קָצַע, פָּצַר and פָּצַע, קָצַר and קָצַר, Talm. קָרַר: ר has some other peculiarities; 1) it is interpolated to dissolve the hardness of a dagesh forte, e.g. קָרַף for קָרַף (root קָרַף); שָׁרַיִם for שָׁרַיִם (root שָׁרַיִם); בָּרַל for בָּרַל (root בָּרַל); חָצַב for חָצַב (root חָצַב); פָּרַב for פָּרַב (root פָּרַב); פָּרַם for פָּרַם (root פָּרַם); 2) the radical ר is assimilated to the following letter, e.g. פָּרַם from פָּרַם (from פָּרַם); hence also, אָפַד from יָרַפַּק, later יָרַמוֹף; אָרַב from אָרַב, hence LXX. Ἀρχάδ; 3) the dissolution of ר, or the termination ר־ in ו, as is the case with ל־, e.g. חָצַרְתָּ for חָצַרְתָּ, שָׁפַרְתָּ for שָׁפַרְתָּ, שָׁפַרְתָּ from שָׁפַרְתָּ, and

others. ך occurs at the end of several words only as a nominal suffix, since there is no ך in the original root, e.g. *ar*: סִמָּר from סָמַר, עֶכְבֶּר from עָכַב, צִנְפֹּר from צָנַת; or, כִּפְּתֹר from כִּפְּתָה, עֶכְבֶּר from עָכַב; *ir*, סִנְפִּיר from סָנַף, and others.

רָאָה (fut. יִרְאֶה, apoc. יִרָא, inf. abstract, רִאּוּ, const. רֵאּוּה, once רִאּוּה) 1) to behold, to see (physically) ὁράω (accus.) something or some one, seldom with לְ or double accus., as אֹנֶתֶךָ רִאּוּ. In this signification, רִאּוּ very often occurs in connection with the following sentence, to explain and complete the former, commencing with בִּי or הִנֵּה, e. g. and the Lord saw that (בִּי) the wickedness of man was great (Gen. 6:5). Sometimes the object is entirely omitted: to see the face of some one, i. e. to be his confidant; of prophets, to see visions, revelations; to see, in the sense of to live, complete, to see the sun; 2) to see (mentally) i. e. discerningly, attentively; hence, to inspect (a city, a boundary), to look at the affliction (בְּ) with compassion, to look (בְּ) among the people, to look at (בְּ) a sport, to look after (בְּ) something atten-

tively, to look upon (רָא) something with pleasure, gladness; to look down (from an eminence), or fig. with contempt upon (accus.) something; to have care for, or to oversee something (with accus.); to select, choose, to visit, to salute, complete 'שָׁלוֹם פֶּ' רָאָה אֶת שְׁלוֹם פֶּ'; to look (hoping for assistance) upon 'עַל, אֶל, some one; to look at, i.e. to take for something or for some one (with רָא); to look at, i.e. to learn something from (מִן) some one; to have an eye (i.e. to purpose) upon something; 3) to experience something, either by the understanding, or other senses, e.g. by the hearing, tasting, touching; רָאִיתִי אֵשׁ I felt the heat; also by the emotions, to enjoy, thus רָאָה בְּרָעָה, רָאָה בְּמוֹת to see life, i.e. to enjoy it; to see death, i.e. to die; to learn wisdom, i.e. to adopt it. Niph. 1) to be seen, visible, to shew oneself (of man and inanimate things), construed with לְ and אֶל; with God, to appear in the sanctuary, 'נִרְאָה אֶת פְּנֵי ה' 2) to be seen, i.e. to be protected by God. Pu. (3 pl. רָאוּ, with dagesh in א) to be seen. Hiph. הִרְאָה and הִרְאָה (fut. יִרְאָה, apoc. יִרָא, like Kal) 1) to cause to see, to shew, with double

accus., of the person and object, rarely with בִּי in the concluding sentence; to reveal in a dream; 2) to cause some one to experience, to enjoy (either good or evil), in which sense it is, as in Kal, construed with רָא. Hoph. to be shewn something. Hith. mutually to behold, to look at one another, either as an indication of hesitating, or to measure one another for a combat. The derivatives are very numerous and manifold.

רָאָה (const. רָאָה), adj. m. seeing, beholding; רָאָה עָנִי seeing affliction.

רָאָה f. name of a bird of prey, Auth. Ver. the glede, so called on account of its sharp sight. Some read רָאָה, which actually occurs in a parallel passage.

רָאָה (pl. רְאִים) m. 1) a seer, prophet, thus as a noun particip.; 2) vision, as a noun infin.; שָׁגוּ בְּרָאָה they err in vision.

רָאוּבֵן p.n. m. of the eldest son of Jacob, afterwards the name of the tribe called after him. According to the biblical etymology, it is equiv. to רָאוּ בָּעֵן they have seen upon the affliction, hence illustrated through רָאָה בָּעֵנִי; perhaps equiv. to רָאוּת בֵּן beholding of the son.

רָאוּה (orig. inf.) f. the seeing, with

רָא, to look upon something attentively.

רְאוּמָה p.n. fem. (the elevated one) from רָאָם=רָאָם.

רְאוּת f. the seeing, thus the Keri, but the Ketib has רְאוּת.

רְאוּ masc. a mirror, for which also מְרָאָה.

רְאוּ (pause רְאוּ) m. 1) the seeing, beholding; 2) look, like מְרָאָה, hence מְרָאוּ at a view (Author. Ver. "that it cannot be seen"); 3) appearance; מְרָאוּ good-looking; 4) spectacle, example; רְאוּ to make for an example, a warning.

רְאוּה p.n. m. (God is the beholder) once מְרָאוּה stands for it.

רְאוּ see רְאוּ.

רְאוּ see רְאוּ.

רְאוּת f. the seeing, beholding; Ketib for רְאוּת.

רְאוּ (not used) equiv. to רָעַל to tremble; from which מְרָאוּלָה.

I. רְאוּ (not used) to be high; equiv. to רָאָם, רָאָם, which see.

II. רְאוּ (not used) to roar, equiv. to רָעַם, which corresponds better with רְאוּ than with רְאוּ I.

רְאוּ (also רְאוּ and רְאוּ, pl. רְאוּ) m. the wild boar or buffalo, whose horns were considered very dangerous, and at the same time high and prominent; רְאוּ

רְאוּ the young buffalo. Biblical interpreters differ as to the species of רְאוּ; according to some, it is the rhinoceros or unicorn; according to others, a kind of gazelle; the former, however, is more probable.

רְאוּת f. pl. 1) heights; fig. things unattainable; 2) p.n. of a city in Gilead, otherwise רְאוּת; 3) p.n. of a city in the tribe of Issachar; 4) pearl, coral; hence its being mentioned in connection with other precious things.

רְאוּת (height of the south) p.n. of a city in the territory of the tribe of Simeon, otherwise for which רְאוּת.

רְאוּ see רְאוּ.

רְאוּ poverty. See רְאוּ.

רְאוּ (pl. רְאוּ, with suff. רְאוּ) Aram. m. 1) the head; the visions or views of the head, i.e. fancies, imaginations; 2) transf. to sum, chief, principal, as רְאוּ in Heb. See the root:—

רְאוּ (not used) equiv. to רְאוּ to move to and fro, especially of the head. This root, though existing in all Semitic dialects, has nowhere been preserved in a verb.

רְאוּ (origin. contracted from רְאוּ; pl. רְאוּ for רְאוּ, but with suff. once also רְאוּ) m. 1) head

(of man or beast), origin. top, so called from its moving to and fro; **רָאשׁוֹת הַיָּבֵשׁ**, **הַיָּבֵשׁ** are phrases to express the making some one to experience something; **רָאשׁוֹת הַיָּדַיִם** hands that were ready armed; **לְרָאשׁוֹת הָעָם** to every man; next, to signify life, thus **בְּרָאשׁוֹת הַיָּמִים** to the jeopardy of our heads, synon. with **בְּרָאשׁוֹת הַיָּמִים**; **רָאשׁ** is transf. to (a) the upper part or top of anything; hence, top of a mountain, tower, throne, pillar; highest point of a country, top part of the bed; personally, chief, leader, etc.; (b) sum, mass (like *summa* from *summus*) of physical or spiritual objects, e.g. **רָאשׁוֹת הַדְּבָרִים** the sum of words; (c) beginning, the first; also, as an adverb, before, above; the root is **רָאשׁ**; 2) **רָאשׁוֹת** (once **רָאשׁוֹת**) m. a kind of poppy-head, the contents of which were bitter and pernicious; **רָאשׁוֹת הַיָּבֵשׁ** the juice of poppy-heads, a kind of opium; next, poison, venom, generally; it is closely connected with **רָאשׁוֹת הַיָּבֵשׁ** head, and derived from it on account of its similarity in shape; 3) p.n. of a Scythian people, mentioned in connection with **מִשְׁקֵה** and **תּוֹבֵל**, probably a tribe of the northern Taurus.

רָאשׁוֹת (only pl. **רָאשׁוֹת**) f. beginning,

former time. The form stands for **רָאשׁוֹת**.

רָאשׁוֹת (for **רָאשׁוֹת**) adj. f. the uppermost; **רָאשׁוֹת הָרָר** the uppermost stone, i.e. the corner stone; **רָאשׁוֹת** after the form **רָאשׁוֹת**; according to others, **רָר** is a subst. and signifies the foundation stone, because it is laid down the first.

רָאשׁוֹת (formed from **רָאשׁ**, sometimes **רָאשׁוֹת**, and once **רָאשׁוֹת**, pl. **רָאשׁוֹת**) adj. m., **רָאשׁוֹת** (pl. **רָאשׁוֹת**) f. that which is at the head of anything; the foremost, the chief, the first in rank or position, e.g. **רָאשׁוֹת הַיָּבֵשׁ**, and this sense **רָאשׁוֹת** in this first, highest place, orig. adv. foremost; also in reference to position and order, the first, the foremost, **רָאשׁוֹת** furthermost, **רָאשׁוֹת** at the head; also, in reference to time, e.g. the first day, **רָאשׁוֹת הַיָּמִים** the first man, **רָאשׁוֹת**—the ancestors, the ancients; especially, in contrast to successors, the last, hence the phrase **רָאשׁוֹת וְאַחֲרָיוֹן** the first and the last, in which sense **רָאשׁוֹת**—signifies also former deeds; sometimes it signifies soon, or that which is to follow immediately; hence **רָאשׁוֹת** *prima tempora*, soon, early, the same **רָאשׁוֹת**. In the absolute form the pl. m. signifies ancestors,

the ancients, שִׁמְמוֹת רִאשִׁינִים
the ruins of ancient times; plur.
fem. former deeds, events of old.
Joined with prepositions, the sig-
nifications are in conformity with
the peculiarity of the prepositional
syllables.

מִרְאֵשֶׁת see רִאשֶׁת.

רִישׁ, ראש (also רִשִׁית, from ראש, with the formative syllable יֵת-) fem. 1) beginning (in contrast to אַחֲרִית), e.g. of the kingdom, of strife; but also absolute, the beginning of all things; or relative to something later, the former position, the former time, the first of its kind, both in reference to time and value; hence, the firstlings (of fruit, corn, wool-shearing, or birth); transf. to the firstlings of the creation; 2) the highest, chief, e.g. רִישׁ מְשָׁמִים chief ointments, רִישׁ הַגּוֹיִם the first of nations, רִישׁ זְבֻדָּה the chief of might.

רִאשֹׁנִי adj. m. (from ראשון) only
רִאשֹׁנִית f. the first.

רַב (pause רב, pl. רַבִּים) adj. m., רַבָּה (pl. רַבּוֹת) fem. 1) in reference to quantity, much, many, numerous; also of collectives, which consist of many individualities, and are joined to a whole. It not only succeeds the noun as an adjective in the same number and gender

as the noun, but it sometimes precedes the noun in the constructive state, independently, and as a substantive, e.g. רַב חֲבוּנָה, רַבְתִּי עִם, רַבַּת אוֹצְרוֹת, רַבַּת בָּנִים; and after this substantive use, רַבָּה and רַב are used as adverbs in the signification of much, enough; seldom in the constructive state רַבַּת; 2) in reference to quality, great, mighty, aged, distinguished, uppermost, etc., according to context; hence, as a subst. abstract, greatness, power; or concrete, chief, leader, master (comp. רַב הַחֵבֶל, רַב מַבְחִים) רַב הַמֶּלֶךְ (בֵּית הַמֶּלֶךְ) the aged one, etc. The rendering of רַבִּים archers, Job 16:13, is unnecessary, as it may be translated the mighty ones, or the warriors.

רַב (def. רַבָּא, but in the plur. only the redoubled form רַבְרַבִּין) Aram. adj. masc., רַבָּתָא (def. רַבָּתָא, plur. רַבְרַבִּין) f. as in the Heb. great, e.g. יְמָא רַבָּא the great God, יְמָא רַבָּא the great sea; especially high dignities are expressed by רַב, e.g. מַלְל רַבְרַבִּין; רַב חֲרָמִיָּא, סְנִינִין to speak great things, i.e. boasting.

רַב see רַבִּי.

רַב (later also רוֹב, before makkaph . רַבָּם, pl. const.

רַבִּי masc. a multitude, many, a great number, the noun following in the pl. or in the sing. with a collective signification; also the sum, total, like **רַב**; adverbially **לְרַב** occurs in multitude, many, or very, **מִרַב** the cause of the multitude, **רַבִּי תוֹרָה** the whole of the law (Auth. Vers. great things of the law).

I. **רַבֵּב** (only 3 pl. **רַבּוּ**, and inf. **רַבֵּב**) orig. to overflow (comp. **רָרַה** and the root in **רָרַב** in Aram.); next, to be or become much, abundant, to increase; also, to be numerous, mighty, powerful. The form **מִרְבָּבוֹת** belongs to **רַבְּבָה**, from which it is a denom. The forms **רַב** and **רַבָּה**, which are generally considered as adjectives, may also be taken as verbs.

II. **רַבֵּב** (3 pret. **רַב** Ps. 18:15, but 3 pers. **רַבּוּ**, from an old form **רַב**, like **וָרַב**) to throw, to fling, **ῥίπτω**; hence, to shoot (arrows, of an archer).

רַבְּבָא (only plur. in Keri **רַבְּבִין**, for which the Ketib **רַבְּבִין**, from **רַבּוּ**) Aram. f. equiv. to **רַבְּבָה** Heb.

רַבְּבָה (pl. **רַבְּבוֹת**—, const. **רַבְּבוֹת**) f. orig. multitude, transf. to a definite high round number, 10,000, pl. myriads; **רַבְּבוֹת קֳדָשׁ** myriads of angels or saints.

I. **רַבֵּב** equiv. to **רָפַד** to cover to overspread; **רַבֵּב עָרֶשׁ** to spread out a couch. From which **מִרְבֵּב**.

II. **רַבֵּב** (not used) to bind, to tie round; comp. **רָפַד**, and the root in **רָפַד**, **צָפַד**, **אָפַד**. From which **רַבִּיד**.

רַבָּה (fut. **יִרְבֶּה**, apoc. **יִרַב** or **יִרְבֵּב**) equiv. to **רַבֵּב** to increase, to be numerous, with all the sub-significations of the root **רַבֵּב**; hence, to be or become great, mighty, numerous, abundant, to grow up (comp. Pi.). Pi. **רַבְּבָה** to make numerous, to increase, to acquire much, to bring up, to rear, thus causative from Kal. Hiph. **הִרְבָּה** (fut. **יִרְבֶּה**, apoc. **יִרַב**, imp. apoc. **הִרְבֵּב**, infin. absolute **הִרְבָּה** and **הִרְבֶּה**, const. **הִרְבּוֹת**) to make much, to increase, to enrich; also, to speak largely, i.e. to boast. With the inf. following, with or without **ל**, it paraphrases the adv. numerously, greatly, very; rarely with the verb finite following. The inf. **הִרְבָּה**, seldom **הִרְבּוֹת**, also becomes an adv. much, too much; with **מְאֹד** very much; **לְהִרְבָּה** in multitude. Comp. **הִימַב**.

רַבָּה (orig. **רַבְּבָא**, 3 fem. **רַבָּת**) Aram. the same, to be or become great, Pa. **רַבֵּי** to make great, to elevate. **רַבָּה** (orig. adj. fem. from **רַב**) f. the

great one; hence, transf. to capital, metropolis; 1) p.n. of the Ammonite capital, complete רבת עמון, later called by *Ptolemy Philadelphos*, Philadelphia; 2) a city in Judah. The root is רבב. רבו (from רבב=רבו, for which also רבוא, dual רבותים, pl. רבאות or רבבות f. myriad, =רבבה orig. multitude.

רבו (pl. Ketib רבון) Aram. the same. רבו (def. רבותא) Aram. f. greatness. רבות see רבו.

רביב (only pl. רביבים) m. showers of rain, from רבב in the original sense of overflowing, not on account of the multitude of drops.

רבד (const. רבד) masc. neck-tie, or chain, from רבד II.; next generally necklace or ornament for the neck.

רביעי (pl. רביעים) ordinal number m., רביעית f. the fourth, (formed from רבע=ארבע), בני רביעים, sons of the fourth generation; comp. רביעים; רביעית the fourth part of a measure, a fourth.

רביעית (Aram.) the same, f. רביעא or רביעיתא (def. pl. רביעיתא).

רבית (capital) p.n. of a city in the territory of Issachar.

רבץ (Kal, not used) to mix, to mingle; hence, Hoph. to be mixed, especially of liquids.

רבל (not used) to be fruitful (after the Arab.). From which:—

רבקה (fruit-place) p.n. of a city near Hamath.

I. רבע (inf. const. רבעה) equiv. to רבץ (through the exchanging of צ with ע) to lie, to couch; with accus. following, of the copulation of beasts. Hiph. to cause copulation.

II. רבע is the ground form for ארבע, which see; and hence the denom. verb רבע to be or to make four-cornered, squared, particip. pass. רבוע (pl. רבועים), f. רבעה four-cornered, square. Pu. to be of four sides; particip. מרבע, fem. מרבעת (pl. מרבעות) almost like רבוע.

רבע (with suff. רבעי) m. 1) a couch, or couching, from רבע I.; 2) the fourth part (of a measure), fourth side of a body; hence ארבעת על רבעיהן on their four sides; 3) p.n. m.

רבע m. the fourth part of Israel, i.e. the number that encamped under one standard (דגל) in the wilderness, where Israel was divided under four standards (דגלים). According to others, progeny, from רבע I. The first explanation is preferable.

רבע (only pl. רבעים, after the form

רַב־לֵשׁ (רַב־לֵשׁ) masc. descendants in the fourth generation, the sons of the grandchildren.

רָבַץ (fut. יִרְבֹּץ) to lie, to couch (of four-footed animals); next, to rest, to lie under a burden, of the dragon that lieth in the midst of his rivers, of the dam that sits upon her young, of the wild beast that lies in wait for prey, etc.; fig. of the sin that lies in wait. Hiph. **הִרְבִּיצַת** to cause to lie down (flocks or men), to cause to dwell, fig. to lay or to set (precious stones); related is **רָבַע** I.

רִבְצִי (with suff. רִבְצִי) masc. place of lying down, dwelling for man and beast.

רָבַק (not used) to bind, to tie, e. g. to the crib, and generally to bind together; the root is **רָבַק**, which is also found in **רָבַק, רָבַק, רָבַק**, and others. According to others, **רָבַק** signifies to fatten, for which signification there are several analogies in the language.

רִבְקָה p. n. f. (enchanted ring) orig. (fetter) so called from her enchanting beauty.

רַב־רֵב (pl. רַב־רֵב) Aram. adj. masc. **רַב־רֵב** (only plur. רַב־רֵב, def. רַב־רֵב) fem. great, considerable, like **רב** in Hebrew.

רַב־רֵב (pl. רַב־רֵב, with suff. רַב־רֵב)

Aram. adj. masc. the great one, magnate.

רַב־שָׂקָה p. n. of an Assyrian general (chief butler, from **רב** and **שָׂקָה**).

רָנַב (not used) to heap up; the root **רָנַב** is found in **רָנַב** and **רָנַב**, i. e. **רָנַב**, if it is not to be taken as related to **רָנַב** or **רָנַב**.

רָנַב (only pl. רָנַב, const. רָנַב) m. a clod or lump of earth; **רָנַב** the clod of the valley. The original signification may be connected with **רָבַק**.

רָנַב (fut. יִרְנַב) equiv. to **רָנַב** and **רָנַב** to quake, to tremble, from wrath, joy, terror, fear, especially to rage, to be furious, to be wroth, to start up. Hiph. to cause to tremble, to shake, to excite wrath. Hith. to rage.

רָנַב (Aram.) the same; from which Aph. **הִרְנַב** to excite wrath, to provoke.

רָנַב (Aram.) m. anger, wrath.

רָנַב (with suff. רָנַב) m. raging, noise (of horses, thunder), anger, provocation, disquiet.

רָנַב adj. masc. trembling, quaking, shaking.

רָנַב f. quaking, trembling.

רָנַב orig. denom. from **רָנַב** to use the feet, i. e. to go, to walk about, but only in a fig. sense; 1) like **רָנַב** to go about slandering; hence, the

phrase **רגל על־לשון** to slander;
2) to stamp with the feet upon
clothes for the purpose of wash-
ing and fulling; hence **רגל** washer,
fuller, in **עין רגל** and **רגלים**. Pi.
רגל to go about frequently for
slandering, next, slandering gene-
rally; transf. to spy (a country);
particip. **מרגל** a spy. Hiph. only
הִרְגַּלְתִּי to use one to walk, to
lead; where the **ל** must be con-
sidered a substitute for the **ה**, if
not a noun in the form of **הִרְגַּלְתָּ**
is to be adopted for the basis of
this word.

רגל (probably from the root **רג** to
go (which see), with ancient nomi-
nal suffix **ל**; comp. **נב־ל** from
נב to be hollow, **ספ־ל** from **ספ**,
etc., but not from **רגל**, which is
itself only a denom.; with suff.
רגלי, dual **רגלים**, which is also used
for the pl.; the pl. **רגלים** is used
in a different sense) com. the foot
(for walking), of man and beast;
hence, the phrases **מראש ועד רגל**,
or **מב־פֿ רגל ועד ק־קד־ר**. Indi-
vidual parts of the foot are de-
scribed in **נֶשֶׁשׁ, בֶּהוֹן, אֶצְבַּע רֶגֶל**;
רגל is used euphemistically for
the privy parts, **מִימֵי רִגְלִים**,
and probably also the phrase **הִסִּיד**
מִקוֹם רֶגֶל, which see; **רגלים**,
מקום רגל, **מקום רגל** place

for the resting of the feet; **פְּרָגַל**,
פְּרָגַלִּים (and with suff.) on foot;
transf. 1) step, walk, pace; 2)
trace, track; hence **פְּרָגַלִּי פֿ** in
the track of some one, thus also
לְרַגְלִי, לְרַגְלִי; 3) retinue, i.e. those
that follow on the foot, e.g. **פְּרָגַלִּיךָ**
the whole people which follow thee.
To signif. 1 belongs the pl. **רַגְלִים**,
signifying times, orig. like **פַּעֲמִים**
paces. In modern Heb. festival, the
celebration of which having been
connected with a pilgrimage to
the temple. In the phrase **הִקְטִישָׁה**
פְּרָגַלִּיךָ, **פֿ** signifies the treading with
the feet, with the assistance of a
machine worked with the feet,
as was common in the East for
watering the ground.

רגל (also **רגל**, dual **רגלִין**, def. **רגְלִיָּא**,
with suff. **רַגְלִיָּוָהי**) Aram. the same.
רגלי (pl. **רגלים**) adj. m. pedestrian,
in a military sense, foot soldiers.
רגלים (fuller's place) p.n. of a place
in Gilead.

- I. **רגם** to heap up, to gather, es-
pecially stones; hence like **סָקַל**
to stone, with **על**, **בִּי**, and accus.
of the person, complete **רגם**
בָּאֶבֶן, בָּאֶבֶן, בָּאֶבֶן. The root is
רגם, and is again to be found in
רגם, רָגַם, רָגַם; if not a noun, **רגם**
stone, is to be taken as the basis.
- II. **רגם** (not used) equiv. to **רָגַם** to

embroider, to draw, to write.

See **הָרָנָם**.

רָנָם p. n. m. (orig. connection, friendship, from **רָנָם** I.; hence, friend).

רָנָם מֶלֶךְ p. n. m. (friend of the king).

רָנָם f. host, assembly, from **רָנָם** I.

רָנָם to murmur; also, to rage; hence, to be refractory. Niph. to rebel, to murmur; the root is **רָנָם**.

רָנָם 1) origin. equiv. to **רָנָם** to rage, threaten, rebuke, e.g. the sea; next, to terrify; 2) equiv. to **רָנָם** to break asunder, to burst (of the skin); hence, synon. with **רָנָם**. The root is **רָנָם**, which is also found in **רָנָם**.

רָנָם (Kal, only particip. **רָנָם**, c. pl. **רָנָם**) to be quiet, still, tranquil; hence **רָנָם אֶרֶץ** the quiet of the land. Niph. **רָנָם** to rest, to conduct oneself quietly. Hiph. **רָנָם**; 1) to give, afford rest, to quiet; **רָנָם** to make the judgment to rest, i. e. to establish it; 2) to enjoy rest; another Hiph. **רָנָם** is a denom. from **רָנָם** and does not belong to this root. See **רָנָם**.

רָנָם (pl. **רָנָם**, const. **רָנָם**) m. 1) a moment, orig. moving, stirring, a twinkling of the eye; thus from **רָנָם** in the first signification, comp. *momentum* for *movimentum*; **רָנָם** but one moment; **רָנָם** in a moment, i. e. quickly, the same

רָנָם, sometimes **רָנָם** alone in this sense; **רָנָם** every moment, i. e. always; 2) like **רָנָם** as an adv. time, once; from which denom. **רָנָם** to pass a moment, to do it in a moment; generally 1 pers. fut. as an adverb, momentarily, if **רָנָם** itself is not an adverbial form, which like **רָנָם** is to be taken in the accusative.

רָנָם equiv. to **רָנָם** to rage, tumultuate. Related is also **רָנָם**.

רָנָם (Aram.) the same. Aph. to run to (**רָנָם**) some one impetuously.

רָנָם m. a bustling multitude; comp. **רָנָם**.

רָנָם f. a multitude.

רָדָה (particip. **רָדָה**, inf. **רָדָה**) 1) to thrust (to the ground); hence, to rule, to subjugate (nations); the root is related to that in **רָדָה**; 2) to spread out, expand (synon. with **רָדָה**) to extend; from which **רָדָה**. Hiph. (fut. apoc. **רָדָה**) to spread out, to overspread or overlay with metal.

I. **רָדָה** (fut. **רָדָה**, apoc. **רָדָה**) to tread, (the wine-press), to tread down, rule, to subject (comp. **רָדָה** and **רָדָה**) in the same mode of transferring the sense; construed with **רָדָה**. The phrase **רָדָה עָלַי** signifies to be active, ready. Pi. **רָדָה** (fut. apoc. **רָדָה**) to conquer, to

subjugate, to tread down (e. g. **שְׁאִיר לְאֲדִירִים** the remnant of the mighty ones), if **יָרַד** (Judg. 5:13) is not an imper. of **יָרַד**, or an Aramaic form from **יָרַד** to descend. Hiph. to subjugate.

II. **רָדָה** to take, to take away, e. g. honey from the carcase, Judg. 14:9; **רָדָה** to take something away in the hand.

רָדָה p. n. m. (subjugator).

רָדָה (with suff. **רָדָהִי**, pl. **רָדָהִים**) m. a veil; hence Targ. for **רָדָה**. The root is **רָדָה** to spread out, to extend, somewhat like **מִתְפַּתֵּחַ**.

רָדָה (Kal, not used) to sleep deeply, fast. Niph. to fall in a deep sleep, to be stupified, unconscious.

רָדָה gent. pl. of a **רָדָה**, name of a people who are mentioned in connection with **כְּתִיּוֹת** the Cypriots, probably the Rhodians; according to the reading **דָּרְדָּנִים**, which after the Medrash **דָּרְדָּנִים** arose from it, signifies Dardanes or Trojans.

רָדָה (fut. **יָרַדָּה**) origin. to drive, to push (comp. the roots in **הָרָה**, **דָּפָה**, **נָדָה**, **נָדָה** having the same original signification); next, to pursue; with **אַחֲרַי** to follow after or to persecute, also with accus., seldom with **לְ**; also from the following or imitating of something good; to put to flight;

רָדָה the pursuers. Niph. to be pursued; hence, in a spiritual sense, **נִרְדָּה** that which is pursued, i. e. the uncertain, hypothetical; according to others, that which is fled, passed. Pi. to pursue strongly and frequently, e. g. after justice, words, etc. Pu. pass. Hiph. **הִרְדָּה** to pursue, to prosecute; the particip. **מִרְדָּה** is used as a subst. in the sense of prosecution.

רָהַב (fut. **יִרְהַב**) to rage, to roar (related to **רֹב**) of the heart, to tremble; next, with **בְּ** of the person, to attack some one, parallel with **נָנַשׁ** to press. Hiph. **הִרְהַב** to make impetuous, bold, courageous (the heart).

רָהַב m. 1) rage, impetuosity; hence, pride, boldness, audacity; **עֲרִירֵי רָהַב** the proud helpers; 2) poetical designation of an impetuous wild sea animal, probably, the crocodile; hence also, the name for Egypt; **רָהַב הֵם שְׁבֵתָה** Egyptian is the rest, i. e. will remain tranquil.

רָהַב (pl. **רָהַבִּים**) m. the proud, the haughty one.

רָהַב (with suff. **רָהַבִּים**) masc. pride, also that of which one is proud.

רָהַב (not used) to cry (according to the Arab.) From which:—

רוֹהָנָה p.n. m. (cry) in Ketib **רוֹהָנָה**.
רוָהָה (only fut. **יִרוָהָה**) to tremble, to
 quiver, to be afraid. Related to
רָעַע.

רָהַט (not used) only an Aramaic
 extended form from **רָץ** to run;
 of the water, to flow. Compare
 also **רָוַד**.

רֹהֵטִים (only pl. **רֹהֵטִים**) m. 1) a water-
 ing trough for cattle, spout; 2)
 locks, so called from their flowing
 down.

רֹהֵטִים m. a beam in the shape of a
 spout: according to others it sig-
 nifies, gutter of the house.

רָהַם (not used) to rage, tumultuate,
 synon. with **הָמָה**, but related to
רָעַם; hence the noun **רָהֵם** a
 bustling multitude (synon. with
הָמוֹן), which is found in the name
 of **אַבְרָהָם**.

רָו (contracted from **רָאוּ**) Aram. fem.
 look, appearance, from **רָאָה**.

רָוַב (not **רִיב**; hence, pret. **רָבַתְּ**, **רָב**,
 fut. in p.n. **יָרוּב**, inf. **רָב**, particip.
רָבֵב) contending with (**עִם**, **אֵת**, **אֶל**,
בְּ and acc.), to contend with some
 one for (**לְ**) another; next, to de-
 fend, to plead the cause of some
 one before justice, complete **רָב**
אֶת־רִיב פְּ. Hiph. **הָרִיב** (but in
 this complete form only part.
יָרַב, and fut. **יָרִיב** apoc. **יָרַב**,
 otherwise the abridged form

רִיב, 2 pers. **רִיבוֹתָ** (הָ), imp. **רִיב**)
 to cause contention, strife; hence,
 to contend or strive, and altogether
 like Kal; similar abridged Hiphil
 forms, **שָׁיִם**, **בִּין**, **שָׁיִר**, **נָשִׁית**,
לִין, etc., the root is identical with
 that in **זָרַב** and **חָרַף**.

רוֹנ (not used) is probably the root
 to **רָנַל** in the signif. of, to walk;
 related to **חָרַנ**.

רוֹד to rove about; hence, to act
 violently, unruly; **רָדְנוּ** we are
 free (Auth. Vers. "we are lords"),
רָד עִם אֱלֹ is frivolous, unruly
 against God. According to others,
 it is related to **רָדָה** in the sense
 of to rule, to wrest. Hiph. **הָרִיד**
 (fut. **יָרִיד**) to wander about, to
 rove about, i.e. unruly, throwing
 off the yoke, also to wander about
 in affliction. From which **מְרוֹד**,
 and according to some, the p.n.
אַרְוֹד.

רוּה (fut. **יָרוּה**, 3 pl. **יָרוּוּ**) to overflow
 (synon. with **שָׂפַע=שָׂבַע**); hence,
 to drink abundantly, to satiety;
 with accus. and **מִן**, of that which
 one drinks; next generally, to be
 intoxicated (of blood, and lust of
 love, etc.), or to enjoy in fulness, in
 abundance. Pi. 1) intensitive, to
 drink very abundantly; 2) transf.
 to water richly, to moisten, with
 double accus.; the form **אַרְוֹה**

appears to stand for **רֹאֵה**: if not a peculiar Pi. form, **רִיָּה**, mixed from **רָיָה** and **רִיָּה**, is to be adopted. Hiph. to dispense something abundantly, e. g. to water the ground abundantly; also used of the fattening of beasts for sacrifices.

רָוָה (const. **רֹוָה**) adj. masc., **רָוָה** fem. watered abundantly (of a garden); the fem. is also used as a subst., the satiated one.

רוֹו (not used) to secrete, to conceal; comp. the root in **חֲדַשׁ**.

רוּחַ as a denom. of **רוּחַ**, see under the noun **רוּחַ**.

I. **רוּחַ** (Kal, not used) to breathe, to blow, to wave, related in the orig. sense with **נָוַח** and **פָּוַח**. Hiph. **רִוְחַ** to inhale; next generally, to smell; **רִוְחַ** to delight in something, to have pleasure in something, e. g. **בְּיִרְאַת יי'**. According to others, he will inspire with the fear of God. Transf. to enjoyment generally, especially of a spiritual kind; hence, to conceive.

II. **רוּחַ** (not used) to walk, to wander, hence p. n. **יְרוּחַ** (wanderer); **יְרוּחַ** moon, orig. the wanderer (of heaven). Related is **אֲדָרַח** in the same original sense.

רוּחַ (pl. **רוּחוֹת**) com. 1) breath, orig.

the waving; hence, **רֹאֵה** the snorting of the nose, anger, or pride, with the omission of **אָה**; **רֹאֵה** **רִיָּה** **רִיָּה** the breath of the mouth, of life, but **רוּחַ** alone also means the breath or spirit of life; **רֹשִׁיב רוּחַ** to draw breath, **נִשְׁאָף רוּחַ** to gasp for breath, **רוּחַ הַיּוֹם** the breath of the day, i. e. the refreshing, cooling wind of the day; most frequently, however, wind, tempest, e. g. **רוּחַ כֶּבֶד, קָדִים, קֶשֶׁה, נְדוּלָה**, to strew in the wind **רוּחַ**, **לְכָל-רוּחַ**, poetically wings of the wind, transf. to, (a) region, part of the world, such being divided according to the winds; hence, **אַרְבַּע רוּחוֹת** the four parts of the world; (b) vanity, nothingness; hence, **דְּבָרֵי רוּחַ** vain words, **דַּעַת רוּחַ** vain knowledge, **רָעוּת רוּחַ** hunting after vanity; 2) the animating element of the body, the spirit of life, the animal soul; hence, also, for life generally in many relations, and transf. to the Divine spirit; 3) the spirit of understanding, the mind, the seat of emotions, passions, reflections; hence, the numerous connections with **רוּחַ** to denote certain motions and passions, e. g. **קֶצֶר רוּחַ**.

impatience, not forbearing; אָרָךְ
 רוּחַ long-suffering, patience; נָבִיא
 רוּחַ pride; רוּחַ נָכוֹן a firm mind;
 רוּחַ זְנוּת spirit of whoredom;
 רוּחַ קִנְיָה spirit of jealousy; transf.
 to will, resolution, insight, etc.;
 4) the spirit of God, in the sense
 of prophecy, thus in many phrases
 of prophetic language. From
 which denom. רוּחַ (fut. יִרוּחַ) to
 be large, in reference to space, fig.
 to find enlargement, relief, comp.
 the contrast, אֲנִי צָרָה I am straitened.
 Pu. רוּחָא to be airy, large, of a
 room. See רוּחַ and רוּחָה.

רוּחַ (def. רוּחָא, pl. const. רוּחָי) Aram.
 com. the same, wind, spirit, region
 of the world, etc.

רוּחָא m. enlargement, spaciousness,
 transf. to relief, release.

רוּחָתִי (with suff. רוּחָתִי) f. enlarge-
 ment, relief, release.

רוּחָה fem. overflowing, satiety, abun-
 dance, fullness, from רוּחַ.

רוּם (fut. יָרוּם, apoc. יָרוּם, יָרוּם) 1) to
 rise (also of inanimate things), to
 lift oneself up; of the heart, i. e.
 to be proud; of the eyes, i. e. to
 despise; of God, to exalt himself
 in might or in praise; 2) to be
 high, elevated; transf. to excel
 others in might or fame; of God,
 to be high, i. e. to remove himself
 from man, not to assist him; 3)

to be lifted up, raised, e. g. of the
 road, to be made even; of the
 hand, to prevail; next, of the
 lifting up of the head or the horn,
 as a sign of becoming powerful;
 in this particip. appears frequently
 in connection with יָרָע, etc.
 Po. רוּמָא to raise (a house), to
 bring up (children), to cause to
 grow (plants); fig. to raise a lowly
 man (from the dust), to cause
 some one to conquer, to bring
 some one in safety, i. e. on a high
 place; or in a spiritual sense, to
 exalt, to praise. Po. רוּמָא pass.
 to be lifted up. Hiph. הָרִים (inf.
 הָרִים, imp. הָרֵם, before monosyl-
 labic words הָרֵם) to raise the
 ground, to make it even; to raise
 some one, i. e. to place him in
 safety; to lift up the head, the
 hand, the horn, as a sign of bold-
 ness, courage, power, etc., always
 causative of Kal in the same con-
 nections; to lift up the hand,
 the right hand to God, i. e. to
 swear; to lift up the hand or feet,
 i. e. to move; to lift up the voice,
 i. e. to call; with לֵּ, to call to
 some one, with עַל, against some
 one. הָרִים קוֹל is used of the
 accompanying by an instru-
 ment, to play, to blow, etc.;
 to lift up an offering, i. e. to

separate it from the other; to lift up food, i.e. to deck; to lift up presents, gifts, i.e. to bring them into the temple, or to the priests; to raise folly, i.e. to advance it. הָרִים is often used in the signification of to remove, to take away; hence the phrase לָךְ הָרִם take thyself away; also, to carry away, e.g. הָרִים קָלוֹן he carries away shame (Author. Vers.

"shame shall be the promotion of fools"). Hoph. to be delivered, to be presented, a gift, an offering. Hith. הִתְרוֹמֵם (fut. once אֶרְוֹמֵם for אֶתְרוֹמֵם to lift oneself up, to look proudly and contemptibly upon something or some one; but also, to exalt oneself, in a good sense. Related with רוֹם is רָמַם I. to which several of the forms above mentioned belong.

רוֹם (3 pret. רָם) Aram. the same, to lift oneself up. Palpel רוֹמֵם to exalt, to praise; pass. אֶתְרוֹמֵם to lift oneself up against (עַל) some one. Af. אָרַם to raise, from the dust.

רוֹם masc. height, lifting up, with לָב and עֵינִים, to signify haughtiness, pride.

רוֹם (with suff. רוֹמָה) Aram. m. the same, height.

רוֹם (after the form קוֹל) m. the same.

רוֹמָה f. lifting up, pride; רָ הִלָּךְ to walk about proudly.

רוֹמָה a high place, p.n. of a place in the neighbourhood of Neapolis.

רוֹמָם masc. lifting up, exaltation, praise.

רוֹמָמָה (with suff. רוֹמָמָה, pl. const. רוֹמָמוֹת) fem. 1) eminence, greatness; 2) exaltation, praise. The pl. is in this sense also rendered as a singular.

רוֹן a mistaken verbal root; יָרוֹן stands for יָרַן, and belongs to יָרַן, to which also הִתְרוֹוֶן is to be taken.

רוע (Kal, not used; the forms רָע, רָע, הָרַע, הָרַע, as well as the fut. Niph. יָרַע, belong to רָעַע) to cry, to break forth with the voice, to cry aloud; comp. ὀρέγ-ω, rugio. Hiph. הָרַיע (3 pret. pl. once הָרַיעוּ, and 2 pl. הָרַיעְתֶּם, but otherwise regular) 1) to make a noise, to cry loudly, with עַל, over some one, especially of the shouts of war and rejoicing over (עַל) a conquered enemy, or in the honor of some one: in the first case, הִתְרוֹעָה is sometimes added; seldom of the cry of lamentation; 2) to blow (the trumpet), with בָּ, joined to the instrument, especially for the breaking up of a camp, in which it is distinguished

from פָּקַע. Pual (reduplicated) רוּעַ to be shouted or rejoiced over. Hith. הִתְרוּעַע to break forth into shouting, to triumph over (עַל) some one (comp. רוּעַ).

I. רוּף (Kal, not used) to throw, to toss about (comp. רָפָה and רָבַב); hence Pu. רוּפֶף to tremble, to totter, to shake (of the pillars of heaven). Comp. רָפַף in modern Hebrew.

II. רוּף (not used) to pound, to grind, from which רִיפּוֹת.

III. רוּף (not used) equiv. to רָפָא, to heal, from which תְּרוּפָה, if תָּרַף is not to be taken for the root.

רוּץ equiv. to רוּחַ to run (of man and beast); with אֶל to run to some place, לְקִרְאָה towards some one; רוּץ אַחֲרַי to run after some one; רוּץ לְרָע to hasten to evil; רוּץ אֶרֶח to run a race; with עַל (also acc. and אֶל) to rush upon some one, to assail some one; with כִּי, to seek refuge with some one. Part. רוּץ, runner, messenger, courier. Pl. רוּצִים, the runners before the royal carriage; hence satellites, state runners among the Persians, who published the royal edicts in the provinces. In the language of weavers, it signifies, tow, a tow-rope. Niph. נִרוּץ belongs to רוּץ.

Pi. (reduplicated) רוּצִין to run along (of a carriage). Hiph. הִרִיץ to cause to run or to fetch, bring back quickly (from prison); to cause the hands to hasten, i.e. to hasten with presents.

רוּק (Kal, not used) to pour forth, to flow; hence, related with יָרַק and רָקַק *ἐρεύγομαι, ructo*; from which Hiph. הִרִיק to empty, to pour out (rain, blessing); to draw the sword, i.e. to empty the sheath; transf. to lead forth (the young warriors); comp. רוּבִל from רוּבַל, in the same original sense; 2) to leave empty (נָפַשׁ רֵעֵב). Hoph. הוּרַק to be emptied (of a vessel); the form הוּרַק (Canticles 1:3) is probably a noun, as indicated by נֶשֶׁם, with which it is joined.

רוּר to cause slime or phlegm, to emit spittle, semen, etc., with accus.

רוּשׁ in the signification of poppy, opium, poison. See רוּשׁ.

רוּשׁ equiv. to יָרַשׁ to seize, to lay hold of; hence, to take alms; comp. רוּשָׁה to desire for charity, from which רוּשִׁין. Probably, however, רוּשׁ is equiv. to רוּשַׁשׁ to be downcast, like רוּצָף, synon. with רוּבָה, from which רוּבָה the poor one; next, to be poor, part. רוּשׁ, or רוּשׁ the poor one.

Po. **רוּשׁ** to break, to pull down (fortified castles). Hith. **הִתְרוּשׁ** to pretend to be poor.

רוּת p. n. f. (equiv. to **רַעוּת** a female friend).

רָו (def. **רָוָא**, pl. **רָוִין**, def. **רָוִיָּא**) Aram. m. a secret, secrecy. See **רָוִן**.

רָוָה to make thin (comp. **רָדַד** to beat thin); **רָדָה** to tread down; hence, to make lean, meagre, to decrease, fig. to destroy (the idols of the land). Niph. **נִרְוָה** (only fut. **יִרְוָה**) to wax lean (of fatness of the body).

רָוָה adj. m. **רָוָה** f. lean (of a lamb), unfruitful (of a plough field).

רָוִן m. 1) after the form **חָזוֹן** leanness (of the body), consumption; transf. to the meagreness, scantiness of a measure; 2) after the form **קָדִישׁ**, a prince; from **רָוִן**.

רָוִן p. n. m. (a prince, distinguished one).

רָוַח (not used) to cry, to call out, probably related to **צָרַח**, or the root **רָוַח** is related with **צָעַק**, **זָעַק**.

רָוִי (after the forms **שָׁנִי**, **עָנִי**, **קָלִי**) m. leanness, consumption. Root **רָוָה**.

רָוַם (3 fut. pl. **יִרְוָמוּ**) transf. from **רָמַז** to wink, to blink.

רָוִן (not used) to be important, distinguished; according to others, equiv. to **רָסַן** to bridle, to curb; next, to rule.

רָגַן (pl. **רָגִינִים**) m. a prince, a ruler, orig. distinguished, esteemed one.

Comp. **רָוִן** 2.

רָחַב (probably a transposition from **רָחַח**) to be spacious, wide, to widen, to enlarge (of the mouth, heart, a chamber), similar to **רָחַח**. Niph. to be broad, large (of meadows). Hiph. **הִרְחִיב** to enlarge, to widen, in reference to size and space; to enlarge some one, i. e. to afford access, or (comp. **יָשַׁע**) to release from trouble; to open the mouth largely against (**עָל**) some one, as a sign of scorn, mocking; **הִרְחִיב נַפְשׁוֹ** to enlarge one's desires, i. e. to open wide one's jaws; to enlarge the boundaries, etc., according to the context.

רָחַב (const. **רָחַב**, plur. const. **רָחִבִּי**) adj. m. **רָחֵבָה** (const. **רָחֵבָת**) f. 1) wide, spacious, large, extended, broad, of a country, a sea, a city, a wall, etc. Generally, **יָרִידִים** is added, to signify extension of space, as **יָרִידִים רָחֵב רָחֵבָת**. Fig. of the mind, or of the heart, or of other spiritual things; 2) **רָחַב** p. n. f.

רָחַב (pl. const. **רָחִבִּי**) masc. a wide, broad place, an extensive space.

רָחֵב (with suff. **רָחֵבִּי**) m. breadth, in reference to measure, circumference (of a country); figur. large-

ness (of the heart), i.e. a comprehensive heart.

רחב (often **רחוב**, with suff. **רחובָה**, pl. **רחובות**) f. 1) a broad place, in a city, in a street, also a *forum*, a broad place before the gate, e.g. the open place (**רחוב**) before the house of God; 2) in proper nouns, of cities. See **בית רחב**.

רחבות (open places, streets) 1) p.n. of a well; 2) **רַעֲיוֹת** (streets of the city) an Assyrian city; 3) **רַעֲיוֹת** (streets of the Euphrates) a city not far from Idumea, or one of that name near the Euphrates.

רחביה p.n.m. (deliverance by God).

רחבעם p.n.m. of the son and successor of Solomon, from 975—958 (enlargement of the people).

רחה (not used) to pound, to grind; the root is **רחה**, which is also found in **מרח**, **מרחק**, but is not connected with that in **ארח**.

רחה (after the form **קצה**, only dual **רחים**) m. a millstone, but in the dual, a handmill, consisting of two stones, the one called **רָכָב**, and the other **פִּלָּה תַּחְתִּית**.

רחום adj. masc. merciful, generally connected with **חנן**.

רחום p.n.m. (the merciful one) for which once **רחום** stands, and transposed **חָרָם**.

רחוק (pl. **רחקים**) adj. m. **רחוקה** (plur.

—קוֹת) f. 1) far, distant (of place), remote, subst. distance; hence **מֵרָחוֹק**, **מִרְחוֹק**, **לְמֵרָחוֹק** at or from a distance; **עַד מֵרָחוֹק** until the distance; 2) far (of time), hence **מֵרָחוֹק** of far time, i.e. future; **לְמֵרָחוֹק** a long time since, of the past time; **עֲתִידִים רְחוֹקִים** the remote (future times); 3) distant, in the sense of strange, foreign, incomprehensible, costly, not present (absent) to render assistance, etc.

רחט (not used) a transposed form from **חָרַט** to chisel, to do turnery work; probably, however, in the derivative which occurs, the proper reading is **רָחַט**.

רחיט (only Ketib, for which Keri **רהיט**, pl. **רהיטים**) m. if the Ketib is correct, turnery-work, masonry; according to the Keri, entablature.

רחים see **רחה**.

רחיק (pl. **רחיקין**) Aram. adj. m. equiv. to the Heb. **רחוק**.

רחל (not used) an ancient secondary form from **רחם**, in the signification of (to be tender); next, to be lovely, amiable, the original sense of which exists in **רחם**, and the roots connected with it: the interchange of **ל** and **מ** is not uncommon in the language. From which:—

רחל (pl. רחלים, with suff. רחליך) f.

1) tender lamb, ewe, orig. the tender, amiable one; 2) p.n. f. the lovely one. Comp. the modern Heb. בְּרָחֶמָה רַחֵם for sheep.

רחם (fut. ירחם, with suff. ירחמך) 1)

intrans. to be tender, lovely, comp.

רחל; 2) transf. to love, to have mercy, with accus. of the object.

רחם (Kal, not used) to glow inward-

ly: the root is רחם, identical with חם. Pi. רחם to glow, or feel warmly for something or some one, to have mercy, compassion; it is construed with the accus., seldom with על, to express the love of parents towards children, of God to man, of compassion on the poor and afflicted, and sometimes of things which one is attached to. Pu. to be compassionated, to obtain mercy. Part.

רחם for מֶרֶץ one that has obtained mercy from God, but it is not to be taken as a third pret. f.

רחם (with suff. רחמך) m. matrix,

womb, orig. seat of glowing, fertility; עֲצֹר, סָגֹר the unfruitfulness, barrenness; פָּתַח to be fruitful; מִרְחֹם from the womb, i.e. before thou camest forth out of the womb; פֶּטֶר רַחֵם the first (opening) of the womb. The same signification has:—

רחם (plur. רחמים) m. 1) the same,

the womb; fig. a maid, a woman, from their distinguishing member (comp. in English, *woman*, for *womb-man*). 2) p.n.m. compassion, mercy. The plur. רחמים signifies originally the bowels as the seat of inward emotion; next, compassion, tender love, mercy, kindness, benevolence, etc.; hence connected with חָסֵד; נָתַן רַ לְ שֹׁם to have compassion towards some one; נָתַן פֶּ לְרַחֲמִים לַפָּנִי, to procure mercy for some one.

רחם (with suff. רחמך) m. name

of a bird (Auth. Vers. the gier eagle) so called from its compassion towards its young. Comp. חֲסִידָה.

רחם (only dual רחמתי) f. a dam-

sel, a maid, a woman, comp. רחם, only used in poetical language.

רחמי (Aram.) plur. equiv. to רחמים in Hebrew.

רחמי adj. m., רחמנית (pl. רחמניות)

f. merciful, compassionate.

רחן (not used) probably equiv. to רָן

to murmur, to complain, to rage, from which the p.n. רַחֲנָה.

I. רחף (Kal, not used) to cover, to shelter; the root is רחף and identical with that in חֲפֵדָה, or רחף is only a secondary form of רחם. Pi. to hover (protectingly)

over something, of the spirit of God, which waved over the chaos, to form and create; of the fluttering of the eagle over its young, to nourish and protect them.

II. רָחַף to totter, to tremble, of the bones. The root רָחַף is identical with that in רָחַף.

רָחַץ (fut. יִרְחֹץ, inf. רֹחֵץ, and the fem. form רֹחֶצֶה) to wash, to cleanse (the body); hence, to bathe, to wash oneself. It never occurs like כָּבַס of the washing of garments. Pu. רָחַץ to be washed, to be cleansed, from filth. Hith. to bathe, to wash oneself.

רָחַץ (Aram.) to seize, to lay hold of (comp. Heb. רָכַס and the root in אָחַז); but transf. to trust, to confide, to rely firmly upon עַל something, and only Hith. אֶתְרָחֵץ.

רָחִיץ (with suff. רֹחֲצִי) m. the washing; סִיר רָחִיץ the wash-basin or pot.

רֹחֶצֶה fem. bathing-place (for small cattle).

רָחַק (fut. יִרְחֹק, inf. רֹחֵק) 1) to be distant, far, from (מִן) some one, from a day, an object, or purpose; 2) to remove, to estrange oneself from (מִן) something, or something; to withdraw from something; figur. to loathe something. Niph. only Ketib, to be removed

far off. Pi. to remove far off. Hiph. to remove, to drive away (a people) from (מִן) something; to lead into exile; with the inf. following as an adv. far distant; the same the inf. הִרְחִיק, where לִלְכֹּת is elliptical; the orig. signification is to push away, related to דָּחַק. A relation of פִּרְדֹּ with פִּרְדֹּ is found in רָחַף II. and דָּחַף; דָּבַק and דָּבַק; רָכַךְ and דָּכַךְ and others.

רָחַק (only pl. רִחְקִים) adj. m. to remove oneself; substantive, he who removes himself from God.

רָחֵשׁ (rare) to be moved, excited; thus related to רָגַשׁ; according to others, to overflow, to gush (related to רָחַץ); transf. to the overflowing of the heart.

רָחַת (from רֹחַץ) f. a winnowing shovel. The form is like נֶחַת from נוֹחַ.

רָטַב (fut. יִרְטַב) to be wet, soaked through (by rain), to be moist, juicy (of plants). The root is רָטַב and related with the root in נָרַב, נִרְטַף. The form רָטַב does not belong to the verb, but is an adjective.

רָטַב adj. m. fresh, moist, juicy (of plants).

רָטָה (supposed root to יִרְטִנִּי Job 16:11) probably equiv. to רָדָה to rule, to prevail; hence the con-

struction with **על ירי**; possibly, however, it may be derived from **ירט**, which see.

רַטַּם (not used) equiv. to **רַתַּת** to tremble, to quake. Related is the root in **חֲדַד** and **רָעַד**.

רַטַּם m. fear, terror.

רַטַּן Job 16:11; according to some, the root is connected with that in the signification of to fetter, to bind (comp. the roots **רַטַּן**, **אַטַּן**). See **יִרַט**.

רַטַּב (not used) equiv. to **רַטַּב** to be moist, fresh, from which the quadriliteral **רַטַּפֵּשׁ**, and from which only the pass. **רַטַּפֵּשׁ** occurs, signifying to bloom, or to become fresh again.

רַטַּשׁ (Kal, not used) to dash to pieces (comp. the root **רַפַּשׁ**). Pi. to dash, e.g. children against the rock; next, generally, to thrust down (pierced by arrows). Puel pass.

רִי (contracted from **רִוִּי**) m. watering, overflowing.

רִיב as a verb, see **רִיב**.

רִיב (once **רִב**, with suff. **רִיבִּי**, plur. **רִיבוֹת**, const. **רִיבִּי**) masc. strife, contention, **רִיבִּי** adversary, opponent; cause or matter of contention or dispute, connected with **אִישׁ** one who has a cause of dispute; proof, evidence in a matter

of dispute, e.g. **שְׁפָתַיִם** verbal evidence; transf. to war.

רִיבִּי p.n. m. (adversary, opponent), comp. **יִרִיבִּי**.

רִיחַ as a verb, see **רִיחַ**.

רִיחַ m. exhalation (of odour); hence, odour, smell, scent, once **רִיחַ אֵף**; transf. to **רִיחַ מַיִם** that which only smells the water, i.e. that which only touches the water.

רִיחַ (Aram.) m. the same.

רִיחַ see **רִאחַ**.

רִיעַ as a verb, see **רִיעַ**.

רִיעַ (later) equiv. to **רָעַ**, which see.

רִיפּוֹת fem. pl. grits or bruised corn, from **רִוַּף** to pound.

רִיפַת p.n. of a country and race of the Cimmerians, by which Josephus understands Paphlagonia.

רִיק as a verb, see **רִיק**.

רִיק m. emptiness, nothingness, **בָּלִי** an empty vessel; next, like **הַבָּל** vanity, also as an adv. vainly, in vain, especially in this sense **בְּרִי רִיק**, **לְרִיק**.

רִיק (also **רִק** after the form **מִת**, pl. **רִיקִים**) adj. m., **רִיקָה** (pl. **רִיקוֹת**) f. empty, joined with **נִפְשׁ** hungry; transf. to vain (of words), poor, stripped, wanton; as a subst. the wanton, wicked one.

רִיקָם (formed from **רִיק**, with the termination **ם**, compare **אֶמְנָם**, **שֶׁמֶם**) adverb, empty (with empty

hands), vain, futile, without cause, synon. with חָצֵם.

רִיר m. spittle, from רִיר.

רִישׁ (also רִישׁ and רִאשׁ) m. poverty, from רִישׁ. For this form comp.

רִיק, רִיק.

רִאשׁוֹן equiv. to רִישׁוֹן.

רַךְ (pl. רַכִּים) adj. m., רַכָּה (pl. רַכּוֹת)

f. tender, delicate; hence, weak (in reference to strength), bleared or tenderness (of the eyes), soft, smooth, insinuating, timid (of the heart); hence, רַךְ לֵב faint-hearted: the pl. fem. רַכּוֹת is used as an abstract to signify flattering words.

רֶךְ m. tenderness, delicateness.

רָכַב (fut. יִרְכַּב) origin. to lie upon

something; of God רָכַב שָׁמַיִם

to lie upon the heavens, and thus to drive;

next, to ride on horseback, to ride

in a waggon or carriage, i.e. to

drive, construed with עָל, seldom

with בָּ and the acc. Hiph. הִרְכִּיב

to cause some one to ride or to

drive; to cause one to ride upon

the heights of the earth, i.e. to

make him distinguished; to cause

men to ride upon the head of some

one, i.e. to make them rulers over

some one. The root is identical

with that in נָשַׁכַּב.

רָכַב (with suff. רָכַבִּי, pl. const. רָכַבִּי)

masc. 1) waggon, chariot; hence

chariot of war, in connection with

רָכַב בְּרִזָּל and פָּרָשׁ; רִכְבּ

iron chariots used in war, עָרֵי רָכַב

cities for chariots of war, שָׂרֵי רָכַב

the officers of the war chariots;

sometimes רָכַב is used as a col-

lective to signify a row of chariots

or chariots and horses together,

or the war chariots of the heavenly

host; 2) a rider, animals for riding,

רָכַב אִישׁ a chariot of men, thus

according to some עָרֵי הָרָכַב; 3)

upper millstone, the rider, the

lower is called in modern Heb.

שָׂכַב.

רָכַב (with suff. רָכַבִּי) m. a horseman,

a charioteer.

רָכַב p.n. masc. (charioteer) 1) an

ancestor of a nomade tribe, the

Rechabites; 2) p.n. of another

people.

רָכַבָּה fem. the riding; according to

the Targum, a chariot.

רָכָה p.n. of a place.

רָכֹוּב m. chariot for driving.

רָכֹוּשׁ (also רָכַשׁ, with suff. רָכֹוּשִׁי)

m. substance, goods, possessions,

orig. that which is accumulated,

brought together; hence, espe-

cially moveable goods.

רָכִיל masc. slander; hence, אִישׁ רָ

slanderer, רָ הָלַךְ to go about as

a tale-bearer; possibly, however,

רָבִיל stands as a particip. form for רָבַל.

רָבַד (3 pers. sing. רָד, 3 pl. רָבּוּ, fut. יִרָד after the form יִמַר) orig. to be ground, thin, related to רָקַק; hence, 1) to be tender, delicate, pampered (of good living), to be smooth (of words); 2) to be timid, faint-hearted. Niph. does not occur; the form יִרָד belonging to Kal. Pu. to be mollified, of a wound which is softened by ointment. Hiph. to make one faint-hearted. See רָד.

רָבַל (only particip. Kal) equiv. to רָגַל, for which it only appears to be a secondary form, to travel, to move about; hence, 1) to traffic, comp. סָחַר, origin. to travel about as a merchant.—רָבַל merchant, dealer, fem. רָבָלָה; 2) to go about as a tale-bearer, which signification, however, is only found in the derivatives.

רָבַל (mercantile place) p.n. of a city in the territory of Judah.

רָבָה f. trade, traffic, also that which is acquired by trade, merchandise.

רָבַם (fut. יִרָבֵם) to bind on, to tie on (related with the root in אָרַח), e.g. to tie the חֹשֶׁן breastplate to something.

רָבָם (plur. רָבָמִים) masc. mountain-chain, a range of mountains con-

nected together and admitting of no pass.

רָבָם (pl. const. רָבָמִי) m. troop, band, in the sense of wicked people; according to others, conspiracy, somewhat like קִשָּׁר.

I. רָבַשׁ to gather, accumulate property or substance; next, generally, to acquire, to get.

II. רָבַשׁ (not used) equiv. to רָנַשׁ, to rage, storm; transf. to the furious running of an animal; from which:—

רָבָשׁ m. a racer, a swift horse; but as it occurs in connection with דוֹד, it seems to signify a peculiar species or noble breed.

רָמָה 1) adj. m. high, the fem is רָמָה; 2) p.n. m. (the high one).

רָמָה see רָמָה.

רָמָה (3 pret. pl. רָמּוּ and רָמּוּ, inf. מְרָמָה) Aram. the same as the Hebrew רָמָה; to throw (into a pit); also, to set up, erect thrones; also, to impose a tax or tribute. Ithpaël pass. to be thrown.

רָמָה to throw (like the Aram); hence also, of the shooting of arrows, רָמָה an archer. Pi. רָמָה to cause to fall; transf. to deceive, to cheat. The root in רָמָה seems to be equiv. to רָבַה in this sense.

רָמָה (from רָמָה) f. 1) a high place, a height, for idol-worship, syn. with

רָמָה; 2) (height) p.n. of a city in the territory of Benjamin; a city in the mountain of Ephraim, the dwelling-place of Samuel, complete רָמְתִּים לְפָיִם; a city in the territory of Naphtali; רָמַת הַמְּצָפָה (height of the watch-tower), a city in Gilead, otherwise called רָמוֹת and רָמֹת; finally, p.n. of a city or a place, complete רָמַת לָחִי. Gent. רָמְתִּי.

רָפָה f. a worm, a reptile, also collectively, reptiles, creeping things.

Root רָמַם II.

רָמוֹן (pl. רָמוֹנִים) m. 1) a pomegranate, pomegranate-tree; transf. to artificial pomegranates on pillars, etc.; 2) p.n. of a city on the southern border of Palestine in the territory of Simeon, sometimes joined with עֵיִן; also, of a rock near Gibeah; also, of a city in the boundary of Zebulun; רָמוֹן פָּרָץ (granate of the breach) p.n. of an encampment of the Israelites in the desert; 3) p.n. of a Syrian idol, e.g. in רָמוֹן אֲבִרָמוֹן, הַדְרָרָמוֹן, נֹת רָמוֹן; רָמוֹן probably is to be taken in the sense of עֲלִיּוֹן, the upper, from רָמַם, equiv. to רוֹם; 4) p.n. m. (the great or proud one).

רָמוֹת (heights) p.n. of a Gileadite city, otherwise רָמֹת.

רָמוֹת נֶגֶב (southern heights) p.n. of

a city in the tribe of Simeon, for which otherwise רָמֹת.

רָמֹת fem. height, hill, comp. רָמָה; transf. to heaps of corpses, e.g. to fill the valleys with hills of corpses, Ezek. 32:5.

רָמַח (not used) to thrust, to pierce.

The root is רָמַח, related with מַחֲרֵה.

רָמָה (pl. רָמָחִים, with suff. רָמָחֶיהֶם) m. a spear, a javelin, from רָמַח (comp. דָּקָר modern Heb.) מָרַק ר' to sharpen (the point of) the lance.

רָפִי (for אֲרָפִי, pl. הָרָפִים) the Syrian. See אֲרָפִי.

רָמִיָּה p.n. m. (appointed by God).

רָמִיָּה (after the form אֲנִיָּה, קִרִּיָּה) f. 1) carelessness, neglect, origin. throwing down; hence בָּרָךְ a slack hand, נַפְשִׁי an idle soul; also as an adv. indolently, sluggishly, neglectfully; 2) deceit, deception, cheating, artfulness; hence עָשָׂה רָ to work deceit, לְשׁוֹן רָמִיָּה a deceitful tongue, קֶשֶׁת רָמִיָּה a deceitful bow, i. e. that does not hit.

רָמַךְ (not used) a verbal root adopted for רָפַךְ, but the signif. is obscure.

רָמָה (pl. רָמִים) f. a mare (according to the Arab); hence בְּנֵי הָרָם foals; according to others, studs of (royal) horses (after the Syriac); according to others, concubines.

רָמַל (not used) to adorn, to decorate;
from which:—

רָמְלָהּ p.n. m. (adorned by God).

I. רָמַם equiv. to רוּם, from which there are only a few forms, as רָמוּ, רָמוּ, and probably particip. רוֹמָמָה. Niph. to lift oneself up, to raise oneself, only in the forms יִרְמוּ, הִרְמוּ; but the Hithpael הִתְרוֹמֵם belongs to רוּם.

II. רָמַם (not used) to creep, as וִרְמָם, Exod. 16:20, "and it bred worms." From which רָמָה.

רִמְמַת־עֶזְרָא p.n. m. (height of support).

רָמַם (fut. יִרְמַם) to tread, with the feet, equiv. to רָסַם to tread down; also, as a sign of pollution, desecration, רָמַם the treader down, the tyrant. Niph. pass.

רָמַשׁ denom. from רָמַשׁ, which see.

רָמַשׁ (from רָם to creep, formed with the termination שׁ-) m. creeping animals; with אֲרָמָה, that which creepeth on the earth, also of aquatic animals; from which denom. רָמַשׁ to creep (of animals); the earth creeps, i.e. swarms with animals.

רָמַת (height, equiv. to רָמָה) p.n. of a city in Issachar.

רֵן (const. pl. רָנִי) m. a shout of joy, rejoicing; רָנִי-פִלֵּט shouts for deliverance.

רָנָה (only fut. יִרְנָה) equiv. to רָנַן to sound, to rattle, to whiz, used of the rattling of the arrows in the quiver, or of the whizzing of the arrows shot from the bow.

רָנָה (with suff. רָנֶתָם)-f. 1) shouting, song; also, of the moaning of lamentation; 2) p.n. m. The root is:—

רָנַן (inf. רָן, imp. רָנִי, pause רָנִי, fut. יִרְנַן, once יִרְנֶן, pl. יִרְנֶנּוּ) to raise a shout of joy, or to moan (of one who laments), generally of human beings, sometimes figur. of inanimate things. Pi. רָנַן to rejoice often over (רָ) something or some one; with עָל, to triumph over the downfall of some one; also, to praise, to extol, construed with בְּ, לְ, and אֶל. Hiph. 1) to cause some one to rejoice, to shout with joy; 2) to attune songs of praise or joy unto (לְ) some one. Hith. to break out in songs of joy (in intoxication).

רָנַן (so in modern Heb., but in the Bible the pl. is רָנְנִים) m. orig. the whining, whimpering; next, the ostrich, on account of its whining cry (Job 39:19). Some modern commentators render it in this passage, nightingale, which, however, is improbable.

רָנְנָה (pl. רָנְנוֹת) f. shouting, singing,

songs of praise; the pl. **רִנָּנִים** belongs to **רִנָּן**, which see
רִפְּה (heap of ruins) p. n. of an encampment of the Israelites in the desert.

רִסִּים (only pl. **רִסִּים**, const. **רִסִּי**)
 m. 1) a drop, from **רָסַס** I.; 2)
 breach, crag (parallel with **רִפְּקִיעַ**),
 from **רָסַס** II.

רָסַן (not used) to bind, to fetter;
 the orig. signif. is found in **רָסֵן**.

רָסַן (with suff. **רָסָנוּ**) m. 1) a bridle;
 hence fig. **נָשַׁלַּח רָסָן מִפָּנִים** to let
 loose the bridle, i.e. to be unruly
 in conduct; also, bit, hence **בְּפֶלֶל**
רָסָן double bit; 2) p. n. of a
 Syrian city.

I. **רָסַם** (inf. **רָסַם**) to moisten, to wet,
 e.g. the flour (Author. Vers. "to
 temper with the flour").

II. **רָסַם** (not used) equiv. to **רָצַץ** to
 break, to dash to pieces. From
 which **רָסִים**.

רַע (from **רָעַע**, form in pause **רַע**, and
 with *Vav* **וְרַע**, with the article
הָרַע and **הָרָע**, pl. **רָעִים**) 1) adj. m.
רָעָה (pl. **רָעוֹת**) f. bad, in contrast to
טוֹב, and like it, used in manifold
 significations according to the
 context, e.g. bad of look, of taste.
 In reference to physical or moral
 qualities, base, valueless, unfit for
 food, unfruitful, hateful, ugly,
 shameful unrefreshing, malignant,

sick, corrupt, sad, etc. **רַע בְּעֵינַי פ'**
רַע לְפָנַי פ' to be evil in the face
 of some one, i. e. to displease him;
בָּעַר הָרַע מִקִּרְבִּי to remove the
 evil from the community; 2) as
 a subst., like many adjectives, the
 evil, badness, unpleasantness, a
 bad deed, a bad word, baseness,
 calamity, in as extensive a sense
 as the adj. In this double cha-
 racter of adj. and subst., both
רַע and **רָעָה** are used; the latter,
 however, is more frequently used
 as a subst.

I. **רַע** (from **רָוַע**, with suff. **רָעָה**) m.
 noise, shouting, cry (either for joy
 or sorrow), thunder, or the voice
 of thunder.

II. **רַע** (from **רָעָה**, thus for **רָעָה**, with
 suff. **רָעָהוּ** (seldom **רָעוּ**), pl.
רָעִי, **רָעִי**, pl. **רָעִים**, and with suff. **רָעִיךָ** and
רָעִיהֶם masc. 1) friend, associate,
 confederate, also transf. to the
 beloved one (by a wife), also neigh-
 bour, fellow-man; hence like **אִישׁ**,
 used as a pronoun, the other one,
 whether **אִישׁ** precedes or not, e.g.
אִישׁ אֶל־דֵּעְהוּ one to another,
אִישׁ מֵרֵעֵהוּ one from another; 2)
 after the Aram. sense of the root,
 thought, will. Comp. **רָעוֹן**.

רָע (seldom **רָוַע**, from **רָעַע**) m. bad-
 ness (of a thing), but also, in a
 moral sense, baseness, wickedness,

sadness, unpleasantness, and in as manifold significations as רע.

רָעַב (fut. יִרָעַב) origin. to languish, desire for something; next, to hunger: the root is related to that in חָדַב. Hiph. to cause one to suffer hunger.

רָעַב (after the form אִשָּׁם, קָהַל), with suffix (רָעַבְכֶּם) m. hunger, famine, רָא לַלְחָם, מוֹת פָּרָא to die of hunger, לָלַחַם to hunger, languish for bread.

רָעַב (pl. רָעַבִּים) adj. m., רָעֵבָה fem. hungry, suffering hunger.

רָעֵבָן (const. רָעֵבָן) masc. hunger, suffering of hunger, and also that which satisfies the hunger.

רָעַד (fut. יִרָעַד) to shake, to quiver, to tremble (of the earth). For the root, comp. רָתַת, חָדַד, רָמַס, and others. Hiph. to labour under fear, terror, trembling.

רָעַד m. the trembling.

רָעֵדָה f. the same.

I. רָעָה (fut. יִרָעָה, apoc. יִרָע) 1) to feed a flock, to lead to pasture, with accus., seldom with בָּ, as רָעָה בְּצֹאֵן a shepherd, or feeding of the flock; the particip. רָעָה the shepherd, fem. רָעָה. Fig. to feed, i. e. to lead the people; hence רָעָה leader, prince, instructor; 2) to feed, to nourish, e. g. Hos. 9:2, "the floor and the wine-press shall not feed them;" 3) to

feed on the meadow, construed with בָּ and עָל; next, to eat off (the grass), with accus.; fig. to devour, to sweep away, not connected with רָעָה; 4) to enjoy, delight in something, e. g. רָעָה אֶמְלָתָא to delight in folly, to desire, long for something, e. g. רָעָה רִיחָא after the wind (vanity): signif. 4 seems to be the basis of the verb, so רָעָה is equiv. to רָצָה. Hiph. to feed, to lead to pasture.

II. רָעָה 1) to tie, to connect, join; hence, like חָשַׁב, וָזָמַם, עֲשִׂיתָ to think; 2) to join some one, to associate, e. g. רָעָה בְּכִסְיִים he who associates with fools; hence, in the parallel passage, הִלָּךְ אִתָּא. Pi. to choose for an associate or confederate, or to join some one (לָ) to himself. Hith. הִתְרָעָה (fut. apoc. יִתְרָע) to join or connect oneself with (אִתָּא) some one; the orig. signif. is in רָעָה, which root has some similarity with אָרַב and חָדַד.

רָעָה as an adj. f. from רָע, see רָע.

רָעָה (const. רָעָה) an acquaintance, associate, companion, friend, orig. a particip. hence:—

רָעָה (pl. רָעוֹת) f. a female friend or companion.

רָעָה inf. fem. from רָעָה, breaking or dashing to pieces.

רֵעוּ p. n. m. (friendship, companion-ship).

רָעוּ (const. רָעוּת)·Aram. desire, will, wish.

רֵעוּאֵל p. n. m. (befriended by God).

רָעוּת (an abstract form, like רָאוּת, פָּדוּת) f. 1) companionship, friendship; 2) thought, reflection, e. g. רִוּחַ after vanity, perhaps also pleasure, favor, from רָעָה I.; 3) concrete, female friend or associate. The basis of all 3 signif. is in רָעָה. The pl. רָעוּת only Ketib.

רָעִי (after the form שָׂבִי) m. pasture or feeding; more correctly, however, as an ancient particip. pass. form, fed; hence, רָעִי בָּקָר fed or fattened cattle.

רָעִי (formed from רָע) p. n. m. (friend).

רָעִי (formed from רָעָה shepherd) adj. masc. pertaining to shepherds, subst. shepherd, e. g. רָעִי אֱלִיל bad shepherd.

רָעִיָּה (after the form שָׂבִיָּה) f. orig. like רָעוּת friendship, companionship; next, concrete, the beloved one, the friend, of a female.

רָעִיוֹן masc. 1) thinking, reflecting, striving, aspiring, e. g. רִוּחַ after vanity; 2) thought, like in Aram.

רָעִיוֹן (Aram.) the same, also of nightly dreams or visions.

רָעַל (Kal, not used) to tremble, to shake; hence, Hoph. הִרְעַל to be

terribly shaken (of the fir trees), or to be swung (of lances); probably רָעַל is related with רָעַד.

רָעַל m. shaking to and fro, reeling, staggering. See רָעַל.

רָעָלָה (only pl. רָעָלוֹת) f. a veil, so called from its flowing motion.

רָעָלָהּ p. n. m. (terror of God), for which once רָעָמָה in the same signification.

רָעַם (3 plur. רָעָמוֹ, fut. יִרָעַם) to tremble, to shake, e. g. of the raging of the sea, figur. of the countenance, to be agitated. Hiph. 1) to thunder, to cause thunder; 2) fig. of the provoking to anger, probably רָעַם is only a denom. from:—

רָעַם (רָעָמָה) masc. thunder, קָתָר רַ, clouds containing thunder, transf. to a thundering, raging voice; the form is probably from רָע (from רָוַע), with nominal termination -ם, comp. הָלָם, בָּרָם; in the same manner רָעַל appears to arise from רָוַע with another nominal termination, from which subsequently the verb רָעַל arose.

רָעָמָה fem. 1) trembling mane; according to others, the far-sounding neighing; which, however, is less suitable to the context; 2) p. n. of a Cushite people, and hence the name of a city and country,

probably Regma (Ρέγμα), a city on the Persian Gulf.

רַעְמָסָם (also רַעְמָסָם) p. n. of an Egyptian city in Goshen; according to Saadia, Heliopolis; according to others, Heröopolis.

רָעַן (Kal, not used) to be green, verdant, fresh. From which the Pilpel רַעֲנָן to bloom, to be fresh, to flourish, used as an emblem of prosperity; only f. רַעֲנָנָה, which, however, may be an adj.

רַעֲנָן (pl. נִנְיִם) adj. m. fresh, green. רַעֲנָן (Aram.) adj. m. the same, figur. prosperous.

I. רָעַע (inf. רַע and רָעָה, fut. יִרָע, with suff. יִרָעֵם) to break, to dash in pieces, related is רָצַץ, רָצַץ. Niph. (fut. יִרָעַע) to be broken, dashed to pieces; according to others, the Niph. belongs to רָוַע. Hiph. (rare) to break, to dash to pieces. Hith. to be violently shaken or ruined (of the earth); comp. Aram. רָעַע.

II. רָעַע (fut. יִרָע, comp. יָצַר, יָקַל, יָרָה, which are of fut. Kal, imp. רָע) to rage, to be wroth, to be evil disposed, in contrast to kindness, which is connected with the idea of calmness; transf. to be injurious, hurtful, pernicious, malignant, envious, sad, grieved, as in רָע. Hiph. הִרָע and הִרָע (inf.

הִרָע, in pause הִרָע, fut. יִרָע, apoc. יִרָע, particip. מִרָע, pl. מִרָעִים) to act basely, to do evil, in contrast to הָטִיב; hence, הִרָע לַעֲשׂוֹת, הִרָע מַעֲלָלִים to do evil, מִרָע evil-doer; הִרָע is construed with לְ, הִרָע, אֵל, אֵת, עִם, פֶּ, to signify causing evil to some one.

רָעַע (fut. יִרָע) Aram. to break, to dash in pieces. Pa. רָעַע the same. רָעַף (fut. יִרָעַף) to flow, to drop, with accus., seldom עַל. Hiph. to cause to drop. The roots in רָוַה and רָדַב are related.

רָעַץ equiv. to רָצַץ, to shatter, to dash to pieces (the enemy), figur. to oppress a people. Comp. I. רָעַע and עָרַץ.

רָעַשׁ to storm, to snort, to rush, to tremble, to shake, of the heavens, earth, mountains, cities, walls, castles, towers; fig. of the waving of the corn. Niph. to be shaken, to quake, of the earth. Hiph. to shake, to cause to leap (of the locust). The verbs רָנַשׁ and רָנַן are related.

רָעַשׁ m. shaking, trembling, earthquake, tumult, also used of the rattling of a chariot, of the snorting of a horse, of the noise of a mob, etc.

רָפָא (fut. יִרָפֵא) orig. to bind round or bind up, transf. to heal, orig.

to bind up the wound, figur. to help, to save, to restore, to rebuild, to support. Niph. to be healed, mended, repaired, restored. Piel, to bind up that which is broken, to restore; next, to heal a wound, a disease, or to procure remedies; fig. to comfort. Hith. to let himself be healed; comp. רָפָה I., in the same sense, from which several forms are derived. רְפָאָה (plur. אֲוֹת) f. cure, healing, bandage; fig. recovery, soothing. רְפָאוֹת fem. healing, recovery. The form is like סְבָלוֹת.

רָפָה belongs to רְפָאִים. See רָפָה (=רְפָא).

רָפָה see רְפָאִים.

רְפָאָה p.n. m. (God is the healer).

רָפַח (fut. יִרְפַּח) to spread out, to bed, or perhaps only intrans. Pi. to spread a couch; רָפַח Cant.2:5, signifies to prepare the couch (Author. Vers. "to comfort me").

I. רָפָה equiv. to רְפָא to heal, after which are to be explained the forms: הִרְפִּינָה, הִרְפִּיתָה, הִרְפִּינִי, הִרְפִּי, which are conjugated according to לָהּ.

II. רָפָה (not used) to darken, to make gloomy; related are the roots in עָרַב and עָרַף, with the same original signification.

III. רָפָה (not used) to shiver, to

tremble, figur. to cause fear, terror, thus transitive; with the root רָפָה is related רָף (רִיף).

IV. רָפָה (fut. יִרְפָּה) to hang down, to droop (of the hand), to be bowed down, oppressed (of the spirit); transf. to be slack, idle, to despond, to be dejected; orig. to relax; the day slackens, i.e. evening approaches; the flame slackens (consumes) the chaff; the root רָפָה to be slack, loose, is in contrast to הִזָּק to be firm, tied together. Niph. to be sluggish, indolent. Pi. to loosen, to untie, e.g. מִזִּיחַ the girdle; transf. to droop the wings, to slacken the hands, i.e. to dishearten. Hiph. to let loose, to forsake, with יָרִים or יָד the hand from some one, sometimes יָד is omitted; to forbear, to withdraw. Hith. to behave oneself slackly, remissly, to let one's courage fail.

רָפָה (also רְפָא) p.n. m. ancestor of a race of giants (רְפָאִים), from which רְפָאִים may be derived as a gent. noun. The signification is like רָפָה 2.

רָפָה (after the form טָלָה, נָכָה, נָוָה, plur. רְפָאִים, like נִכְאִים, טָלָאִים) subst. m. 1) shadow; hence, of the appearance of night and dark visions, also of the inhabitants of

the regions of death, from רָפָה II.;
 2) giant, origin. one who causes
 terror, the fearful one, from רָפָה
 III. but only used in the plur.
 רָפָאִים, and as the name of a Can-
 naanite race of giants, from which
 the giant Og descended, and men-
 tioned in connection with רָפָאִים
 and עֲנָקִים. See רָפָה.

רָפָה (const. רָפָה) adj. m., רָפָה (pl.
 רָפוֹת) f. sluggish, slack (of hands),
 as a figure of despondency; next,
 weak, faint, etc. Root רָפָה IV.
 רָפוּא p. n. m. (the healing one, phy-
 sician).

רָפָה (not used) after the Arab. to be
 rich. From which:—

רָפָה p. n. m. (riches).

רָפִידָה f. couch, encampment. See
 רָפָה.

רָפִידִים (places of an encampment)
 p. n. of an encampment of the
 Israelites in the desert.

רָפִיָה p. n. m. (God is the healer).

רָפִיוֹן m. slackness, the drooping (of
 the hand); transf. to fear.

רָפַס (and רָפַשׁ, fut. יִרְפֹּשׁ) equiv. to
 רָמַס to tread, only in the sense
 of making water muddy or turbid
 by treading. Niph. to become
 troubled or turbid (of a fountain).
 Hith. הִתְרַפַּס to let oneself to be
 trodden on, or to cringe, as a sign
 of subjugation, e. g. Ps. 68 : 31,

“submit himself with pieces of
 silver;” in a similar sense is to be
 taken הִתְרַפַּס Prov. 6 : 3. The
 root is also to be traced in רָפַס,
 as in רָפַשׁ.

רָפַס (Aram.) to tread down, to tread
 in pieces.

רָפָסָה (formed from a masc. רָפָסָה,
 for which in a parallel passage
 stands רָבָה; pl. רָפָסָה fem.
 float, raft, from רָפַס to slide
 along. The last syllable -ה is an
 ancient nominal suffix, so that the
 nominal word is orig. רָפָסָה (Arab.
 ramat, Ethiopian rema).

רָפָה belongs to רָוַף. See רָוַף.

רָפַק (Kal, not used) to lean, to sup-
 port oneself. Hith. to lean upon
 (עַל) some one. The root is רָפַק,
 and related with that in רָבַק,
 רָבַק.

רָפַשׁ (not used) is connected in the
 root probably with רָפַשׁ. From
 which:—

רָפַשׁ m. mire, slime, which the sea
 casts up, orig. casting out; comp.
 רָפַשׁ from רָפַשׁ proceeding from
 a similar original signification.

רָפַשׁ see רָפַס.

רָפַת (not used) probably the root for
 רָפַת, which, however, may be
 connected with רָפַה.

רָפַת (pl. רָפַתִּים) m. a stable, stall;
 origin. a rack, a grate.

רָץ (const. pl. רָצִי m. that which is broken off, a piece; hence, bar (of silver); comp. the modern Hebrew הַחִתִּיקָה. Root רָצַץ.

רָץ see רָץ.

רָצָא (only inf. abs. רָצוּא equiv. to רָץ, which see.

רָקַד (Kal, not used) equiv. to רָקַד to totter, to tremble. Pi. intensive, in the same sense, to leap, only Ps. 68:17, comp. Ps. 29:6; 114:4, 6.

רָצָה (1 pers. רָצֵאתִי, fut. יִרְצֶה, apoc. יִרְצֵן) equiv. to רָעָה to join some one; with עִם, to have pleasure or to take delight in something, or in some one; with accus. and בְּ of the person or object, to be gracious, kind, willing, or to receive some one kindly; transf. to satisfy; hence, to pay (a creditor), fig. to liquidate a debt, e. g. the earth shall pay off (Author. Vers. "enjoy") her sabbaths. Niph. נִרְצָה to be paid off (of a debt), to be expiated (of sin), to be accepted graciously (of sacrifices and offerings). Pi. to pacify, to satisfy, by the restoration of the property to the owner. Hiph. to pay, to satisfy the creditor. Hith. to make oneself pleasing towards (אֶל) some one. See רָעָה.

רָצוֹן masc. pleasure, grace, favour,

delight, acceptance, satisfaction, graciousness, good will; עַל רָ, לָרָ; acceptable (to or with God), i. e. well pleasing to him; בְּכָל רָצוֹן with all the heart, or good will.

רָצַח (fut. יִרְצַח) to pierce through, to thrust, equiv. to רָצַע; next, to slay, to murder, to kill generally, complete רָצַח נֶפֶשׁ; רָצַח a murderer. Niph. pass. Pi. to kill repeatedly, or several; transf. to dash in pieces, to destroy. Pu. (only according to Ben Naphtali) pass.

רָצַח m. 1) a wounding, a slaying, a slaughtering; 2) equiv. to צָרַח cry, from which it is transposed.

רָצִיָּא p. n. m. (pleasure, delight).

רָצִין p. n. m. (the strong one).

רָצַע equiv. to רָצַח to pierce, to bore (the ear).

רָצַף origin. to put, to lay, to arrange; related in the root with יָצַב, צָבָא, צָוָה; hence, to lay down stones for pavement. The sense of joining, arranging, putting in order, is conveyed, in modern Heb., by צָרַף, which seems to be a transposition from רָצַף.

רָצַף equiv. to רָשַׁף to glow, to burn, from which, according to some, רָצוֹף, Cant. 3:10.

רָצָף (only pl. רָצָפִים) m. 1) equiv. to

רָצַף a burning coal, orig. a glowing coal; עֲגוֹת רָצָפִים a cake baked on glowing coals; according to some, on a hot stone, as used by the Orientalists for roasting; 2) p.n. of an Assyrian city, Resapha (Ρησάφα), in Palmyrene.

רָצְפָה (const. רָצַפְתָּ) f. formed from רָצַף 1) paving; hence, pavement, from רָצַף; 2) a burning coal, from רָצַף; 3) p.n. f. (glow).

רָצַץ (2 pers. רָצִיצוּת, particip. pass. רָצִיצָה, fut. יִרָצֵץ for יִרָצֵץ) equiv. to רָעַץ, רָעַץ to break in pieces (a wheel), to dash in pieces (the head), to bruise, to break (a reed); figur. like עָשַׁק, to oppress, treat with violence. Niph. to be broken to pieces (a wheel, a reed). Pi. רָצִיצַת to dash to pieces (the head), fig. to oppress sorely. Po. רָצִיצַת to oppress. Hiph. (fut. יִרָצֵץ for יִרָצֵץ) to dash to pieces (the skull). Hith. הִתְרָצִיצַת to push one another, to struggle. The root רָצַץ is also to be traced in הִדְרִיץ, קִדְרִיץ, and others.

רָקַ 1) adj. m. רָקָה (pl. רָקוֹת) f. thin; hence, of the flesh, meagre, lean, dry; 2) only m. as subst., and fig. in the sense of restriction, or negation; hence, as an adv., only, except; sometimes, indeed cer-

tainly, surely; רָק רָק only evil; רָק הַיָּשָׁר only the right.

רָק (and רִיק) adj. masc. empty, from רָק. See רִיק.

רָק (with suff. רָקִי) m. spittle, from רָקַע to flow, to run.

רָקַב (fut. יִרָקַב) to be hollow, worm-eaten, rotten; figur. decayed, inwardly destroyed.

רָקַב (const. רָקַב) masc. rottenness, inward wasting (of the bones), deficient in substance.

רָקַבּוֹן m. rottenness, decadency.

רָקַד (fut. יִרָקַד) to tremble, to shake, to skip, to leap, to dance. Pi. of the jolting of a swift chariot. Hiph. to cause to skip.

רָקָה f. the temple (of the head) from רָקַק, in the signification of to beat, on account of the pulsation in that place; transf. to cheek.

רָקוֹן (coast-district, origin. a place around which the water washes, from רָקַק II.), p.n. of a city in the territory of Dan.

רָקַח (fut. יִרָקַח) to spice, season, to make ointment (by the seasoning of oils); hence רָקִיחַ one that prepares ointment, an apothecary. Pu. to be seasoned, spiced. Hiph. to season (food); the root appears to be equiv. to רָקַע to beat thin, on account of the pounding of the spices.

רָקַח m. spice; with יַיִן spiced-wine.

רָקַח m. ointment, origin. that which is seasoned, spiced.

רָקַח (pl. רָקִיחַים—) adj. m., רָקַחָה (pl. רָקִיחַות—) fem. he or she who spices the ointment.

רָקַח m. spiced ointment.

רָקִיעַ (const. רָקִיעַ) m. expansion, arching (of the heaven), firmament, complete רָקִיעַ הַשָּׁמַיִם.

רָקִיק (const. רָקִיק, const. pl. רָקִיקִי) m. thin cake, a wafer, from רָקַק.

רָקַם (only particip. רָקֵם) orig. equiv. to רָנַם II., to mark (with points), to cut figures into something; transf. to embroider, to work with various colours; hence רָקֵם the embroiderer, one that works with various colours. . Pu. רָקַם figur. to be formed, shaped of the embryo in the mother's womb.

רָקַם 1) (probably equiv. to רָקַם heap of stones) p.n. of a city in the territory of Benjamin; 2) p.n. m. (according to the Arab, equiv. to רָקַם a friend).

רָקֵמָה (with suff. רָקֵמָתָם, dual רָקֵמָתִים, pl. רָקֵמָתוֹת) f. embroidered garment; transf. to anything that is embroidered, or of various colours; hence, of the variegated feathers of the eagle, and also of many coloured stones.

רָקַע (fut. יִרְקַע) to expand, to spread

out; next, to tread something down, for the purpose of spreading out. The various significations may thus be classified; 1) to spread out, e. g. the earth over the waters, Psalm 136:6; 2) to stamp (with the feet), to express indignation or joy; 3) to stamp, tread down. Pi. to hammer, to beat out (metallic plates), but also a denom. from רָקַע to overlay with tin. Pu. pass. to be beaten out to thin plates. Hiph. (to spread out (the heavens).

רָקַע m. a thin plate, orig. that which is beaten out, extended.

I. רָקַק (Kal, not used) to be beaten thin. Hiph. (only fut. יִרְקַק) irregular, to stamp, to tread down. The root is probably related to רָקַע.

II. רָקַק (only fut. יִרְקַק) orig. to flow, to run (comp. the root רָוַק and רָוַק); next, to flow (from the mouth), to spit; with-כֵּן, to spit at some one; related is רָבַק.

רָקַת (coast territory, from רָקַק) p.n. of a city in Naphtali. In the Talmud (Megilla, 5 b) it is maintained by one זִבְרִיָא that Rakath is Tiberius, and by another זִפְרִיָא that Rakath is Zephoria.

רָשׁ poor one, see רָשׁ.

רָעָה (not used) probably equiv. to רָעַע to exercise power over some one or something; hence, to be able. The modern Heb. Hiph. הִרְעָה is quite the same signification as הִשְׁלִיחַ Ecc.5:18, to empower or permit some one to do something.

רְשִׁוּן masc. grant, permission, empowering.

רָשִׁית see רִאשִׁית.

רָשָׁם (only particip. pass. רָשָׁם) to note (בְּכָתֹב) in writing. The root רָשָׁם is found as well in שָׁם.

רָשָׁם (fut. יִרְשָׁם) Aram. the same.

רָשַׁע (fut. יִרְשָׁע) origin. to exercise power, to rule (comp. רָעָה), from which, to be wicked, to act wickedly; with בָּן, to apostatise from some one; to be guilty, liable to punishment. Hiph. 1) to overpower, to act wickedly; 2) to pronounce guilty, to condemn (of a judge).

רָשָׁע (pl. רָשָׁעִים) 1) adj. m., רָשָׁעָה f. wicked, sinful, ungodly; 2) subst. (a) the wicked one, a sinner, orig. a violent one, in contrast to עָנִי humble, meek one; generally used in contrast to צַדִּיק the righteous one; (b) the guilty one, e.g. רָשָׁע לְמוֹת guilty of death; (c) to have an unjust cause (before a judge).

רָשָׁע (with suff. רָשָׁעוֹ, pl. רָשָׁעִים) m. violence; also, power, transf. to wickedness, injustice, lie, deceit, pl. wicked deeds.

רָשָׁעָה f. wickedness, wicked deed, lie, deceit, profligacy.

רָשָׁעִים see כְּרָשָׁן.

רָשָׁה (not used) equiv. to רָצָה to glow, to flame, to burn.

רָשָׁה (pl. רָשָׁהִים, const. רָשָׁהִי, with suff. רָשָׁהִי) m. glow, flame, e.g. of the ardour of love; next, lightning, orig. the flame of God; the flames of the bow, i.e. arrows; sons of lightning (Job 5:7), i.e. birds of prey darting with the quickness of lightning, according to others, sparks: transf. to burning pestilence.

רָשָׁה (Kal, not used) equiv. to רָצָה to destroy, to dash in pieces; hence, Po. רָשָׁה to destroy. Pu. pass.

רָשָׁה belongs to רָשָׁהִי, see under רָשָׁה.

רָשָׁה (from רָשָׁה, with suff. רָשָׁהִי) f. a net, פָּרַשׁ רָשָׁה to spread a net over something, מַעֲשֵׂה רָשָׁה net work.

רָתֹק (pl. רָתֹקוֹת in the Keri) m. a chain, from רָתַק.

רָתַח (Kal, not used) to boil, to seethe. For the root רָתַח, comp. בָּרַתַּךְ, קָדַח, and others. Pi. to cause to

boil or seethe, e.g. רָתַח boiling, seething. Pu. to be heated, like נִבְכַּח of the agitation of the heart as an indication of intense emotion. Hiph. like Pi. to cause to boil, to seethe.

רָתַח (only pl.) m. seething, boiling. רָתַם (only imp. רָתַם) orig. to curb, to tame; next, to tie, to yoke or harness. The root רָתַם is found also in חֲרָטָם.

רָתַם (pl. רָתָמִים) m. (f. according to the Ketib) a kind of birch or broom, so called from its use for binding; according to others, juniper tree.

רָתָמָה (place of birches or juniper trees) p.n. of an encampment of the Israelites in the desert.

רָתַח (Kal, not used) to bind, to chain, from which Niph. (in Keri) to be bound; since, however, this rendering would make no sense in the context, Ecc. 12:6, and as the Niph. is never used in a privative sense, it must be rendered according to the Ketib יִרְחֹק removed.

Pu. רָתַח to be chained, bound.

רָתָחָה (pl. קוֹת) f. a chain.

רָתַח m. terror, trembling.

רָתַח (not used) equiv. to רָטַח to tremble. Related is רָעַד and the root in רָדַד.

ש, ש

ש Shin (שׁ), ש Sin (שׂ) form originally one letter, the 21st of the alphabet, i.e. the hard *sh* and the soft *s*, were expressed by one and the same character, but latterly grammarians have distinguished one from the other by the diacritic point, which distinction, however, affords no reason for considering them as separate letters in the Lexicon in alphabetical order. The name *shin* was chosen from שׁוֹן tooth, to which the form of the letter bears resemblance; as a numeral it signifies 300. It interchanges with the hissing sounds ש, ס, צ, seldom with the sounds in ת; but also with the aspirates ח and כּ. Both ש and שׂ are often used as nominal suffixes, e.g. חֲרָטָשׁ, עֲבָבִישׁ, רָמָשׁ, חֲרָמִישׁ, חֲלָמִישׁ, חֲלָנִישׁ, and others.

שׁ or שׂ (with *dagesh forte* following, seldom שׂ) 1) relative pron. which, who, joined to the following word, whether noun, particle, or verb, and, like אֲשֶׁר, without distinction of gender or number; in modern Heb. it stands for genitive, especially joined with ל, e.g. כְּמִתּוֹ שֶׁלֹּאֵלֹמָה the bed of Solomon; this afterwards formed itself in

שָׁל, with suff. שָׁלִי, etc., and it is used to strengthen the possessive pronoun, e.g. בְּרָמִי שָׁלִי my vineyard; 2) as a relative conj. after certain verbs, that, because; and in this sense, occur the compositions שְׁכַעַם scarcely that, עַד־שְׁ till that, שְׁלֵמָה for why; with other prepositions, בְּשֵׁ because, כְּשֵׁ like as; or if as a particle of time, when. This pronoun is supposed to be derived by some from שָׁ (the original root for אֲשֶׁר); by others, from שָׁל; probably, however, the original form is שָׁה = הָ, the relative character having only merged from the demonstrative one.

שָׁנ equiv. to נָס (belongs to נִסְּנָה) נָס to drive, to push, away; hence reduplicated שָׁנָה (from נִסְּנָה), to drive away, to lead away.

שָׁנ (not used) equiv. to נָשָׂא to lift up, from which the derivative שָׂא, שֹׂא, also שָׂנָת, שָׂנִי, which see.

שָׁנָה (fut. יִשְׁנָה) to draw, e.g. מִים שָׁנָה water, orig. connected with שָׁנָה.

שָׁנָה (fut. יִשְׁנָה) equiv. to נָעַן, נָעַם to cry, to call (of man), to roar (of lions), to roll (of thunder), etc.

שָׁנָה (const. שְׁנָנָה) f. cry, roaring.

I. שָׁנָה (Kal, not used) to rage, to make a noise, from which Niph. to rush, to rage, of mighty waters.

II. שָׁנָה to be desolate, waste (of cities). Niph. to be laid waste; with the adverbial addition שְׁכַמָּה into desolation. Hiph. (inf. const. לְהַשְׁנֹת, and contracted לְהַשְׁנֹת) to desolate.

III. שָׁנָה (Kal, not used) according to some, equiv. to שָׁעָה, שָׁכָה, to gaze; probably it is, as Rashi and Eben Ezra explain, to be amazed; thus equiv. to נִשְׁמָם and connected with שָׁנָה II. Hith. to be amazed, or to gaze at, with לְ.

שָׁנָה (only Ketib, but the Keri for which שְׁנָה) f. tempest, storm.

שָׁנָה (with נ of motion שְׁנָה) com. origin. cave, pit, and next, hell, lower regions, where darkness dwells, dwelling of the departed, the Hades of the Hebrews. Root שָׁנָה.

שָׁנָה p. n. m. (the desired, demanded one), patron. שְׁנָה.

שָׁנָה (const. שְׁנָה, with suff. יִשְׁנָה) m. 1) rushing, raging of the sea, noise, tumult (of war, of multitudes of people), שְׁנָה בְּנֵי warriors; בֹּדֶר שְׁנָה probably stands for בֹּדֶר שְׁנָה מִים; 2) desolation, like שְׁנָה.

שָׁנָה (not used) equiv. to שָׁעַם to tread with the feet, to push away: transf. to despise, reject.

שָׁנָה (after the form קָרַב, קָרַב, with

suff. שָׁאַל m. contempt, rejection, שָׁאַל נַפְשׁ with contempt of soul, i.e. with utter contempt.

שָׂאָה f. orig. desolation; next concrete, a ruin.

שָׂאָה (fut. יִשְׂאֹל) 1) equiv. to שָׁעַל to hollow out, to dig through, comp. σκάλλ-ω, from which the derivative שָׂאָה; 2) after the same graduation of ideas, as in חָקַר; *perscrutari*, to dive, to investigate; next, like שָׁרַשׁ to desire, demand; to request, to require, i.e. to dig after something (comp. חָתַר), with accus. of the object one demands, and מִן, מֵאֵת, accus. of the person from whom it is demanded; שָׂאָה נַפְשׁ to require the life of some one, i.e. to wish for his death, שָׂאָה אֶת-נַפְשׁוֹ לְמוֹת to wish for one's own death; the following are the sub-significations: (a) to ask, to beg something from (מִן, מֵאֵת, מֵעַם) some one; שָׂאָה דָּבָר לְ to ask something for some one; (b) to ask for a loan, i.e. to borrow; שָׂאָה to be lent; (c) to ask for something as a present; hence, with the sub-signification, to ask for alms; (d) to question some one (accus. and לְ), to inquire after (לְ, אַחֲרַי, accus.) something or some one; to inquire of God (with אֵל) or of the oracle;

שָׂאָה לְפִי לְשָׁלוֹם to inquire after the welfare of some one, i.e. to salute; in signification 2, שָׂאָה occurs sometimes as intransitive, hence the forms שָׂאָה לְפִי, שָׂאָה לְפִי, as if from שָׂאָה. Niph. נִשְׂאָל (inf. abs. נִשְׂאָל) to intreat something from (מִן) some one. Pi. שָׂאָל 1) to ask for gifts, to beg; 2) to ask frequently. Hiph. 1) to give as a loan; 2) to give as a present asked for, Exod. 12:36.

שָׂאָה p.n. m. (request, desire, demand).

שָׂאָה see שָׂאָה.

שָׂאָה (1 plur. שָׂאָה, particip. שָׂאָה) Aram. the same as the Heb. שָׂאָה, to ask, to beg, to request, to desire, to demand, to inquire.

שָׂאָה (definite שָׂאָה) Aram. f. 1) a wish, a request; 2) like חֵפֶץ Heb. affair, matter, desire, object (Dan. 4:14).

שָׂאָה (with suff. שָׂאָה־י, שָׂאָה־י, שָׂאָה־י) f. שָׂאָה־י, once without י, שָׂאָה־י f. request, desire, demand, שָׂאָה־י to make a request, שָׂאָה־י to grant a request, שָׂאָה־י the request is fulfilled; transf. to the concrete, the thing or object requested or demanded.

שָׂאָה־י p.n. m. (entreated of God). for which once שָׂאָה־י.

שָׂאָה (Kal, not used) to rest, to be inactive; the original signification

is, to be in a leaning position, as a sign of being free from care; related with שָׁן and שָׁן. Pilpel שָׁן to be calm, to be quiet, free from care, tranquil.

שָׁן (with suff. שָׁן, pl. שָׁן)

1) adj. m., שָׁן (pl. שָׁן) f. quiet, secure, tranquil, undisturbed, prosperous; in a bad sense, proud, overbearing, origin. careless; 2) as a subst. pride, haughtiness, carelessness, or concrete, the proud one.

שָׁן see שָׁן.

שָׁן (fut. שָׁן) origin. to breathe with open mouth, to snuff up (the air); hence figur. to desire, long, languish, for something; next, to snort; hence, to hasten after a thing, to assail with violence, spoken of wild animals, and metaphorically, of savage enemies. Related to שָׁן, or to the root in שָׁן.

שָׁן to remain. Niph. to be left (from a mass or a number); sometimes the Niph. signifies only to continue. Hiph. שָׁן to let remain, to leave, to leave behind, to keep back.

שָׁן (not used) belongs to שָׁן, where probably שָׁן is the reading, or at least the noun is to be referred back to שָׁן.

שָׁן (not used) to be sour, acerb, comp. the root שָׁן; from which שָׁן.

שָׁן (after the form שָׁן) m. rest, remnant, remainder, from שָׁן.

שָׁן (Aram.) m. the same.

שָׁן (primitive, with suff. שָׁן) m. flesh (comp. the root in שָׁן); generally, however, fig. 1) body; hence, crime of murder, e. g. Jer. 51:35, שָׁן וְשָׁן the violence done to me and to my flesh; 2) blood relationship, consanguinity, complete שָׁן שָׁן; שָׁן is likewise used in this sense; 3) food; comp. שָׁן.

שָׁן m. leaven, from שָׁן.

שָׁן f. blood relationship, consanguinity, conc. kindred by blood.

שָׁן p. n. f. (blood relationship).

שָׁן שָׁן a symbolical p. n. of the son of Isaiah (the remnant shall return).

שָׁן (once contracted שָׁן, with suff. שָׁן) fem. remnant, remainder, especially after a general overthrow, synonym. with שָׁן, שָׁן; remainder of his wrath (שָׁן), i. e. that which was not yet given vent to, the whole wrath.

שָׁן (formed from שָׁן, thus for שָׁן) f. 1) noise (tumult of the warriors), thus equiv. to שָׁן; but in this sense, generally the

contracted form שָׁח; 2) destruction, downfall, origin. desolation, from שָׁחַ.

נִשְׂאָה (either formed from **נִשָּׂא**, or more correctly from **נִשְׂאָה**, of which it may be the infin.; with suff. **נִשְׂאָהָ**, once concrete **נִשְׂאָהָ** fem. 1) lifting up, e.g. of the face, as a sign of cheerfulness; 2) forgiveness, comp. the verb **נָשָׂא** **נִשְׂאָהָ**; 3) sentence or burden (of a prophecy), comp. **נִשְׂאָהָ** from **נִשָּׂא** to pronounce; 4) rising on the skin, or swelling.

נִצְבִּי (according to the Ethiopian, man) p. n. m. sometimes of the grandson of יִצְחָק; sometimes of the son of Yoktan, and also sometimes of a grandson of Abraham by Keturah; hence, two different ancestors, one of whom became the head of a national tribe in the north, and the other of one in the south of Arabia. Hence, 1) Sheba or Sabenus, a people and country in the south of Arabia, distinguished by commerce and wealth; 2) a people and country in northern Arabia.

I. **נָצַב** (not used) to glow, to burn, to flame. With the root **נָצַח** the roots in **נָצַח** and **נָצַח** are related.

II. **שֶׁבַב** (not used) to cut in pieces

(comp. the roots קָצַב, עָצַב, (קָצַב). Under this root, Kimchi brings the Po. שִׁיב, which, however, is not correct.

שִׁבְבָּ (only pl. **שִׁבְבָּיִם**) m. a splinter, piece, orig. that which is cut or broken off.

נִצַּח (fut. **נִצַּח**, apoc. **נִצַּח**) to drive away, to carry away; hence, either of the driving away of cattle, or of the carrying away of property, but especially of leading people into captivity. Niph. pass.

שָׁבֵר m. name of a precious stone,
achates, according to tradition.
The root appears to be **שָׁבַר** equiv.
to **שָׁבַב** I.; hence, like in **שָׁבַר**,
transf. to shining, glittering.

p. n. m. (led into captivity by God); for which once שְׁבוּאָה.

שָׁבִיל in the Ketib once for שָׁבִיל,
which see.

שָׁבֻעַ (const. שָׁבַע, dual שָׁבָעִים, pl. שָׁבָעִים, שָׁבָעוֹת, const. שָׁבָעוֹת, with suff. שְׁבֻעֹתֶיךָ) m. a number of seven, from שֶׁבַע seven; hence, 1) seven days, a week comprising seven days; Feast of Weeks, i. e. Pentecost, on account of the numbering of seven weeks from Passover to Pentecost, but חַג שְׁבֻעֹת feast of seven days, i. e. Passover, which, according to scripture, lasts seven days; שִׁשָּׁה

שָׁלֹשׁ שָׁבוּעוֹת three weeks long (see **שָׁבוּעוֹת**); 2) a week of years, i. e. seven years.

שְׁבוּעָה fem. 1) an oath, swearing;
שְׁוֵעָה an oath by God; sometimes
 with the genitive, of the swearer,
 or of him by whose name the
 oath is taken; hence **שְׁבוּעַתִּי**
 bound to a person by an oath,
 allies, confederates; 3) an oath of
 imprecation, a curse, complete
שְׁבוּעַת הָאֵלֹהִים.

שָׁבוּת fem. abstract, captivity, from which, conc. the captives; **שָׁבַע** to bring back the captives (of a people), which phrase is also used as a figure of restoration to prosperity. Root **שָׁבַע**.

נָצַח (Kal, not used) to lift up the voice, to speak, to call; hence, Pi. 1) to praise, to laud; 2) to appease, to assuage, to check, to quiet (floods, anger); **נָצַח** Ecc. 4:2, stands for **נָצַח**. Hiph. to appease, quiet (the floods or waves). Hith. to boast or laud oneself (with **אֶת** of the object, boasting of). The root is related to that in **נָצַח**.

שָׁבַח (Aram.) the same; hence, Pa.
to praise, to commend.

שָׁנָה (not used) according to some,
to support, make firm, thus syn.
with **שָׁנָה**, but more probably, to

beat; hence, in modern Heb., to beat out, to unfold, thus related with חבט.

שֶׁבֶט (pause שֶׁבֶט, with suff. שֶׁבֶטִי. pl. שֶׁבֶטִים, const. שֶׁבֶטִי com. 1) a staff, a rod, a stick or rod for chastisement; hence, rod of correction, also in a figur. sense; 2) staff for leading or measuring; hence, staff of the shepherd, staff of the ruler, i.e. sceptre; measuring rod, transf. to inheritance of a portion of land allotted by the measuring rod; 3) shaft, stem of a tree, transf. to spear; fig. like שבט tribe (of a people), e.g. of the tribes of Israel, and frequently of the division of a tribe; 4) only Numb.23:17, parallel with בֹּרֶךְ, which like שְׁבִיט in the Mishna, was, even in ancient times, translated "comet;" originally, rod, on account of the form of that planet.

שָׁבַט (Aram.) com. the same as in
signification 3 in Hebrew.

שָׁבַט *m. name of the eleventh month of the Jewish ecclesiastical year. The etymology is obscure.*

שָׁבִי (pause **שָׁבִי**, with suff. **יָשְׁבִי**,
שָׁבִיָּה, **שָׁבִיָּה**) masc. 1) captivity,
into which one is led or in which
one is; 2) driving away (of the
cattle). Both significations are

also used as concretes in the sense of prisoner or prisoners; but it is never used as an adj., see **שְׁבִיָּה**.

שְׁבִי p.n. m. (captivator).

שְׁבִי p.n. m. (the same).

שְׁבִי (const. **שְׁבִיב**) m. a glow, a flame, from **שָׁבַב** I.

שְׁבִי adj. fem. (from a masc. **שְׁבִי**) female prisoner.

שְׁבִיָּה (Aram.) m. the same.

שְׁבִיָּה (formed from **שְׁבִי**) f. captivity; but also concrete, like **שְׁבִי**.

שְׁבִיל (once in Ketib **שְׁבִיל**, pl. const. **שְׁבִילִי**) m. way, path. See **שָׁבַל**.

שְׁבִים (only pl. **שְׁבִימִים**) caps of net-work, from **שָׁבַם**=**שָׁבַץ**.

שְׁבִיעִי ordinal number m., **שְׁבִיעִית** f. the seventh; the fem. alone sometimes, the seventh year.

שְׁבִית f. equiv. to **שְׁבוּת** captivity.

שְׁבִי belongs to the p.n. **שְׁבִי**, which see.

שְׁבִי (not used) to knot, to entwine.

Related is **שְׁבִי**, and the root is also found in **שְׁבִי**, **שְׁבִי**.

שְׁבִי (only pl. **שְׁבִימִים**) masc. lattice work.

שְׁבִי see **שְׁבִי**.

שְׁבִיָּה (pl. **שְׁבִיָּה**) f. lattice or net-work, transf. to trap-gate or trap-door.

שְׁבַל (not used) 1) to roll on, to flow, stream along; 2) to walk, to go, synon. with **יָבַל**, **אָנַל**, in the same

mode of transferring the sense; 3) to totter, to shake; hence, of the shaking or waving of branches, ears of corn, etc.

שְׁבַל m. trail or train of a garment, from **שָׁבַל** to flow.

שְׁבִילִי (after the forms **נִמְצָא**, **נִמְצָא**) m. snail, so called from the moisture which it imparts whilst moving along, from **שָׁבַל** to flow.

שְׁבִילִי (pl. **שְׁבִילִים**, but const. **שְׁבִילִי** for **שְׁבִילִי**) fem. 1) ear of corn, so called from its waving; branch, bough of a tree; 2) streaming, flowing, from **שָׁבַל** 1.

שְׁבִי (not used) probably only transposed from **שָׁבַם**.

שְׁבִי (balsam-place) p.n. of a city in the territory of Reuben.

שְׁבִיָּה p.n. (the same).

שְׁבִי (not used) according to the Arab. to be tender.

שְׁבִיָּה (also **שְׁבִי**) p.n. m. (tenderness).

שְׁבִיָּה p.n. m. It appears a corruption from **שְׁבִיָּה** or **שְׁבִיָּה**, both of which are sometimes used for it.

שְׁבִי (not used) equiv. to **שְׁבִי** (Aram. **שְׁבִי**) to entwine, to make net work, if the supposition is not to be adopted that **שְׁבִי** is derived from **שָׁבַשׁ**.

שְׁבַע (const. **שְׁבַע**) 1) cardinal number

sem., שְׁבַע (const. שְׁבַעַת, with suff. שְׁבַעָתָם) m. (the dual form is שְׁבַע־יָם, comp. אֶרֶב־שְׁבַע־יָם; the plur. form is שְׁבַעִים) seven, generally before the noun, later, however, after it.—The use of the masculine form for the feminine gender and the feminine form for the masculine gender takes place in all cardinal numbers from 1 to 10, and the same peculiarity manifests itself in their composition from 11 to 20; for שְׁבַעַת עָשָׂר m., שְׁבַע עָשָׂרָה f. seventeen, has the same peculiarity. The dual signifies sevenfold, the plur. seventy, both masc. and fem. The use of seven as a sacred number is well known. Sometimes שְׁבַע stands as an adv.: seven times. 2) שְׁבַע p. n. m. (covenant); 3) שְׁבַעָה (well of the covenant) p. n. of a well. From which:—

שָׁבַע denom. (from שְׁבַע) to swear, to testify on oath (of a covenant), either by sacrificing seven offerings or by testifying of seven witnesses, etc.; שְׁבַעֵי שְׁבַעוֹת they who have taken an oath; נִשְׁבַּע origin. to bind oneself by seven; next, to swear by (בְּ) a person or an object; to swear by God or by idols, i. e. to worship them; to swear by an unfortunate one, i. e. that

if he breaks his word he should become unfortunate like him; לְנִשְׁבַּע to swear to some one, with accus. of the object, i. e. to pledge oneself sacredly to fulfil something; נִשְׁבַּע מִן followed by an inf. to swear, to refrain from something. Hiph. to cause to swear, to pledge one on oath; also, to conjure, to press on some one.

שָׁבַע (in pause שְׁבַעַע, fut. יִשְׁבַּע) to overflow, related is שָׂפַע, סָבָא; hence, like רָוָה, used of anything done in abundance, as, to be filled, satiated, with drink; hence, of the earth being filled or satiated; to be satisfied with bread, with מֶן, בָּ, or לְ, before the inf. Fig. 1) to be full, i. e. tired, weary of, disgusted with, something; שָׁבַע יָמִים to be full of days, weary of life; 2) to be filled with contempt or shame; 3) in the transf. sense of being frivolous, overbearing. Pi. to satisfy, satiate. Hiph. to satisfy with מֶן, בָּ, of the object, and also fig.

שָׁבַע (const. שְׁבַע, pl. שְׁבַעִים) adj. m., שְׁבַעָה f. orig. overflowing; hence, full, satisfied, and, like the verb, also in a fig. sense, e. g. שְׁבַע רִצּוֹן rich in grace of God; שְׁבַע רָגַז full of trouble; שְׁבַע יָמִים full of

days, i.e. weary of life; in one instance ימים is omitted.

שָׁבַע m. abundance, plenty (comp. שָׂפַע) satiety.

שָׁבַע (with suff. שָׁבַעָךְ) m. the same.

שָׁבַעָה see שָׁבַע.

שָׁבַעָה (from שָׁבַע) f. fulness, abundance, satiety.

שָׁבַעָה f. the same.

שָׁבַעָה m. equiv. to שָׁבַעָה, with the additional termination נָה (שָׁבַעָה).

שָׁבַע (Kal, not used) equiv. to שָׁבַע, to entwine, to knot, especially of net and check-work; hence Pi. שָׁבַע to embroider. Pu. to be woven, worked in, to be set (of precious stones).

שָׁבַע m. giddiness, perplexity, from שָׁבַע to entwine; to be intricate, in a figurative sense.

שָׁבַע (inf. מְשַׁבֵּעַ, imp. שִׁבַּע) Aram. to leave, to forsake, abandon. The origin. signif. is like עָזַב. Ithpael, to be left.

שָׁבַר (fut. יִשְׁבֹּר) to break, to shatter; also fig., e.g. the arm, the staff. the support, the bow, i.e. to destroy the power; שָׁבַר to be broken (of a limb); שָׁבַר is also used variously in a figurative sense, e.g. to break the heart, i.e. to mortify; to break the thirst, i.e. to quench it; also, to set a boundary by cutting off or measuring

off; another signif. of שָׁבַר see under שָׁבַר, from which it is the denom. Niph. to be broken; of ships, to founder; of men and beasts, to be broken in the limbs, or to be injured, wounded, generally; with לֵב, figur. to be of a broken, contrite, heart; to be routed, of an army; to be reduced, of a city or a state. Pi. to dash in pieces (altars, idols), to shatter (the teeth). Hiph. to open (of the womb), orig. to cause to break through; see שָׁבַר. Hoph. pass. to be wounded, hurt (of the heart). The root in שָׁבַר is related with the roots in שָׁבַר, שָׁבַר, שָׁבַר, שָׁבַר.

שָׁבַר equiv. to שָׁבַר (Aram.) to hope, to wish; next, to wait, in the most extensive sense, שָׁבַר בְּחוֹמָה, to wait or watch on the wall. Pi. שָׁבַר to wait, hope, to look hopefully or expectingly for (אֵל, אֱלֹהִים) some one.

שָׁבַר (not used) orig. to bear, or with reference to the etymology, to nourish, feed, thus transitive, the root being שָׁבַר or שָׁבַר, related with שָׁבַר and שָׁבַר, and from which is to be derived שָׁבַר, in the signification of corn.

I. שָׁבַר (three times שָׁבַר, with suff. שָׁבַרָה, plur. שָׁבַרִים, with suff. שָׁבַרִיהָ) m. breach, breakage (of a

limb, or of a wall); fig. wound, breach (of a state), brokenness of spirit, sadness; solution or interpretation of a dream, ruin (of a state); poetically, terror, especially in the plural.

II. **שָׁבַר** (with suff. **שָׁבָרָם**) m. origin. fruit, nourishment; hence, corn, related (also etymologically) with **בָּרַ** and **פָּרַ**; **שָׁבַר רֶעֱבֹן** corn for the hunger; **שָׁבַר שָׁבַר** to buy corn. From which:—

שָׁבַר (fut. **יִשָּׁבַר**; denom. from **שָׁבַר** II.), to occupy oneself with corn, to buy or sell corn, with or without the adding of **שָׁבַר** or **בָּרַ**; fig. also of milk and wine. Hiph. to sell corn.

שָׁבַר (with suff. **שָׁבָרִי**) m. hopes, expectation; **הוֹבִישׁ מִשֵּׁי** to destroy the hopes.

שִׁבְרוֹן (const. **שִׁבְרוֹן**) m. the breaking, e.g. of the loins, as a figure of violent pain; transferred to ruin, destruction.

שָׁבַר (Aram.) to entwine, perplex; thus related with Heb. **שָׁבַם, שָׁבַח**; hence Ithpaël **אִשְׁתַּבַּח** to become confused, perplexed (with reference to the mind).

שָׁבַת (fut. **יִשָּׁבַת** and **יִשְׁבֹּת**) 1) to rest, to keep holiday, to cease (**מִן**) from labor; of land that is not cultivated; of the wayfaring man

who ceases wandering; of the elders who rest from the gate, i.e. who visit it no more; 2) to cease, generally, to refrain from (**מִן**) something; fig. to be at an end, to vanish. Niph. to perish. Hiph. causative of the various significations of Kal: 1) to cause or induce some one to cease from (**מִן**) a work, where **מִן** is added either before the inf. or **לְבַלְתִּי**; to let rest, to assuage; 2) to let rest or cease (war, strife, triumph); to cause some one to miss something; next, to remove, to destroy generally. It is related in the original signif. with **שָׁפַת** in the sense of resting quietly at a place.

שָׁבַת (with suff. **שָׁבָתִי**) m. abiding, resting, ceasing from labour; also, interruption, loss of time, indolence. In some passages, **שָׁבַת** may be taken as an infin. from **יָשַׁב**.

שַׁבָּת (appears to be formed from **שָׁבַת**; const. **שַׁבָּת**, with suffix, **שַׁבָּתוֹ**, pl. **שַׁבָּתוֹת**, const. **שַׁבָּתוֹת**) com. day of rest, sabbath, not occasioned, but a regularly fixed day (the seventh day of the week), as is expressed by the intensive form **שַׁבָּת שֵׁ** to celebrate the sabbath; **שַׁבָּת שַׁבָּת, שַׁבָּת שַׁבָּתוֹ** sabbath after sabbath, i.e. every

sabbath; שַׁבָּת שְׁנִיִּים the sabbatical year, or year of release generally; 2) a week.

שַׁבָּתוֹן (formed from שַׁבָּת, with the termination ן) m. great sabbath, a more intense signif. than שַׁבָּת, and, when joined with it, signifies an extraordinary festival.

שַׁבָּתִי p.n. masc. (one born on the sabbath).

שָׁגָה (not used) equiv. to שָׁגָה II., which see; from which שְׁגִיאוֹה, and:—

שָׁגָה p.n. m. (the erring one).

שָׁגָה (Kal, only fut. יִשְׁגֶּה, as if from שָׁגָה) to grow, to become great, to be exalted, related to גָּאָה. Hiph. הִשְׁגִּיאוֹ (fut. יִשְׁגִּיאוֹ) to make great, to increase, fig. to praise.

שָׁגָה (fut. יִשְׁגֶּה) Aram. the same, to laud, to exalt. "May your joy increase" (יִשְׁגֶּה), is a form of saluting.

שָׁגָה 1) transitive, orig. equiv. to שָׁקַף to raise up; next, to make one high, mighty, to protect; 2) intrans. to be high, elevated, to be protected, firm; שָׁגָה יִשְׁעָה to be or become strong in help. Niph. נִשְׁגַּב to be exalted (of God), fig. to be inscrutable, incomprehensible; also, to be protected, secured. Pi. to raise, protect, save; with מִן of the person, from whom one is

saved. Pu. pass. Hiph. to manifest greatness or exaltation (of God).

שָׁגָה equiv. to שָׁגָה, שָׁגָה to err, to offend or transgress through error or ignorance, in contrast to הִזְדִּיר. The orig. signif. is to totter, like a person who is confused. Related is שָׁגָה; בְּשָׁגָה, Gen. 6:3, is rendered by some as the inf. with suff., in their erring; possibly, however, it is an adv., formed from the noun שָׁגָה with ם-.

שָׁגָה belongs to שָׁגָה. See שָׁגָה.

שָׁגָה (with suff. שָׁגָהוּ) f. an error, mistake, transgression from ignorance or error.

I. שָׁגָה (only in the derivative שָׁגָהוּ) to call loudly, to sing; the root שָׁגָה is found also in שָׁגָה. The signif. of occupying oneself with something is found only in modern Hebrew.

II. שָׁגָה equiv. to שָׁגָה 1) to wander, to go astray (of sheep), with מִן, to go astray from the path; also, to reel (from intoxication, either of wine, or from love); 2) figur. like שָׁגָה, to err, to offend through ignorance or mistake; with מִן, to go astray (from the law of God, etc.). Hiph. to lead astray, the blind, the pious), to mislead, to seduce. In its orig. signif. related with שָׁגָה. See שָׁגָה.

שָׁנָה equiv. to **שָׁנָה** to grow, to increase, only fut. **יִשְׁנֶה**. Hiph. to increase, make great, rich, abundant. (The signif. in Hiph. is rather uncertain).

שָׁנוּב p. n. m. (the protected one). The Keri has **שָׁנִיב**.

שָׁנָה (Kal, not used) equiv. to **שָׁנָה**, **שָׁנָה** to look upon something attentively; hence, Hiph. **הִשְׁנִיחַ** to direct one's attention or care upon (אֵל) some one or something; with **מִן**, to view from somewhere, e. g. from the window; **הִשְׁנִיחַהּ**, in modern Hebrew, providence.

שָׁנִיא adj. masc., great (in power), mighty, from **שָׁנָה**.

שָׁנִיא (Aram.) adj. m., **שָׁנִיאָה** f. pl. great, mighty, probably also as an adv. greatly.

שָׁנִיאָה (from **שָׁנָה**) fem. error, going astray; hence, transgression through error.

שָׁנָה (fut. **יִשְׁנֶה**) to glow, to be fervent (synon. with **יָהַם**); transf. to lie with a woman, connubial intercourse in a sensual signif.; hence **שָׁנָה** being substituted for it in the Keri by the Massorites. Niph. pass. Pu. the same. The root is **שָׁנָה**, and related to that in **שָׁנָה**, **שָׁנָה**.

שָׁנָה (after the form **שָׁנָה**, **שָׁנָה**) fem. origin. abstract, connubial inter-

course; next conc. wife or spouse, even without any obscene secondary sense.

שָׁנָה (only with suff. **שָׁנָה**, **שָׁנָה**)
Aram. the same.

שָׁנָה adv. from **שָׁנָה** (from **שָׁנָה**), formed with the adverbial termination **־הָ**; must be rendered "as to their erring." Some take it as an inf. from **שָׁנָה**, with suff., which is, however, less probable.

שָׁנָה (Kal, not used) orig. to wander about without any certain object or purpose, thus related with **שָׁנָה** II.; hence, Pu. to be tossed about, to rave, to be maddened. Hith. to rove about, to rave.

שָׁנָה m. madness, raving.

שָׁנָה (not used) to throw down; hence, to send off, send away; transf. to bear or cast (of cattle). Comp. **שָׁנָה**, **שָׁנָה**.

שָׁנָה (const. **שָׁנָה**, like **שָׁנָה**, from **שָׁנָה**) m. that which is cast, the young (of cattle).

שָׁנָה (pl. **שָׁנָה**, const. **שָׁנָה**, with suff. **שָׁנָה**) m. female breast for suckling (of man and beast), from **שָׁנָה** to suckle. Comp. the root in **שָׁנָה**. It is also used to signify the seat of sensuality.

שָׁנָה (pl. **שָׁנָה**) m. orig. the destroyer, the violent one; transf. to destructive demon, devil; **שָׁנָה**, **שָׁנָה**.

to sacrifice to the demons or devils. The root is שד.

שד m. 1) from שדד rigour, oppression, violence, desolation, destruction; hence, robbery, depredation; שד עניים that which has been exacted from the poor, or that of which they have been robbed; שד בהמות desolation by wild beasts; שד לקהם desolation upon them! 2) for שדה from שדה breast, comp. שד.

שד only pl. שדים (plain) p. n. of a valley, the spot where subsequently the Dead Sea was.

שדד (3 pret. pl. שדד and שדד, inf. שדד and שדד, fut. שדד, but with suffix שדד, orig. to hurt, to injure; next, to act harshly, violently, cruelly, to exercise violence against some one; שדד a robber; שדד overpowered, conquered, slain. Transferred, to desolate, devastate. Niph. to be destroyed, desolated. Pi. to practise violence, to hurt. Pu. שדד and שדד to be desolated, laid waste. Poal like Piel. Hoph. שדד to be treated with violence.

שדה (Kal, not used) orig. to part, separate. Pi. שדה to break (the clods), i.e. to harrow the soil for ploughing; from which שדה a harrowed field, i.e. a plain.

I. שדה (not used) to wet, to moisten; hence, to suckle, from which שדה and שד 2. Related is the root שדד, which see.

II. שדה (not used) after the Aram. to throw, cast, fling; from which שדיאור.

שדה (not used) equiv. to שדה to break the clods, to harrow; hence, to make the soil plain, even.

שדה (formed from a masc. שד, pl. שדות) fem. a princess, a lady, a mistress, a wife, thus from שדה in the signification of ruling. According to the LXX., which renders it male and female butler, the reading is שדה ושדות in Ecc.2:8; according to the Targum, fountain, in the signification of שדה to pour forth.

שדה (const. שדה, pl. שדות const. שדות and שדי, with suff. שדותם, שדותי, but also שדי, שדי) masc. harrowed soil, arable land, plough-field, in contrast to forest, mountain, garden, and vineyard; transf. to 1; field, as suburb of a town, also village district; 2) in contrast to inhabited districts, e.g. שדה השדה, חית השדה, where it must be taken in the sense of a waste; it also signifies a plain, especially in the designation of certain tracts of land, e.g. שדה

אֲרָם the plain of Aram, i.e. Mesopotamia; sometimes also continent, in contrast to sea.

שָׂדֵן (from שָׂד formed with the termination ין) m. Keri for שָׂדִין.

שָׂדִי (from שָׂד formed with the old adj. termination י) masc. the almighty, all-powerful, omnipotent. It is erroneous to take the word in a plural sense.

שָׂדִי m. equiv. to שָׂדָה a field; שָׂדִי is the older form, and used in poetic language.

שָׂדִיאוֹר p.n. m. (darting fire).

שָׂדִים p.n. of a valley, see שָׂד.

שָׂדִין m. the powerful, mighty one; from שָׂד, with the termination ין; only thus according to one reading. See שָׂדִין.

שָׂדִם (not used) according to some equiv. to שָׂדָה to singe, to burn, as שָׂדָה once occurs in the signification of שָׂדָה; but this interpretation is not suitable to the general sense of שָׂדָה. See:—

שָׂדָה (pl. שָׂדָמוֹת, const. שָׂדָמוֹת) f. 1) a field, plantation for corn or vines; שָׂדָמוֹת קִדְרוֹן fields of Kidron, i.e. the surrounding district. Possibly שָׂדָה may be an enlarged form of שָׂדָה, or the root is שָׂדִם in the sense of cutting or harrowing; 2) by interchanging of ו and ד, for שָׂדָה, which see.

שָׂדָה to singe, to burn, to parch, to blast (by the east wind, which parches and blackens the corn). The root is שָׂדָה, and related is that in שָׂדָה, שָׂדָה, שָׂדָה, etc.

שָׂדָה f. burning of corn, blackened or blighted corn.

שָׂדָה m. a blackening or blight of the corn, caused by the east wind.

שָׂדָה (Aram.) equiv. to שָׂדָה to strive, to desire, pursue, hunt eagerly, after something. Ithpael שָׂדָה to exert oneself, to make strong efforts, followed by the inf. and ל.

שָׂדָה (not used) equiv. to שָׂדָה to put in order, arrange, adjust.

שָׂדָה (only pl. שָׂדָרוֹת) f. an order, row of soldiers or of chambers; according to Kimchi, also of the rows of cedar beams.

שָׂדָה (majestic, from *Khsakra*, with the suff. *Ka*, Sendic) p.n.

שָׂדָה (not used) an ancient monosyllable root for שָׂדָה present, gift, as שָׂדָה, שָׂדָה, שָׂדָה, belong to שָׂדָה, שָׂדָה. The signification is like the root in שָׂדָה to put oneself under an obligation to some one, to be attached to some one, thus like שָׂדָה, which subsequently was transf. to borrowing.

שָׂדָה (not used) a monosyllable root to be adopted for שָׂדָה, of which it is evidently a participle form,

signifying to arise, to come into existence, to be born (of small cattle, sheep). From which:—

שֶׁהָ (particip. form, const. שֶׁהָ, but with suff. שֶׁהָ, שֶׁהָ, with *yod* for the ה radical on account of *seré*) com. young (orig. equiv. to וֶלֶד in the Talmud) of sheep or goats; hence the necessity of an additional word to define the kind.

שֶׁהָ (not used) orig. equiv. to קָעַד to confirm, transf. to witness, to confirm by evidence. A similar etymology is found in עָנִיד.

שֶׁהָ (a particip. form but where the *kamets* remains before the suff., with suff. שֶׁהָ) m. a witness.

שֶׁהָ (def. שֶׁהָ) f. evidence, testimony, from שֶׁהָ equiv. to שֶׁהָ.

שֶׁהָ (adopted as a root for תִּשְׁהִי Deut. 33:18, where it stands for תִּשְׁהִי) equiv. to תִּשְׁהִי.

שֶׁהָ (not used) to be of a pale green colour, related to שָׁם (שָׁם), from which שָׁם leek, on account of its pale green colour.

שֶׁהָ m. leek coloured, pale green precious stone; hence the LXX. ὁ λίθος ὁ πράσινος. The commentators are at variance in reference to its speciality; according to some it is the onyx, according to others the sardonyx.

שֶׁהָ (not used) equiv. to שֶׁהָ, שֶׁהָ

to shine, glitter, from which שֶׁהָ the moon, orig. the shining one; from which:—

שֶׁהָ (only pl. שֶׁהָ) m. an ornament worn on the neck, and resembling the moon or half-moon, in the shape of a crescent; derived from שֶׁהָ.

שֶׁהָ only once in Ketib for שֶׁהָ.

I. שֶׁהָ (not used) equiv. to שֶׁהָ to rage, transf. to be shuddering, amazing, desolate, to lie waste. Similar gradations of the sense are found in שֶׁהָ.

II. שֶׁהָ (not used) orig. to stray, to reel; from which, to fail.

שֶׁהָ (only pl. with suff. שֶׁהָ) m. terror, trembling, shuddering; hence, ruin, destruction.

שֶׁהָ (after the form מִשְׁתָּה from מִשְׁתָּה, thus שֶׁהָ from שֶׁהָ, if it is not a transposition from שֶׁהָ) masc. 1) error, mistake; next, vice, sin (through ignorance), and like אֶוֹן falsehood, deceit, lie, vanity, nothingness, either as a subst. or an adv.; 2) like שֶׁהָ or שֶׁהָ, destruction, ruin. It is more probable, however, that the origin. signif. of the root is שֶׁהָ to blow, to storm, somewhat like הֶבֶל, אֶוֹן (in אֶוֹן); hence like אֶוֹן, הֶבֶל, breath, i.e. transient, false, perishable; next, sin, and according to

another, development of the orig. signif. storm, tempest, destruction, calamity; **לִשְׁוֹן** in vain. As a p.n. see **שְׁוִיָּה**.

שֹׁאָה (const. **שָׂאָה**) f. orig. shuddering, terror; hence, storm, tempest which bursts forth violently and desolates), ruin, downfall, destruction; also concr. a desolated place, ruin.

שָׁב (fut. **יָשׁוּב**, **יָשׁוּב**, apoc. **יָשׁוּב**, infin. abs. **שׁוּב**, imp. **שׁוּבָה**) origin. to turn, turn round (related to **שָׂא**, **סָב**); hence, with **מִן**, to turn away (from a place), with **מֵאַחֲרָי**, from some one previously followed; with **אֵל** or acc. to turn towards something. From which: 1) to return to (**לְ**, **אֵל**, **אֶל**, **עַד**, **עַל**) some one or something, e.g. to God; and without addition, to repent, inasmuch as it is returning to God; figur. with **לְ** or **אֵל**, to be restored to the possession of something; 2) of inanimate objects, to be restored to their former state, i.e. of a diseased limb, to be healed; of a command or prophesy, to be recalled; of a thing, to be restored to its owner; **שׁוּב אַף** the anger is turned away, i.e. is relaxed; with **מִן** to forbear from being angry with some one; **שׁוּב אֶל עָפָר** to turn to dust again;

3) to abandon or desist from (**מִן**) a resolution; 4) to repeat an action or deed; or used as an adv. again, e.g. **וַיָּשָׁב וַיִּזְכֹּר** and he sent again; 5) to lead back, as **שָׁב נְבִיחָה** to lead back the captives. Po. **שׁוּבָה** 1) to lead back the exile, to restore (**נְתִיבוֹת**) the path; fig. with **נִפְּשׁ**, to refresh; 2) to lead away; fig. to lead to rebellion, revolt. Pu. **שׁוּבָה** pass. to be returned; figur. be saved, restored. Hiph. **הָשִׁיב** (fut. **יָשִׁיב**, apoc. **יָשִׁיב**, **יָשִׁיב**, causative from all the significations of Kal: 1) to lead back (the captives), to withdraw (the hand), to refresh, with **נִפְּשׁ**, i.e. to restore, breath, life; 2) to drive back, to keep off, to hinder, to turn away the face from some one, i.e. not to countenance him; to turn away the anger, i.e. to pacify one; 3) fig. to restore, to compensate, requite, with **לְ** and **עַל** of the person; to return words, i.e. to reply; with **אֲמָרִים**, **מַלְּוִן**, to bring back word, tidings; or in this sense, **הָשִׁיב** alone, to answer; 4) to recall, renounce, to compensate, or bring an offering, a tribute. The sense of the verb must be rendered according to the prep. following, e.g. with **מִן**, **מֵעַל** to turn away from some one or some-

thing; with **אֶל, עַל**, to turn towards some one or something; **בְּ, עַל, הִשִּׁיב יָד עַל** to turn the hand against some one; **הִשִּׁיב עַל, אֶל לֵב** to lay to heart, to consider well, to repent. Hoph. pass. to be led back, restored.

שוב (1 pret. **שָׁבַתִּי**, part. **שָׁב**) origin.

to be white, especially of the white or grey hair of the aged; hence, to become grey or old; **שָׁב** the aged, hoary man. The root is found again qualified in **בִּיָּסָף**.

שׁוּבָאֵל equiv. to **שׁוּבָאֵל**.

שׁוּבָב pl. **יָם**—) adj. masc. rebellious, backsliding, orig. a participial form; 2) p.n. m. (the backsliding).

שׁוּבָב adj. m., **שׁוּבָבָה** f. the same.

שׁוּבָה f. restoration, reviving, refreshing, comp. **הִשִּׁיב נַפְשׁ**.

שׁוּבָה p.n. m. one that pours forth, (from **שָׁפַךְ = שָׁבַךְ**). In a parallel passage **שׁוּבָה**.

שׁוּבָה equiv. to **סָבַךְ**, which see.

שׁוּבָל p.n. m. (wanderer).

שׁוּבָק p.n. m. (one that forsakes).

שׁוּג (not used) equiv. to **שָׁגָה**, to err, to go astray, from which **שָׁגָה**, which see.

I. **שׁוּג** (Kal, not used) to turn back, equiv. to **סָג**; hence Niph. **שָׁגַג**, more frequently **נָסַג**.

II. **שׁוּג** (Kal, not used) equiv. to **סָג** to hedge in (comp. **שָׁגַג**), from

which the reduplicate form **שָׁגַג** to hedge in (a wine-plant).

שׁוּד as a noun, see **שָׁד**.

שׁוּד (fut. **יִשְׁוֹד**) 1) to be violent, to hurt, injure, destroy; 2) to prevail, rule, domineer, from which **שָׁד**, but **שָׁד** in **שָׁדִים** belongs to **שָׁדָה**.

שׁוּד (not used) equiv. to **וָוַד** to seethe, to hiss, from which **שָׁד**, and from that again the denom. **שׁוּד**.

שׁוּה to be even, smooth, without rising or deepening (comp. **שָׁעָה** in the Aram.); transf. to be equal, alike in reference to value, merit, profit, gain, in quantity or quality, and may be rendered, suitable, corresponding, sufficient, appropriate, serviceable, similar, etc. **שׁוּה** is construed with **לְ** or **בְּ**, of the object to which another is like or resembles. It is also used impersonally, e.g. **שׁוּה לִי** satisfaction was given to me, i.e. I have been requited according to merit; **שׁוּה לְ** it is suitable, agreeable, to some one. Pi. 1) to make even, smooth (a plain), to smooth the soul, i.e. to assuage it; sometimes **נַפְשׁ** is elliptical; 2) to put, to set in order; hence **שׁוּה עֵזֶר, הָדָר עַל** to afford assistance to some one, to bestow beauty; **שׁוּה פְּרִי** to prepare fruit; **שׁוּה כְּ** to make like

something. Pu. only once **שָׁנָה**, probably for **שָׁנָה**, and does not belong to this root. Hiph. to compare, to liken to some one (**לְ**). Nithpael (a composition from Niph. and Hith.); **נִשְׁתָּנָה** to be mutually alike, only Prov. 27:15.

שָׁנָה (Aram.) equiv. to **שָׁנָה** Heb. to be equal, to be likened, part. pass. **שָׁנִי** in Ketib. Pael, to liken, to compare with (**עִם**) something. Ithpael, to be made like or into (accus.) something; comp. Heb. **שָׁנָה** in signif. 2.

שָׁנָה (a particip. form) m. a plain; hence in proper nouns, as **עֲמֹק שָׁנָה** and **שָׁנָה בְּרִיתִים**.

שָׁנָה (fut. **יִשְׁנָה**) equiv. to **שָׁנָה**, **שָׁנָה** to sink down, to be bowed down, to sink unto death (**אֶל מָוֶת**), to be bowed down to the dust (**לְעָפָר**), the soul is bowed down within me (**עָלֵי**), i. e. dejected. Hiph. like Kal, but only in Keri.

שָׁנָה p. n. m. (the bowed down one), hence the name of a tribe, patron. **שָׁנָה**.

I. **שָׁנָה** (not used) equiv. to **שָׁנָה** to sprout, to grow forth; from which **שָׁנָה** shrub.

II. **שָׁנָה** (inf. const. **שָׁנָה**) origin. to speak, to tell; transf. 1) to lament, implore, pray; 2) to speak in the heart, to give oneself up to reli-

gious reflection, to meditate, to think: the same gradation of the sense from speaking to thinking is found in **הִנָּה**. Pilpel **שָׁנָה** to meditate or to speak on (**בְּ**) something (e. g. the works of God), but if construed with the acc. it signifies the same as **שָׁנָה** with the acc. (Ps. 145:5), i. e. to speak, tell, or declare. Hiph. only in the abridged form **שָׁנָה** for **שָׁנָה** to speak; with **לְ**, to some one; with **בְּ**, on some subject, i. e. to make some subject the topic of meditation or conversation; with acc. to converse with, to address some one. Sometimes also in the signification of, to sing, to lament.

שָׁנָה f. 1) orig. depth; hence, a pit, abyss; 2) p. n. m. (probably for **שָׁנָה**).

שָׁנָה p. n. m. (the bowed down one), for which **שָׁנָה** stands in the parallel passage.

I. **שָׁנָה** equiv. to **שָׁנָה**, **שָׁנָה** origin. to tread with the feet; hence, to despise. Particip. **שָׁנָה** with quiescent **ש**, like in **שָׁנָה**. See **שָׁנָה**.

II. **שָׁנָה** (fut. **יִשְׁנָה**) 1) to move to and fro (comp. **שָׁנָה** in the Talmud), from which to row, i. e. to move a boat by rowing; **שָׁנָה** the rowers; 2) intr. to rove about, **שָׁנָה בְּאֶרֶץ** to go to and fro (wander or rove)

on the earth. Piel שׁוּט to rove about, to run to and fro; with שׁוּ, of the place; figur. to investigate, to search. Hith. שׁוּט to drive about, move about.

שׁוּט (pl. שׁוּטִים) masc. a scourge or whip, so called on account of its motion to and fro; the scourge of the tongue, i.e. slander; the overflowing scourge, i.e. an invading army that overruns the country,

שׁוּט equiv. to שׁוּטָה to incline, to turn towards something, e.g. שׁוּטָה לְיָגֵב lying.

שׁוּט (particip. שׁוּטָה) 1) equiv. to שׁוּטָה, orig. to twist, entwine; next, to hedge in, to fence, transf. to protect; with שׁוּטָה, to make a hedge round one, i.e. to protect him; 2) to enclose, to shut up, to block up the road. Pi. שׁוּטָה to twist, to weave, e.g. Job 10:11, Thou hast woven me out of bones and sinews; the Auth. Vers. renders it in the sense of signif. 1, "Thou hast fenced me with bones and sinews."

שׁוּטָה (with suff. שׁוּטָה) m. entwining of branches, hedge, fence.

שׁוּטָה f. the same.

שׁוּטָה (for שׁוּטָה thorn-hedge) p. n. of a city in the territory of Judah.

שׁוּטָה gent. noun of a place שׁוּטָה.

שׁוּט (not used) to hang down, and to move to and fro; related to שׁוּטָה. The root is also found in שׁוּטָה.

שׁוּט (pl. שׁוּטִים) masc. 1) train (of a garment), equiv. to שׁוּטָה; to turn up the trail is a phrase indicative of the greatest dishonor; 2) the seam or hem of a garment.

שׁוּטָה (probably for שׁוּטָה) masc. 1) stripped naked, hence in conjunction with שׁוּטָה, from שׁוּטָה to pull off; 2) bound in chains, from the same root, from which שׁוּטָה in modern Hebrew; according to others, a prisoner.

שׁוּטָה p. n. fem. (probably formed from שׁוּטָה=שׁוּטָה, from which it is a gent. noun).

I. שׁוּם (only 3 pret. שׁוּם, Ecc. 3:17) to value, to appraise; with שׁוּם, to test something whether it is good or bad; the verb is very common in modern Hebrew.

II. שׁוּם (not used) to be pale green, of plants; or related with the root in שׁוּם to exhale, comp. שׁוּם.

From which:—

שׁוּם (pl. שׁוּמִים) m. leek, garlick, so called either on account of its pale green colour, or on account of its strong smell.

שׁוּם (pret. שׁוּם, fut. שׁוּם, seldom שׁוּם, inf. abs. שׁוּם, const. שׁוּם) 1) to

set, to place, to put, like the root in שׁוּם, but in the signif. like שָׁמַר, to set a tree, i.e. to plant it; to set a building, i.e. to found it; to set a people, i.e. to form a nation; to set the name of God somewhere, i.e. to erect an edifice for divine worship, thus equiv. to שָׁמַר; to beget children; to arrange an army or camp, sometimes with the omission of מִחֲנֶה; to appoint a king or judge over (עַל) something; to determine, to fix; the significations must be determined according to the context; 2) of inanimate objects, to lay; to lay down the wrath, i.e. to heap it up; to take to heart, with עַל, אֵל; to lay before one, or to submit to, with אֵל or בְּאֵינִי; שׁוּם לְפָנֶיךָ to lay something down before one's eyes, i.e. clearly; to impose a burden or a duty, with עַל, לְ; to lay the fire, to put on garments, with accus.; 3) to set or to lay, with the sub-signification of direction, in reply to the question whither, e.g. שׁוּם לְבָבְךָ לֵב, פָּנֶיךָ, עֵין, the face, the eye, towards something, construed with עַל, אֵל, לְ, seldom with the omission of לְ; 4) to make to something, i.e. to change one's circumstances or

position; שׁוּם אֵל to make dumb, with acc., לְ, עַל, of the predicate; next generally, to make, to do, e.g. wonders; followed by לְ of the person, to prepare something for some one, to give, to afford. Hiph. often in the abridged form שׁוּם for שִׁמַּעְתִּי, but entire in the signification of Kal. Hoph. only in the Keri, pass.

שׁוּם (Aram.) the same, שׁוּם שׁוּם to give a name, שׁוּם מַעֲמֵם עַל to regard; שׁוּם בָּל לְ to be concerned for something or some one. Ith. שׁוּם אֶת־שִׁמְךָ to be laid in timber (in the wall), to be made into something, to be changed to something.

I. שׁוּן (not used) equiv. to שָׁנָן to be still, to be quiet, from which שׁוּנִי, which see.

II. שׁוּן (not used) to piss, from which שָׁן to piss, and the denom. שָׁן, which see.

שׁוּנִי p.n. m. (fortunate one). The patron. has the same form.

שׁוּנִים (probably contracted from שְׁנֵי שׁוּנִים two resting places) p.n. of a city in the territory of Issachar; gent. m. שְׁנֵי שׁוּנִים—f.

שׁוּן (Kal, not used) to call, to cry (related to שָׁן), hence Pi. שׁוּן to cry for help in trouble, to cry loudly in prayer; hence synon. with שָׁן, שָׁן and forming a

paronomasia with שׁוּעַ Psalm 18:42.

שׁוּעַ (not used) equiv. to שׁוּעַ to be wide, broad, spacious; hence equiv. to רַחַב to be enlarged, i.e. happy, rich, powerful, in contrast to צָר to be straitened or in trouble; from which the noun שׁוּעָה, and not from שׁוּעַ.

שׁוּעַ (with suff. שׁוּעִי) m. cry for help, imploring, prayer.

שׁוּעַ m. 1) (the happy, rich, noble one) from שׁוּעַ; 2) equiv. to שׁוּעַ cry for help.

שׁוּעַ (with suff. שׁוּעִי) m. 1) abstract: riches, fortune, happiness, from שׁוּעַ; 2) cry for help, from שׁוּעַ; 3) p.n. m. (the rich one), equiv. to שׁוּעַ.

שׁוּעַ (probably abbreviated from שׁוּעִי) p.n. m. the rich one.

שׁוּעַ call or cry for help, formed from שׁוּעַ.

שׁוּעַ (pl. שׁוּעִים and שׁוּעַ) m. 1) orig. one that excavates, digs out; hence, a fox, a jackal, or a similar animal, which digs its own cave or hole, from שׁוּעַ to hollow out; 2) p.n. m.; 3) complete שׁוּעַ (jackal-land), p.n. of a district in the territory of Benjamin; comp. the proper names שׁוּעִלִּים and שׁוּעִלִּים. שׁוּעַ (denom. from שׁוּעַ gate) masc. gate-keeper.

I. שׁוּק (only fut.) equiv. to שׁוּק to pierce, to stick into something; hence in the Targum for מַדְבֵּר, construed with accusative; transf. to break to pieces, to bruise, Job. 9:17.

II. שׁוּק to veil, wrap round, to cover; שׁוּק הַלְּשׁוֹן darkness shall cover me.

שׁוּק p. n. m. he that throws up the earth for a rampart, otherwise for it שׁוּק.

שׁוּק patron. from שׁוּק, which see.

שׁוּק (const. שׁוּק, pl. שׁוּקוֹת, const. שׁוּקוֹת, with suff. שׁוּקוֹתִי) m. trumpet, horn, so called on account of its being hollowed out, like חֲלִיל and Aram. אֲבֹב; it is distinguished etymologically from חֲצֹצֶרֶת, which is so called from its clear tone; שׁוּק to blow the trumpet; poetically שׁוּק whenever the trumpet sounds. The root is שׁוּק in the sense of to hollow out, and the nominal form is like עוֹלָם; from the same root is the modern Heb. שׁוּקוֹת for שׁוּקוֹת that which is hollowed out, a tube.

I. שׁוּק (Kal, not used) to join closely, to attach oneself to some one (thus related with the root in שׁוּק, שׁוּק, שׁוּק); next, to desire,

wish, long for something. Poel. שׁוּן to long, yearn for something; also, to have pleasure, delight in something (accus.), from which מִשְׁוֹןָה.

- II. שׁוּן (Kal, not used) to flow, to run, related with שָׁזַח, from which Poal שׁוֹנֵק, to overflow, to water the soil abundantly. Hiph. הִשְׁיֵן to overflow with something. It is construed with accus., like all verbs of plenty, from which שָׁחַת water-trough.

שׁוֹן (dual שְׁנַיִם, const. שְׁנֵי) f. leg or lower thigh (of man or beast); poetically, foot-soldiers or people on foot; comp. וְלֵה שׁ; וְנָלִי to uncover the thigh, a phrase indicating leading into captivity; הִכָּה אוֹתָם שׁוֹן עַל יָרֵךְ he smote them hip and thigh, i.e. altogether. The general derivation of the noun from שׁוּן to run about is very uncertain.

שׁוּן (שְׁוֹנִים, comp. שְׁוֹנִים for שְׁוֹנִים) masc. street, market, or market-place. The derivation is uncertain.

- I. שׁוּר (generally without a fut.) orig. to sound; next, to sing something (accus.), to sing praises; with לְ, to sing to some one, i.e. to praise; with בְּ, to sing of something; with עַל, to direct a song to some one. Hiph. הִשְׁיֵר, or in

the abridged form שִׁיר, in the same sense as Kal, by which some grammarians were misled to take שִׁיר for the root. Po. שׁוֹרֵר to attune a song, to praise. Part. מְשׁוֹרֵר male singer, מְשׁוֹרֶרֶת female singer. Hoph. הִנְיֵשׁ to be sung (a song).

- II. שׁוּר (fut. יִשׁוּר) to run about, to walk about, to travel, journey (for mercantile purposes); with לְ, to go to some one; בְּנִשְׁמֵן to go to some one with ointment, or with anointed head. From which מִשְׁוֹרֵר; related is מִשְׁוֹרֵר.

III. שׁוּר (fut. יִשׁוּר) to look, to view, to behold, to look down, to watch, either for a hostile purpose, or to assist or care for some one; related to מִשְׁוֹרֵר to spy. Po. שׁוֹרֵר to lie in wait for some one; part. מְשׁוֹרֵר for מְשׁוֹרֵר one who lies in wait, or watches an enemy.

- IV. שׁוּר (not used) to be straight, erect, just; thus related with the root in שָׁרַף, שָׁרַף, שָׁרַף. According to others, the orig. signif. of the root is to put in order, to arrange, to adjust; from which שׁוּר and שָׁרַף.

שׁוּר (pl. with suff. שְׁוֹרִי) m. 1) he that watches or lies in wait, an enemy, from שׁוּר III.; 2) (with the pl. שְׁוֹרוֹת, with suff. שְׁוֹרוֹתָם) a wall,

from שור IV.; next, houses, or a row of houses; 3) p.n. of a city on the borders of Egypt and Palestine.

There is now a place called Shur, in the vicinity of Suez. מְדִבְרַ שֹׁר is the present Dschofar.

שֹׁר (def. שֹׁרָא, שֹׁרָא) Aram. masc. a wall.

שֹׁר (with suff. שֹׁרִי, pl. שֹׁרִים) m. a bullock, an ox, epically used for a cow (Job 21:10). Its general signif. is an animal of the ox kind; the collective of it is שֹׁרִים. The verb שֹׁר in Aram., is derived from שֹׁר. See תור.

I. שֹׁר (only inf. with suff. שֹׁרִי) equiv. to סור to turn away from (מן) some ope, to move back, to deviate. The Masora counts this word among those that must be read with D.

II. שֹׁר (fut. apoc. שֹׁר) serrare, to saw, from which שֹׁר, for which a root שֹׁר, has been erroneously adopted.

III. שֹׁר, שֹׁר, שֹׁר to rule, to prevail, fut. apoc. שֹׁר. The original signif. appears to be, to shine; thus שֹׁר, שֹׁר, equiv. to שֹׁר, from which the sense of greatness, distinction, and next, to rule. Hiph. שֹׁר to cause to rule, to appoint for a ruler.

IV. שֹׁר (not used) to put in order,

in a row, arrange (related to שֹׁר, תור). From which שֹׁר, but שֹׁר is from שֹׁר II.

שֹׁר f. a row, series; as an adv., in rows.

שֹׁר see שֹׁר.

שֹׁש (not used) to be white or grey, as is evident from the derivatives שֹׁש, שֹׁש, שֹׁש, שֹׁש, שֹׁש, שֹׁש.

שֹׁש (fut. שֹׁש, inf. שֹׁש, const. שֹׁש) orig. to hop, to spring; next, to rejoice, to be glad; comp. שֹׁש (the same signification is, according to some, in שֹׁש); with שֹׁש or שֹׁש to rejoice over something, שֹׁש בִּי to rejoice in the Lord. Hiph. (in the preterite only in the abridged form, שֹׁש for שֹׁש, fut. שֹׁש) the same.

שֹׁש p.n. m., a corrupted form of שֹׁש, which see.

שֹׁש m. 1) a lily, origin. the white flower; שֹׁש מְעֻשָּׂה lily-formed work, as an ornament on the pillars; 2) name of a song or melody, or a musical instrument, but only in connection with שֹׁש; 3) p.n. of the metropolis of Susiana, where Schusch is now situated, on the river Choaspes. See שֹׁש.

שֹׁש (only pl. שֹׁשִׁים) m. 1) lily, like שֹׁש; 2) lily-formed work on columns; 3) name of an instru-

ment. In all three significations only in the plural.

שש f. lily. The root is שש.

שש (Aram.) gent. plur. from שש, an inhabitant of Susa.

שש p. n. Ketib for the Keri שש.

I. שש (not שש, hence the pret.

שש, שש; joined with the affixes

ש, ש, the radical ש is united with

them, as שש, שש, inf. abs. שש,

but in the fut. the Hiph. form is

used), to put, to set, to place, to

lay; thus synon. with שש, and

like it in the various significations.

Hiph. (in the abridged form שש

for שש, but only used in the

future, imperative, and infin.), like

Kal. The significations may be

thus classified: 1) to set, to put,

to lay; to form an army, even with

omission of שש; to spread a

net; to place a watch or sentinel;

with שש, to array oneself against

some one; to ordain over some-

thing; to add; to appoint to

something; with שש of the place,

to put one somewhere or in an-

other position; to add some one

to a number or class; to receive

one among (שש) others; to give

one a place under some one;

שש to place together, to com-

pare; to set or fix a boundary or

term; 2) to lay, e.g. under the

feet, i.e. to submit, subjugate; to

lay the hand upon (שש) something,

i.e. to protect, or of the judge,

to decide; שש to join

some one, to have intercourse

with him; שש to with-

draw the hand from some one,

even with omission of שש; שש

to remove something from one

place to another; שש to

put on an ornament; שש to

impose upon some one (a burden,

a debt); to lay the blame upon

some one; 3) to direct, to turn

in a certain direction, as שש,

שש, שש, שש, שש, שש,

to direct the face

or the eyes towards somewhere,

i.e. to purpose something; to

direct the heart towards some-

thing, i.e. to regard it, to attend

to it, with שש, שש; and in all other

gradations of the orig. signif., as

in שש. Hoph. pass. with שש, to

be laid upon, e.g. שש a ransom.

II. שש (not used) equiv. to שש II.

to weave, to spin, to mix, to knot,

to entwine; from which שש, שש.

שש p. n. masc. (probably a cor-

ruption or an abbreviation from

שש, patron. שש.

שש (Pael, not used) Aram. to leave

(a place); to remove from some

one or something; next, to go

about freely, without being confined to one place (related is **עָנַב** in the same sense, as in the phrase **עָצוּר וְעָנַב**). Only Pael **שׁוּב** or **שׁוּב** (fut. **יִשׁוּב**, inf. **שׁוּב**) to release, to let escape; next, generally, to save, construed with **מִן**.

שׁוּף equiv. to **שׁוּף** to look, to behold; the interchanging of **שׁ** and **ק** to be regarded like that of **ל** with **ק**; possibly, however, the orig. signif. is to glow, to burn, related to **שׁוּף**, from which the the signification to look forward ardently or fervently may be derived.

שׁוּר (Kal, not used) to twist the thread. Hoph. past. **מִשְׁוֹר** fine-twined linen, *bysse*. The root lies in **שׁוּר**.

שׁוּחַ adj. m. orig. to be bowed down, sunk, of the eyes; hence, dejected.

שׁוּחַ (with suff. **שׁוּחוֹ**) masc. equiv. to **שׁוּחַ** thought, reflection.

שׁוּחַד (fut. **יִשׁוּחַד**) origin. to award; hence, to present, to make a gift, especially for bribing, to purchase deliverance from punishment; **שׁוּחַד בַּעַד** to bribe for some one; **שׁוּחַד אֶת** to bribe some one.

שׁוּחַד masc. a present, gift; hence, a bribe; **שׁוּחַד לָקַח** to receive a bribe (of a judge); **שׁוּחַד בִּשֵׁשׁ** to judge according to a bribe.

שׁוּחַ (imp. **שׁוּחַ**) equiv. to **שׁוּחַ** to stoop, bow down, to couch. Hiph. **הִשְׁוּחַ** to bring, throw, or press down. Hith. **הִשְׁוּחַ** (with interpolation of **ו** before final **ה**, as in **נִשְׁוַח**; fut. **יִשְׁוַח**, pause **יִשְׁוַחְו**, plur. **יִשְׁוַחְוּ**) to bow or throw oneself down as a sign of worship and reverence, sometimes with the addition of **אֶפְסִים אֶרְצָה**, and with **עַל, לְפָנַי, עַל**, of the person before whom one bows; to bow down before God, i.e. to worship Him; next, to worship generally. The form **מִשְׁוַחְוִיתָם** is a form of conjugation from the particip. as in the Aram.

שׁוּחַ (inf. const. **שׁוּחוֹת**) to swim, related to **סָחַ** (Aram.) to bathe. Hiph. to make to swim, bathe, according to the orig. signif.

שׁוּחַ (after the form **אִשְׁוַח**) f. swimming.

שׁוּחוֹת masc. bowing down, dejection, humiliation.

שׁוּחוֹת se : **שׁוּחוֹת**.

שׁוּחוֹת see **שׁוּחַ**.

שׁוּחוֹת see **שׁוּחַ**.

שׁוּחוֹת m. blackness, as an abstract noun from **שׁוּחַ**.

שׁוּחוֹת (after the form **נִלְוִית**, with suff. **שׁוּחוֹתוֹ**) fem. pit, ditch, orig. deepening, from **שׁוּחַ**=**שׁוּחַ**.

שׁוּחַ (3 pret. **שׁוּחַ**, 1 sing. **שׁוּחַת**).

3 plur. שָׁחוּ Milrang, but also the analysed form שָׁחֲחוּ; fut. יִשְׁחַח, and probably as an exceptional form (יִשְׁחַח) to be bowed down, downcast, e.g. to the dust לְעָפָר; to destruction אֶל-מָוֶת; of the hills being brought low, of the humbling of pride (נִבְהוּת, רִוּם), etc. שָׁחֹחַ is a noun but not inf. Kal. Niph. to be bowed down, to be depressed, of the voice of the singer. Hiph. הִשְׁחַח to bring or throw down. Hith. הִשְׁתַּחֲחַח to be cast down, dejected, humbled.

שָׁחַט 1) orig. to cut in pieces (the root is שָׁחַט, and related with which is קָרַח, קָרַח); next, to slaughter, beasts for sacrifices, also of human sacrifices; next generally to slay animals, transf. to murder, slay; שֶׁחֶטֶת deadly arrow; the infin. שֶׁחֻטָּה only Hosea 5:2; 2) probably only a transposition of שָׁחַט to spread out, to expand; hence, שֶׁחֻטָּה beaten gold, i.e. good gold.

שָׁחַט (fut. יִשְׁחַט) to press out, or squeeze out (grapes), Aram.

שֶׁחִיטָה f. the slaughtering (of sacrifices).

שָׁחִין masc. inflammation, a boil, a sore, an ulcer, especially of the elephantiasis or of the boils of leprosy. Root שָׁחַן.

שָׁחִים see שָׁחִים, as in the parallel passage.

שָׁחִי (const. שָׁחִי) m. something meagre, thin; next, a thin piece of wood.

שָׁחִית (pl. שָׁחִיתוֹת) fem. pit, ditch, deepening, from שָׁחַה.

שָׁחִיתָ see שָׁחַת.

שָׁחַל (not used) to roar, of a lion.

שָׁחַל (not used) to peel off, to separate.

שָׁחַל m. the roarer, lion, from שָׁחַל.

שָׁחַלָּה f. shells of muscles, which, when burnt, yield a fragrance.

The root is שָׁחַל.

שָׁחַן (not used) to glow, to burn, related to שָׁחַן; next, to be inflamed.

שָׁחַם see שָׁחַם.

שָׁחַף m. an unclean bird, so called on account of its leanness; according to some, the sea-gull; according to others, the horned or night-owl. From which:—

שָׁחַף (not used) to be thin, lean, diminished, of the body.

שָׁחַפָּה fem. consumption, origin. decreasing.

שָׁחַץ (not used) to walk proudly, haughtily; the derivation is obscure.

שָׁחַץ m. pride, haughtiness; also, majesty; hence שָׁחַץ בָּנֵי לֵיֹאֵל the lions, or the great beasts of prey generally.

שְׁחָצִים (haunt of beasts of prey) p. n. of a place in Issachar. The Ketib has שְׁחָצוֹם.

שָׁחַק to pound, to bruise, e.g. to pound spices to dust, figur. to scatter the enemy. The root is שָׁחַק, related to חָק (Aram.).

שָׁחַק (fut. יִשְׁחַק) 1) to laugh, to mock; with עַל, at something; with אֶל, to laugh or smile with some one or upon something; with לְ, to deride at something; 2) to joke, to jest, to sport. Pi. שִׁחַק to play, to sport; שִׁחַק לְפָנַי to sport, to have a mock fight before some one; מְשַׁחֵק a player (on an instrument), dancer, etc. Hiph. const. with עַל, to mock, to deride, to scorn.

שָׁחַק (in signif. 2, the plur. שְׁחָקִים) masc. 1) that which is pounded, dust; 2) thinness; hence, thin cloud, thin vapour which obscures the sky; in the pl. heavens, the seat of the clouds.

שָׁחַק (*plene* שְׁחָוֶק) masc. laughing, jesting, scorning, mocking, or concrete, subject of scorn; also in a good sense, cheerfulness, joy, laughter.

I. שָׁחַר 1) origin. to glow, to burn; hence, to shine, to illuminate, from which שָׁחַר; 2) to be black, as in חוֹם, a mode of transferring the sense from glowing, burning.

II. שָׁחַר to seek, to search, to inquire after something; the root is related with that in בָּחַר and בָּקַר; hence, to desire, long for something; generally, however, Pi. to seek after something (accus.), or to apply inquiringly to (אֶל) something. The connection of the two roots may be thus explained; the orig. signif. of שָׁחַר II. being to try, search, thus synon. with בָּחַן, and proceeding from the original sense to glow.

שָׁחַר (with suff. שְׁחָרָה) m. the morning light, dawn, from שָׁחַר to brighten up; בְּנֵי שָׁחַר the wings of the morning dawn; בֶּן־שָׁחַר the morning star; עֹלָה הַשָּׁחַר the dawn appears; הָיָה שָׁחַר לְ a morning dawns for him; שָׁחַר, בִּישָׁחַר, are used as adverbs in the sense of, early, in the morning, swift; לֹא יָדַע שָׁחַר not observing the suddenness (of an occurrence).

שָׁחַר (pl. שְׁחָרִים) adj. masc., שְׁחֹרָה (pl. שְׁחָרוֹת) f. black, of the colour of the face, or of the hair, etc.).

שָׁחַר m. blackness. See שְׁחָרָה.

שָׁחַר see שְׁחָרָה.

שְׁחָרוֹת fem. blackness of the hair; thence transf. to the age of black hair, i. e. youth, in contrast to שִׁיבָה. In the Talmud, שְׁחָרִי לָדָא, boys.

שחור (after the form שחור) adj.

m., שחור f. black, blackish, of colour.

שחית p.n. masc. (early visitation of God).

שחית p.n. m. (morning and evening dawn).

שחית (Kal, not used) to destroy, to corrupt. Niph. to be corrupted or destroyed, physically or morally; transf. to be desolate. Pi. 1) to destroy, devastate (cities or countries); to wound, hurt (men); to slay, uproot (a people); to destroy or cast off compassion; to destroy wisdom, i.e. to neglect it; 2) to act corruptly, to do evil. Hiph. to lay waste (countries, cities, kingdoms); to slay (men); to corrupt the walk, the deed, i.e. to act corruptly; equiv. to שחית; part. מושחית destroyer; השחית the destroying angel. The heading of some Psalms אל תשחית destroy not, is probably taken from the beginning or burden of the song.

שחית (Aram.) the same, to destroy; hence particip. pass. שחית base, corrupt; the fem. שחיתה is used also as a subst.

שחית (formed from שחית, like נחת from נח) f. pit, for the preserving of water, for the securing of wild beasts, for the confining of a

prisoner, for interring a corpse, etc.; hence, cistern, dungeon, grave. The LXX. renders it sometimes "destructive," as if derived from שחית.

שחית (pl. שחיתים) he that turns away or deviates (from the good path), the backslider, sinner, wicked one. The form is a participial one.

שחית (fut. ישחית, apoc. ישחית) to turn away, to deviate from something, e.g. from a way; hence, figur. of a wife that becomes unfaithful; construed with הוציא.

שחית (pl. שחיתים) f. 1) a thorny plant, from שחית to sting, to prick; next specially the acacia tree, particularly in pl. in connection with שחית; 2) (place of acacias) p. n. of a valley in Moab, on the borders of Palestine.

שחית (fut. ישחית) 1) to spread out, to expand (in space); hence, to make wide, spacious; 2) to scatter about (bones, etc.). Pi. שחית to spread out (the arms). The root is שחית.

שחית m. a scourge, whip, equiv. to שחית. The form is for מושחית.

שחית (fut. ישחית) to hate, to be hostile, persecute, probably related with שחית which has the same sense originally.

שחית (particip. שחית) to be hostile, to oppose, to hinder, persecute;

with שׁוּב, adversary to the soul, i.e. to the life; שׁוּב persecutor.

שׁוּב m. the hater, adversary, opponent (in war or before justice); שׁוּב as an opponent or hinderer to some one; שׁוּב the adversary, enemy; in later theology, of an angel of evil, Satan.

שׁוּב f. 1) hatred, enmity, accusation; 2) (well of contention) p.n. of a well.

שׁוּב (fut. שׁוּב) to gush or stream out, to flow in abundance (related to the root in שׁוּב), to pour forth in streams (of rain), to overflow, overwhelm, inundate (with accus. of the object); to wash away (the dust of the earth); to sweep or wash away; figur. of righteousness, to overflow, i.e. to be powerfully practised; transf. to the overrunning of a country by an army; or the plunging of a horse. Niph. pass. Pu. to be washed, rinsed, of a vessel.

שׁוּב (once שׁוּב) m. an overflowing of water, a flood, stream, inundation, and in the transf. signif. like the verb שׁוּב adv. with a flood, i.e. suddenly.

שׁוּב to inscribe, engrave (comp. שׁוּב with the same orig. signif.); hence, 1) to write (synon. with שׁוּב), comp. Aram. שׁוּב written

document; 2) to oversee, direct, probably so called from the writing down of law proceedings; hence שׁוּב overseer, officer. It is possible that שׁוּב, in the orig. sig., is identical with שׁוּב to order, arrange, adjust.

שׁוּב (Aram.) m. a written document; according to some, from שׁוּב to write; according to others, rule, dominion; more probably, however, it is to be taken as equiv. to שׁוּב a side.

שׁוּב p.n. m. (writer).

שׁוּב (after the form שׁוּב, שׁוּב, שׁוּב, שׁוּב) m. a present, gift, orig. debt, tribute, from שׁוּב (comp. שׁוּב): the presents in the East being considered as the liquidation of debts.

שׁוּב belongs to שׁוּב. See שׁוּב.

שׁוּב m. eminence, greatness, formed from שׁוּב.

שׁוּב (desolation, devastation) p. n. of a city in Issachar.

שׁוּב (top, height) p.n. of the mountain of Hermon.

שׁוּב see שׁוּב.

שׁוּב (with suff. שׁוּב) m. old age.

שׁוּב f. the same, שׁוּב an aged hoary-headed man; sometimes שׁוּב is omitted.

שׁוּב f. 1) sitting, abiding, staying, concr. habitation, dwelling, from שׁוּב; 2) returning, coming home;

returning; concrete, they who return home, from שׁוּב.

שׁוּב m. turning or moving back, from

שׁוּב I. = שׁוּב; hence, departure.

According to Kimchi, business, affair, from נָשַׁב to reach, attain.

שׁוּב m. lime, plaister, whitewash, to spread over walls, from שׁוּב.

שׁוּב as a verb see שׁוּב.

שׁוּב adopted as the root for שׁוּב
Deut. 32:18. See under שׁוּב.

שׁוּב see שׁוּב.

שׁוּב (not used) to love ardently; after the Arab.

שׁוּב p.n. m. (the beloved one).

שׁוּב see שׁוּב.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, pl. שׁוּב) m.

1) a plant, shrub, bush, e.g. שׁוּב
from שׁוּב I. to sprout, to shoot up; 2) a saying, speech, word, from שׁוּב II.; transf. to song, lamentation, thought, meditation, quite in as manifold significations as the verb.

שׁוּב (from שׁוּב) f. equiv. to שׁוּב
pit; only in the Ketib.

שׁוּב (fem. equiv. to שׁוּב) thought, speech, prayer, meditation, devotion.

שׁוּב also שׁוּב, שׁוּב (the black, turbid, river) p.n. of the Nile, according to the Semetic manner, like the Greek *Mélas*, Latin *Melo*,

for which otherwise יֵאֵל. It stands also for נַחַל מִצְרַיִם, by which *Rhinocorura* is understood.

שׁוּב (the glass-river) p.n. of a river in the territory of Asher, the Belus, from the sand of which glass was first made.

שׁוּב m. 1) equiv. to שׁוּב scourge, only Ketib, from שׁוּב; 2) an oar, equiv. to שׁוּב.

שׁוּב (resting-place, from שׁוּב, after the form קִיטוֹר) p.n. of a city in Ephraim, where the tabernacle was erected. The gent. שׁוּבִינִי indicates an original form שׁוּבִינִי; also שׁוּב, שׁוּב, שׁוּב occur for it. In the passage, Gen. 49:10, some take it as a p.n., either of the tabernacle or of the Messiah, and others as a common noun in the above signification.

שׁוּב Ketib for שׁוּב, which see.

שׁוּב 1) gent. from שׁוּב, compare שׁוּב from שׁוּב; 2) for שׁוּב, where שׁוּב is the basis.

שׁוּב see שׁוּב.

שׁוּב p.n. m. (the appointed one).

שׁוּב as a verb belongs to שׁוּב. See שׁוּב.

שׁוּב (only plur. שׁוּבִים) m. urine, the Keri always transcribes this noun.

שׁוּב from שׁוּב, which see.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, plur. שׁוּבִים)

שירים, with suff. (שיריכם) m. a song, sometimes also, of the playing of instruments, which are called שיר כלי; שיר מְצִלְתִּים the playing of cymbals. The further applications of שיר, either as a heading of songs, or in special relations, are easily understood from the context.

שירה f. a song or a parable arranged according to metre.

שניש masc. marble (white), alabaster, from שניש to be white.

שנישא see שירה.

שנישק p. n. of a king of Egypt, contemporary with Jeroboam, who, according to Manetho, was called Sesochis.

שית see שות.

שית m. wrapper, dress, from שות II.; hence שית עטף to be wrapped in a garment, שית זונה the mask of a harlot.

שית (with suff. (שיתו) m. thorn-hedge, from שות II.; next, collectively, thorns; comp. a similar gradation in סבך.

שך inf. from שך, which see.

שך (only plur. (שכים) thorn, from שך I. in the signification of to prick, to cut.

שך (with suff. (שכו) masc. a hedge, fence, from שך II. to entwine.

I. שכב (fut. ישכב, inf. שכב, with

suff. שכבה, but also שכב, hence, with suff. (שכבך) orig. to lie down, especially for sleep, or to lie sleeping, to rest; שכב is also used in the sense of lying sick, to lie dead, to die, as in the phrase שכב עם אבותיו to lie down with his ancestors; with עם or את to lie by or with some, with accus. to have connubial intercourse. Niph. the same of a woman. Pu. the same. Hiph. to cause to lie down, to cast down. Hoph. to be laid down, also to lie.

II. שכב probably a transposition from שפך=שכב to pour out, pour forth, which signif. the Kal probably has, in the sense of copulation. Hiph. to empty (a vessel), Job 38:17, and also in some derivatives, which, however, is uncertain.

שכבה (const. שכבת) f. 1) copulation, complete שכבת זרע, and to have connubial intercourse שכב; 2) lying down, layer, row; hence, שֶׁ הַטָּל the dew lay down.

שכבת (with suff. (שכבתו) after the form (כבת) f. copulation, connubial intercourse, נתן שכבת, נתן את שכבתו לזרע or באשה אל to copulate, to have connubial intercourse.

שָׁחָה a root adopted for **מִשְׁכִּיחִים**, Jer. 5:8, which some render in the sense of **שָׁנָה** to run to and fro; others adopt a verb **שָׁחַם** for it; more probably, however, **מִשְׁכִּיחִים** is contracted from **מִשְׁכַּחֲשִׁיחִים**, and derived from **אֶשְׁחָה**.

שָׁחָה (not used) to look, view, behold, related to **שָׁחַח**, **שָׁחַח**, etc. From which **שָׁחָה**, **שָׁחָה** and **מִשְׁכִּיחִים**.

שָׁחָה f. a thorn, prickle, transf. to a pointed weapon, from **שָׁחַח**.

שָׁחָה (prospect) p.n. of a place near Ramah.

שָׁחָה an extended form of **שָׁחָה**, m. view (of the heart or mind), insight, transf. to the heart, as the seat of reflection. In modern Heb. **שָׁחָה** signifies the cock, so called on account of his proverbial sagacity in exactly distinguishing day from night.

שָׁחָה (after the form **מִלּוֹא**) m. childlessness, origin. being deprived, transf. to a forsaken state, like **אֶלְמָן**.

שָׁחָה adj. m., **שָׁחָה** (pl. **שָׁחָה**) f. robbed of the young, or forsaken (speaking of the young).

שָׁחָה (pl. **שָׁחָה**, const. **שָׁחָה**) adj. m., **שָׁחָה** f. (after the form **יָלֹד**, **נָבֹד**) drunk, intoxicated; frequently used as a subst. the

drunken, intoxicated one, drunkard.

I. **שָׁחָה** (but in pause **שָׁחָה**, fut. **יִשְׁחָח**) to forget something (acc.) or followed by the inf. with **מִן**, to leave something behind through forgetfulness. Niph. to be, or become forgotten. Piel, to make forget. Hiph. to cause to be forgotten. In the orig. signif. the verb is equal to **שָׁחַח** in the sense of being removed, forsaken, somewhat like **נָשָׁח**.

II. **שָׁחָה** (Kal, not used) to find, as in the Aram.; hence Hith. to be found, to be, exist, extant.

שָׁחָה (pl. **שָׁחָה**, const. **שָׁחָה**) adj. m. forgetting, forgetful.

שָׁחָה (Peal, not used) Aram. to find; hence, Ithp. **הִשְׁחָחַתְךָ**, with **כִּי**, of the place where something is found; to be found, i.e. to prove (accus.) pious. Aphal **הִשְׁחָחַתְךָ** to find, to find out, obtain. Comp. **מִצָּא**.

שָׁחָה p.n. m. (appeased with God) from, **שָׁחָה** formed from **שָׁחַח**.

שָׁחָה (only pl. **שָׁחָה**) fem. image-work, a figure or picture made for public view, according to the LXX.; according to some, a sight, appearance.

שָׁחָה (in modern Heb. the pl. **שָׁחָה**) m. a knife; the root is **שָׁחַח** to

cut, related with פָּסַח and the root in חִישָׁה in the original sense of sticking in, and יִן is the nominal suff. as in חֲצִין, חֲצִין, etc.

שָׂכִיר (c. שָׂכִיר, with suff. שָׂכִירָה, pl. with suff. שָׂכִירִיהָ) m. a hireling, a labourer by the day, or any labourer hired for a certain time. Root שָׂכַר.

שָׂכִירָה f. hiring, hired, or as a conc. hired people, hirelings, from שָׂכַר.

שָׁכַח (inf. שָׁח) equiv. to שָׁחַח to bow down, to stoop (of a fowler); next generally to sit, lie down, to settle, to subside (of water, wrath). Hiph. שָׁחַח to still, quiet an uproar or murmuring from or against (מֵעַל) some one. In modern Heb. the Pi. שָׁחַח is used.

I. שָׁכַח (not used) to cut, to stick in, related to פָּסַח, from which שָׁכִין, which see.

II. שָׁכַח (not used) to entwine, to entangle; hence, to hedge in, to fence; from which שָׁחַח, מִשְׁחָח.

שָׁכַח (1 pers. pret. שָׁכַחְתִּי, pause שָׁכַחְתִּי, fut. יִשְׁכַּח) orig. to cease, to perish (the root is related to פָּלַח), from which to be deprived of a possession, especially to be deprived of children, either being childless or losing the children. Part. pass. שָׁכֹחַ the childless one (of a female). Pi. שָׁכַח to make childless by killing the child-

ren, or the young of beasts, or through being devoured by wild beasts; hence, fig. of the slaughter of young men in war, making the state childless, as it were; also used of the miscarriage of a woman, both trans. and intrans.; of the vineyard being unfruitful. Hiphil, to slaughter the young warriors; to have a miscarriage, e.g. רָחֵם מִשְׁכֹּחַ a barren womb. From which שָׁכֹחַ, שָׁכֹחַ.

שָׁכַח (pl. with suff. שָׁכַחְתֶּם) m. childlessness, state of childlessness, or of being forsaken.

שָׁכַח orig. to look at, to behold; next, to look mentally, to have insight, to be prudent, wise; with מֵן following, to be wiser than. Pi. שָׁכַח (Gen. 48:14) he laid the hands intentionally, if שָׁכַח is not to be taken in this passage in the sense of סָכַח to pervert. Hiph. 1) to behold, contemplate (some beloved object), to consider, to attend to, have care upon (accus., אֵל, אֶל, עַל) something or some one; 2) to have insight (בֵּן) into something, to be or become wise or intelligent, to have understanding; part. מִשְׁכֹּחַ a wise, intelligent one, transf. to a pious, religious one; in this sense the inf. הַשְׁכִּיחַ and הַשְׁכִּיחַ are used as

substantives; also trans. to make wise, to instruct; 3) to act prudently, wisely; transf. to be successful, prosperous, considered as a consequence of prudence; also in a transferred sense, to cause one to prosper or thrive, equiv. to הִצְלִיחַ. הַצְלִיחַ also occurs as a subst. in the heading of Psalms, where it is rendered by some, song, and by others, song of instruction, or moral poem.

שָׁכַל (Aram.) the same; hence, Ithpael אִשְׁכֹּל to look upon (בִּי) something, to regard, consider.

שָׁכַל and שָׁכַל (with suff. שָׁכְלוּ) m. wisdom, understanding, prudence, cunning. The origin. signif. is view, appearance, equiv. to מֵאֵדָה; thus מוֹכֵחַ שָׁכַל, not unlike מוֹכֵחַ מֵאֵדָה : שָׁכַל to give the understanding or sense of any thing. The root is either שָׁכַל, in the sense of beholding, or the noun is formed from שָׁכַח, שָׁכַח being a nominal suffix.

סְכָלָה fem. folly, equiv. to סְכָלָה, from סָכַל=סָכַל.

שָׁכְלָחַנִי fem. Aram. wisdom, understanding.

שָׁכָם (in pause שָׁכָם, with הַ finis נִשְׁכָּמָה, with suff. נִשְׁכָּמִי) masc. 1) the shoulder, on which burdens are carried; the upper part of

the back or the neck; rather different from שָׁכָם : שָׁכָם is considered as the limb for carrying a burden, yoke, rule; שָׁכָם אֶחָד with one accord (to serve); מִטָּה שָׁכָם the rod for the back; הִפְנָה שָׁכָם to turn the back to go; שׁוּת שָׁכָם to make some one turn the back, i. e. to drive to flight (comp. עָרַף); fig. like שָׁכָם שָׁכָם shoulder, i. e. tract of land; 2) (land-tract) p. n. of a Levitical town in Ephraim, Sychem, the present Nablous; שָׁכָמָה towards Sychem; 3) p. n. m.

שָׁכָם (Kal, not used) denom. from שָׁכָם, and only Hiph. הִשְׁכִּים, orig. to lay upon the shoulder (a burden), to load; next, in the language of the nomades, to rise up early for journeying with their burdens, in contrast to שָׁכָם to loosen, to unpack, i. e. to return home when the day expires. Later the verb שָׁכָם is used generally for rising early, and in connection with other verbs, as an adverb, early, eagerly, urgently, e. g. הִשְׁכִּים הִלָּךְ to pass away early (of the dew; הִשְׁכִּים וְדָבָר to speak urgently; הִשְׁכִּים הִשְׁחִית to destroy relentlessly, i. e. to act wickedly; אֲנִשְׁכִּים Jeremiah 25:3, stands for הִשְׁכִּים.

שָׁכַם p. n. m. (shoulder) patron. שְׁכָמִי.

שָׁכַמָּה Job 31:22, for שְׁכָמָה.

שָׁכַן (but in pause, as in many intrans. verbs, with a *seré* שָׁכַן, fut. יִשְׁכֹּן, inf. with suff. שָׁכְנוּ, after the form (פִּתְחוּ) orig. to let itself down, to rest, e. g. of a pillar of fire, cloud; to encamp (of man and beast), to dwell, with כֵּן of the place; to inhabit, with accus., especially of the tranquil dwelling; of God, שָׁכַן עֹד, dweller (of heaven) in eternity, fig. to possess; hence שָׁכַן עֲרֻמָּה to possess prudence; שָׁכַן is also used in the sense of being inhabitable, inhabited. Particip. pass. שָׁכֹן inhabitant, originally, domiciled. Pi. 1) to cause to dwell, e. g. the name of God, i. e. to place the residence of His glory somewhere, comp. שָׂם שָׁם; 2) to pitch or erect a tent. Hiph. הִשְׁכִּין 1) to cause some one to dwell, to lay down, e. g. לָעָפָר into the dust; 2) to erect a tent.

שָׁכַן (Aram.) the same. Pa. שִׁכַּן to cause to dwell (the name), to cause the glory of God to dwell somewhere.

שָׁכָן (origin. particip. const. שָׁכֵן, pl. (שְׁכָנִים) adj. m., שְׁכָנָה (with suff. שְׁכָנָהּ, pl. (שְׁכָנוֹת) f. only subst. dweller, inhabitant, neighbour, neighbouring state, etc.

שָׁכָן (only with suff. שָׁכְנוּ) m. dwelling-place; probably שָׁכָן is only an inf. with suff.

שְׁכֵנִיָּה p. n. m. (faithful servant of God) for which stands, in a parallel passage, שְׁכֵנִיָּה.

שְׁכֵנִיָּהּ p. n. m. (the same).

I. שָׁכַר (not used) to seethe, to boil; next, to brew, comp. פָּרָה, חָרָה, etc., from which:—

שָׁכָר masc. strong drink, intoxicating liquors, of wine or of other prepared beverages, orig. that which is prepared by boiling or brewing, from which denom.:—

שָׁכַר (fut. יִשְׁכַּר) to get drunk (with שָׁכָר, to be intoxicated, and generally, drinking of anything leading to merriment or intoxication, with accus. or מִן of the beverage; transf. to be senseless, unconscious; שְׁכָרוֹהַ the drunken one. Pi. to make drunk, intoxicated; fig. to plunge into ruin. Hiph. the same. Hith. to conduct oneself as being drunk. From which שְׁכָרוֹן, שְׁכָרוֹ.

II. שָׁכַר (not used) equiv. to שָׁכַר to reward, present, from which אֶשְׁכַּר, if it is not equiv. to אֶשְׁכֹּר.

שָׁכַר (fut. יִשְׁכַּר) to barter for wages, to buy (at a price), to hire troops; transf. to buy some one, i. e. to bribe him. Niph. to hire

oneself (בְּעַלְמוֹ for bread). Hith. the same. According to others, to gain or profit by purchase. The root שָׁכַר is related to that in קָרָה and אָרַר.

שָׁכַר (const. שֹׁכֵר, with suff. שֹׁכְרוֹ) m. 1) price of hiring or of purchase, wages of a labourer; next generally, reward; 2) p. n. masc. (after the form הִשָּׁע) hireling.

שָׁכַר reward; וְעָשָׂה שָׁכַר to acquire a reward.

שֹׁכְרוֹן masc. drunkenness, intoxication.

שֹׁכְרוֹן (place of the palm wine) p. n. of a city on the northern border of Judah.

שָׁלַח (from שָׁלַח after the form יָד from יָדָה) masc. erring, trespass, offence; the same is שָׁלַח in Aram.

שָׁלַח (later) part. to signify a relation, either of one noun to another, thus to denote the genitive case, or of two sentences; generally, however, its use is like that of אָשַׁר and שֵׁ (followed by *dagesh forte*), with which it is etymologically connected. In compounds, בְּשָׁלַח is equiv. to בְּאִשָּׁר לְ on account of; בְּשָׁלַח equivalent to בְּאִשָּׁר לְ on account of whom; בְּשָׁלַח on my account or on account of me. בְּשָׁלַח אִשָּׁר which

once occurs (if the reading is correct) is equiv. to בְּדִיל דְּ because of.

שָׁלֵחַ (equiv. to שָׁמַח) adj. m. at ease, quiet, tranquil, secure, prosperous. The root is שָׁמַח, with interpolation of ל, as in וְלָעֶפֶה.

שָׁלַב (Kal, not used) to entwine, to knot together; hence Pu. שִׁלַּב, joined, Auth. Vers. "set in order against one another."

שָׁלַב (plur. שָׁלָבִים, comp. קָטָן, plur. קָטָנִים) masc. ledge, corner-ledge, from שָׁלַב, as these ledges connected the two sides; modern Heb. sprout.

שָׁלַח (not used) to shine, to glitter, to be white. From which:—

שָׁלַח m. snow, origin. that which shines. From which:—

שָׁלַח only Hiph. הִשָּׁלַח to be white as snow, used of the bones of the slain growing pale.

שָׁלַח (Kal, not used) to err, to totter (the root is also found in שָׁלַח). Niph. to err, to commit oneself. Hiph. to lead astray, to mislead, to deceive. From which שָׁלַח. In Aram. שָׁלַח signifies the same, from which שָׁלַח and שָׁלַח.

שָׁלַח (after the form שָׁנָה) Aram. f. error, trespass, sin. Only occurs in Ketib for שָׁלַח.

שָׁלַח 1) f. contracted from שָׁלַח,

request; 2) p. n. m. for שָׁלוֹה (the erring one); from which patron. שָׁלוֹה.

שָׁלוֹה p. n. m. of a city. See שָׁלוֹה.

שָׁלוֹה (not used) according to some, to be fat (after an Arab. analogy); according to others, equiv. to שָׁלוֹה to sound forth; from which שָׁלוֹה. שָׁלוֹה f. flame, from the root שָׁלוֹה; in Aram. the verb שָׁלוֹה is formed therefrom. The form שָׁלוֹה־יָהּ is, according to some, fem. from שָׁלוֹה־בָּתִּי.

שָׁלוֹ (1 pers. שָׁלוֹתִי, but the 3 pers. שָׁלוֹ for שָׁלוֹ, 3 fut. שָׁלוֹ, as is sometimes the form in the ל"ה) to be quiet, peaceable, prosperous, syn. with שָׁלוֹם. The form שָׁלוֹ is either to be referred back to שָׁלוֹה = שָׁלוֹ, or to שָׁלוֹ, the ש being elliptical.

שָׁלוֹ (const. pl. שָׁלוֹי) adj. m., שָׁלוֹה f. quiet, at ease, contented, prosperous; but also, in a bad sense, careless, inconsiderate, frivolous, wicked, forgetful of God. As a noun, שָׁלוֹ signifies: tranquillity, prosperity. The root is שָׁלוֹ.

שָׁלוֹ m. quiet, ease, prosperity.

שָׁלוֹ (as a verb) Aram. equiv. to שָׁלוֹ in Heb.; particip. pass. שָׁלוֹה for שָׁלוֹ.

שָׁלוֹ (Aram.) f. error, trespass, sin from שָׁלוֹ.

שָׁלוֹ see שָׁלוֹה.

שָׁלוֹ (in pause שָׁלוֹ and שָׁלוֹי, plur. שָׁלוֹיִם) f. a quail, origin. the fat bird, always collective.

שָׁלוֹה (with suff. שָׁלוֹהָ) Aram. fem. ease, quiet, prosperity.

שָׁלוֹה (pl. שָׁלוֹהֹת) fem. 1) ease, tranquillity, prosperity, and in the same sense the plur. שָׁלוֹהֹת suddenly, origin. in the midst of security or prosperity; 2) carelessness, criminal security.

שָׁלוֹה (only pl. שָׁלוֹהֹת) m. origin. abstract, the sending away, dismissal, but generally concr.; 1) bill of divorce; 2) dowry given to a daughter at her marriage; comp. שָׁלוֹה; Pi. from שָׁלוֹה.

שָׁלוֹם (after the form שָׁלוֹם, pl. שָׁלוֹמִים)

1) adj. m. in health, well, prosperous, peaceable, uninjured, safe, complete in number, friendly; in pl. the peaceable ones, the tranquil ones; 2) as a subst. wellbeing, welfare; especially in this sense in the phrases שָׁלוֹם לְפָנֶיךָ שָׁלוֹם; שָׁלוֹם לְפָנֶיךָ; שָׁלוֹם לְפָנֶיךָ; שָׁלוֹם לְפָנֶיךָ; שָׁלוֹם לְפָנֶיךָ, etc.; transf. to salvation, happiness, quiet, ease; 3) peace (in contrast to מְלָחָמָה), e. g. שָׁלוֹם לְפָנֶיךָ to offer some one peace; עָנָה שָׁלוֹם to answer peaceably; עָשָׂה שָׁלוֹם to give peace; אִישׁ שָׁלוֹם a man of peace;

שָׁלָם a word of peace; 4) friendship, concord; שָׁלֵם a friend, a confederate; שָׁלֵם a friendly word; as a p.n. it is found in אֲבִישָׁלֹם and אֲבִישָׁלֹם.

שָׁלֵם see שָׁלֵם.

שָׁלֵם (also שָׁלֵם, pl. מִים) m. payment, reward, requiting, retribution, from שָׁלֵם.

שָׁלֵם p.n. m. (either equiv. to שָׁלֵם, or it is derived from שָׁלַל to rob, to plunder.

שָׁלֵם see שָׁלֵם.

שָׁלֵם equiv. to שָׁלֵם.

שָׁלַח (fut. יִשְׁלַח, inf. abs. שָׁלַח, const. שָׁלַח and שָׁלַח) 1) to send some one (acc. seldom לְ) to (אֶל, seldom עַל) some one; the acc. of the person is sometimes omitted and replaced by בְּיָד; to send help, a plague (of God); to send a message or order through (בְּיָד) some one; to send word through some one, with or without adding לְאָמַר; to bid or command some one, in one instance including the sense of calling (2 Sam. 15:12); in the sense of sending word, the message is construed with the acc., and in the sense of charging some one with something, with double acc.; 2) to send off (without reference to any purpose or object), to dismiss, to let go, or let loose

(the hand or mouth); hence, שָׁלַח מִן to withdraw, draw back (the hand) from something; 3) to stretch out or forth, e.g. the finger, as an indication of scorn; the staff, the hand; in this sense the form שָׁלַח יָד is variously used according to the prepositions following; with בְּ, to lay hands upon some one (to injure him), to violate some one's property; with עַל, to put forth the hand after something; with אֶל, as with בְּ; with מִן, to put forth the hand somewhere. Particip. pass. שָׁלֹחַ stretched out, slim, slender; שָׁלַח sprouts, shoots. Niph. (inf. abs. נִשְׁלַח) to be sent. Pi. 1) in the intensive form, to send forth plagues, pestilence, punishment (of God), with אֶל, בְּ of the person or subject; to discharge, dismiss (a slave, a prisoner), hence the phrase, to send a daughter away, i.e. to give her away in marriage; to send a wife away, i.e. to divorce her (see נִשְׁלַח); to dismiss some one, to deliver him up, generally with the addition of בְּיָד or בְּ of the person into whose power something is given; to cast off something, get rid of it; 2) to throw (arrows), to send forth (fire into a city, to set on fire, for

which also the form **שָׁלַח** is used), to stretch out (the hand), to spread (the branches); next, to send generally, with **עַל**, to some one. Pu. to be sent, dismissed, released, forsaken, driven away, as pass. both of Kal and Piel. Hiph. almost like Pi.

שָׁלַח (fut. **יִשְׁלַח**) Aram. the same, to send, send forth, stretch out (the hand), to lay hands upon (**לְ**) something, and in as various significations as the Hebrew.

שָׁלַח (with suff. **שָׁלַחוּ**) m. 1) shot, missile, weapons, or a pointed weapon, a spear, dart, sword; from **שָׁלַח** in the signif. of throwing, **שָׁלַח** to perish by the shot, Author. Vers. by the sword; 2) a sprout, shoot, from **שָׁלַח** to spread out, to stretch out, comp. **שָׁלַחַה**; in this sense only the plur. with suff. **שָׁלַחוּ**; 3) streaming; next, a stream, probably equiv. to **שָׁלַח** the well-known pond or spring on the south-west of Jerusalem; 4) p.n. m. (the shooter).

שָׁלַח (for **שָׁלַח** streaming, comp. **יְהוֹן** a gushing fountain) p.n. of a conduit or pool on the south-west of Jerusalem.

שָׁלַחַה f. a sprout, shoot, from **שָׁלַח** to spread out.

שָׁלַחִי p.n. m. (shooter or shot).

שָׁלַחִים (streams), p.n. of a city in Judah.

שָׁלַח (const. **שָׁלַחַן**, plur. **חֲנוֹת**) m. origin. that which is spread out from **שָׁלַח**, a table, **אֲכָלֵי שֵׁ** those that eat at one's table, friends; the table of God, i.e. the altar; **שֵׁ הַפָּנִים** the table of shewbread, also called **שֵׁ הַמַּעֲרֹכֶת**; **עָרַךְ שֵׁ** to spread or set a table.

שָׁלַט (once **שָׁלַט** in a transitive signif., fut. **יִשְׁלַט**) origin. to lead; next, to rule over, to be master of (**אֲ**, **עַל**) something. In the transitive sense, **שָׁלַט** signifies, to empower. Hiph. to let rule, give power or permission, synon. with **הִתְקִיף** (Eccl. 6:10) in the same sense.

שָׁלַט (fut. **יִשְׁלַט**) Aram. the same, to rule or have power over (**אֲ**) something; also, to attack something. Aphal, to cause to rule, to appoint as a ruler.

שָׁלַט (not used) to protect, to shelter, to cover (the root **שָׁלַט** is related to **לָאֵט**, **לָט**, Aram. **שָׁלַד**; hence in the Talm. **שָׁלַטוֹן** covering of the head. From which:—

שָׁלַט (only pl. **שָׁלַטִּים**, const. **שָׁלַטִּי**) m. a shield, origin. that which protects, synon. with **מָגֵן** of a similar derivation; **שָׁלַטֵי הַזָּהָב** the golden shields—the **שָׁלַטִּים** (shields) were sometimes hung up

on the walls for ornament; to fill the shield, i.e. to arm oneself with them; to fill the hand with the shield, i.e. to lay hold of it.

שָׁלִיטָא masc. mighty, powerful, e.g.

"where the word of the king is, there is power" (Eccles. 8:4); וְאֵין

שָׁלִיטָא there is no power over, etc.

שָׁלִיטָא (const. pl. שָׁלִיטִין—) Aram. m. an officer, a ruler (of a province).

שָׁלִיטָא (const. שָׁלִיטִין) Aram. m. rule, power, dominion, command. The pl. signifies kingdoms, dominions; also concr. rulers, regents.

שָׁלִיטָא fem. from שָׁלִיט, which see.

שָׁלִי (only pause שָׁלִי) m. rest, quietness, stillness, from שָׁלָה; שָׁלִיִּי adv. softly, quietly, secretly, orig. in the quiet, in secrecy.

שָׁלִיָּה (with suff. שָׁלִיָּהָ) f. the after birth, probably from שָׁלָה in the signification of hanging down, suitable to the explanation by the ancients, bag, in which the child was considered to lie in the mother's womb.

שָׁלִי and שָׁלִיִּי equiv. to שָׁלָו, which see.

שָׁלִיט (pl. שָׁלִיטִים) adj. m., שָׁלִיטָא (as if from שָׁלִיטָא) f. 1) ruling, having power; next, as a subst. the powerful, mighty one; 2) in a bad sense, harsh, violent; also, impetuous, shameless, of a banet.

שָׁלִיט (pl. שָׁלִיטִין) Aram. adj. m. 1) mighty, powerful, having power; hence, as a subst. a ruler, high officer; 2) as an abstr. power; hence, with the addition of ל before the infinitive, it is permitted, allowed to be done.

שָׁלִיטָא (pl. שָׁלִיטִים) masc. 1) a third part, *triental*, as a corn measure, the third part of an ephah, or a large measure containing three smaller ones, which, however, cannot be defined now; שָׁלִיטָא as an adverb formed in the accus., full in measure or according to measure, e.g. thou givest them tears to drink in great measure (בְּרַמְעוֹת שָׁלִיטָא); 2) a musical instrument, according to Kimchi, consisting of three strings; probably, however, a triangle; 3) a kind of warriors or combatants in chariots, three standing together in the chariot, two of whom served as seconds to the combatant. The ancient commentators explain the word similarly to מְשִׁנָּה the second after the king; thus שָׁלִיטָא the third in rank. רֹאשׁ הַשָּׁלִיטִים occurs in a sense similar to שֵׁר הָרֶכֶב head of the charioteers; rarely in this sense רֹאשׁ הַשָּׁלִיטִין or הַשָּׁלִיטָא with אָפֶס.

שְׁלִישִׁי (pl. שְׁלִישִׁים) adj. m., שְׁלִישִׁית or שְׁלִישִׁת fem. the third, from שְׁלֹשׁ, e.g. the chamber on the third floor, the third part, the third day; reckoned from the time of speaking; thrice, repeating something three times; the third year, etc.; שְׁלִישִׁתָּהּ adv. a third time; שְׁלִישִׁת מָחָר הַשְּׁלִישִׁית about this time the day after to-morrow (Author. Vers. "about to-morrow any time or the third day," which rendering is adopted in consequence of the שְׁלִישִׁת separating מָחָר from שְׁלִישִׁת).

שָׁלַח (Kal, not used) orig. equiv. to שָׁלַח to send off, to cast off, but only Hiph. in this sense; הִשְׁלִיךְ to throw upon some one (a missile); also in a spiritual sense, to cast something upon some one, i.e. to commend or entrust it to him; הִשְׁלִיךְ נַפְשׁוֹ מִבְּנֵי to cast one's life away, i.e. to expose it; הִשְׁלִיךְ אַחֲרֵי גֻּף to throw something behind one's back, i.e. to disregard it; הִשְׁלִיךְ מִלְּפָנָיו (spoken of God) to cast some one away from His countenance, i.e. to withdraw His providence from him. It is used besides in a physical sense in manifold significations. Hoph. הִשְׁלָךְ and הִשְׁלָךְ pass. and also in the figur. sense

הִשְׁלָךְ to trust in one entirely.

שָׁלַח masc. the cormorant or the plungeon, so called from its shooting down, like an arrow, from the high cliffs, and plunging into the water to seize its prey. From שָׁלַח.

שָׁלַח (Piel-noun) f. 1) the falling (of a tree), or the dropping of the leaves from the tree; 2) p. n. of a gate in the temple.

שָׁלַח (2 pera. שְׁלֹחַת, inf. aba. שָׁל, fut. יִשְׁלַח) 1) to pull off, to pull out: 2) to plunder, to rob, especially of booty, to spoil; שָׁלַח שָׁלַח to make booty. The root is related to that in גָּזַל, גָּזַל. Hithpael הִשְׁתַּחֲלַל (for הִשְׁתַּחֲלַל according to Aram. analogy) to be plundered, spoiled, to become a prey. See שָׁלַח.

שָׁלַח (const. שָׁלַח, with suff. שָׁלַחָה) m. origin. that which is drawn away from the enemy; next, booty generally; also in a figur. sense, gain, profit, or anything acquired by a struggle.

שָׁלַם (particip. שָׁלֵם, fut. יִשְׁלַם) orig. to be whole, entire, sound, complete, in contrast to הִקַּר; hence, 1) to be well, affluent, happy, prosperous, peaceable, to live in friendship with others, secure;

particip. **שָׁלֵם**, equiv. to **שָׁלַם** a friend; particip. pass. **שָׁלֵם** peaceable; 2) to be completed, finished, e.g. of a building, of a time. Pi. **שָׁלַם** in a trans. sense, 1) to preserve in happiness, prosperity; 2) to make complete, finish, transf. to restore (that which is stolen), to pay (a debt), to discharge (an obligation), to fulfil (an offering, a vow), to recompense, requite, reward, generally with the addition of **נָמַל**. Pu. pass. 1) to be paid, recompensed, requited, rewarded; 2) to be befriended; hence, used of the Hebrew nation **מִשְׁלָם**, equiv. to **עֶבֶר** orig. a friend, or one devoted to God. Hiph. 1) to be peaceable, or to live in peace with (**אִתּוֹ**, **עִמּוֹ**) some one, to submit, subject himself to some one; 2) to fulfil, to make an end of, complete something.

שָׁלָם (particip. pass. **שָׁלֵם**) Aram. the same, but only in the signif. of completing. Af. **הַשְּׁלָם** 1) to make an end of, complete; 2) to restore, recompense, deliver back. **שָׁלָם** (def. **שָׁלָמָא**, with suff. **שָׁלָמְכֹן**) Aram. masc. wellbeing, welfare, prosperity, peace, equiv. to **שָׁלֹם** Hebrew.

שָׁלָם (pl. **שָׁלָמִים**) adj. m., **שָׁלָמָה** (pl.

שָׁלָמוֹת) fem. 1) whole, uninjured, complete; hence, full, in reference to weight, measure, or number; complete, in numbers or numbering of an army; untouched, or not hewn, of a stone; 2) in a mental sense, peaceable, friendly, devoted; hence **עָם יְיָ** devoted to God, in which sense **עָם** is sometimes omitted; 3) p.n. of the city, later called **יְרוּשָׁלַם**, which name is the basis to the subsequent appellations.

שָׁלָם (pl. **שָׁלָמִים**) m. reward, thanks, recompense, for which generally the plur. in the abstract sense; hence **נָתַתְּ שָׁלָמִים** peace or thank-offering, equiv. to **תְּרוּמָה**. Sometimes **נָתַתְּ** is omitted, without altering the sense.

שָׁלָם (after the form **קָפַר**) m. 1) recompense (in connection with **נָקָם**); 2) p.n. m. for which once **שָׁלָם**; patron. **שָׁלָמִי**.

שָׁלָם p.n. m. (recompenser). This name is often found.

שָׁלָם see **שָׁלֹם**.

שָׁלָמָה (formed from **שָׁלָם**) recompense, retribution (of the sinner).

שָׁלָמָה p.n. of the renowned and wise king Solomon. The name is formed from **שָׁלֹם**, with the termination **הָ=י=ן** and signifies the peaceful one.

שָׁלֵמָה (const. **שְׁלֵמָה**, with suffix **שְׁלֵמָתוֹ**, plur. **שְׁלֵמוֹת**, with suffix **שְׁלֵמוֹתֵי**) f. 1) garment, transposed from **שְׁמֻלָּה**, which contains the orig. signif., though **שְׁלֵמָה** occurs very frequently; 2) p.n. m.

שְׁלֵמָן p.n. m. (the clothed one) for which also **שְׁלֵמָה** occurs.

שְׁלָמִי p.n. m. (the same).

שְׁלָמִי p.n. m. (the peaceable one).

שְׁלָמִיאל p.n. masc. (befriended by God).

שְׁלָמִיהוּ p.n. m. (devoted to God).

שְׁלָמִית 1) p.n. fem. (the peaceable one); 2) p.n. f. (friendship).

שְׁלָמָן p.n. of a king of Assyria; complete **שְׁלָמָנָאסָר**.

שְׁלָמָן (only pl. **שְׁלָמָנִים**) m. recompense, reward, also bribe, from **שָׁלַם** to reward.

שָׁלַף (fut. **יִשְׁלַף**) to draw (the sword), to pull off (the shoe), to pull out (grass), to draw out an arrow from the body which it has penetrated; most frequently, however, of the drawing of a sword; hence **שָׁלַף** **חֶרֶב** a warrior, origin. he that draws the sword.

שְׁלָפָה p.n. of a people in Arabia Felix, probably the *Zalaphevoi* of Ptolemy.

שָׁלֶשׁ (**שְׁלֹשׁ**, const. before makkaph **שְׁלֹשָׁה**) cardinal number; f. **שְׁלֹשָׁה** (const. **שְׁלֹשָׁת**, with suff. **שְׁלֹשָׁתָם**)

masc. three, generally before the noun, and but rarely after the noun. The numeral itself, however, is often considered as a noun, and therefore stands in the constructive state when it occurs before a noun; but when it occurs after a noun, it stands in the absolute state; e. g. **בְּשָׁלֶשׁ חֳדָשִׁים** at about after three months; **בַּשָּׁנָה שְׁלֹשָׁה** in the third year; joined with **עֶשְׂרֵה** for the fem., or with **עֶשְׂרֵי** for the masc., it signifies thirteen; the plur. **שְׁלֹשִׁים** signifies thirty.

שְׁלֹשָׁה p.n. m. (triune).

שְׁלֹשָׁה see **שְׁלֹשָׁה**.

שָׁלַשׁ (Piel, formed from **שָׁלַשׁ**) 1) to divide into three parts; 2) to do something on the third day (from the day spoken of); 3) to do something the third time; joined with other verbs, it stands as an adv. taken from the numeral. Pu. to be threefold, or three years old; hence, part. **שְׁלֹשָׁה**.

שְׁלֹשָׁה (after the form **שְׁלֹשָׁה**) masc. the third (i. e. grandson) after the son, viz. great-grandson. A son of the **שְׁלֹשָׁה** is called **רִבְעֵה**.

שְׁלֹשָׁה p.n. of a district in Ephraim, wherein the city **שְׁלֹשָׁה** (according to Eusebius, **שְׁלֹשָׁה**) is situate, and, according to the

same authority, fifteen Roman miles north of Diospolis.

שָׁמַיִם p.n. m. (triune).

שָׁמַיִם (formed from **שָׁמַיִם** with the adverbial termination **ם**) adv. the day before yesterday, orig. three days ago; generally in connection with **שָׁמַיִם**, **שָׁמַיִם**.

שָׁמַיִם see **שָׁמַיִם**.

שָׁמַיִם (with **ה** **שָׁמַיִם**) dem. adv. 1) there, of the place, in reply to the question, where? **שָׁמַיִם** relative, in which place, the relative being separated from **שָׁמַיִם** by the insertion of several words; **שָׁמַיִם**—**שָׁמַיִם** yonder—there, **שָׁמַיִם** from thence, **שָׁמַיִם**—**שָׁמַיִם** from whence; **שָׁמַיִם** thither, denoting a motion towards a place; 2) there, then, of time, transf. from the sense of locality; 3) there, rather like a demonstrative, and equiv. to, this; also in reference to the material; hence **שָׁמַיִם** out of, from out.

שָׁמַיִם (before makkaph **שָׁמַיִם**, with suff. **שָׁמַיִם**, plur. **שָׁמַיִם**, const. **שָׁמַיִם**) m. 1) sign, mark (by which one is recognised); **שָׁמַיִם** Yah is His name, i.e. He is identified by that name; next, name generally; **שָׁמַיִם**, **שָׁמַיִם** by name; **שָׁמַיִם** to call by name; **שָׁמַיִם** a man of repute, renown; **שָׁמַיִם** of no repute or distinc-

tion; **שָׁמַיִם** is especially used of a good name, or of good report (in contrast to **שָׁמַיִם**), or remembrance, good memory (after death); hence, to blot out the name, i.e. to obliterate the memory; sometimes as a concrete, that which perpetuates the remembrance, i.e. monument, memento; applied to God, **שָׁמַיִם** signifies the manifestation of his glory or majesty, etc.; hence the many phrases in this sense, e.g. for the sake of His name, to call upon the name of God, to know the name of God, etc.; 2) p.n. m. Shem, from whom, according to Mosaic analogy, descended the nations of South-western Asia, as the Persians, Assyrians, Syrians, Hebrews, etc., and which nations are called the "Semitic."

שָׁמַיִם (with suffix **שָׁמַיִם**, plur. const. **שָׁמַיִם**, and with suff. **שָׁמַיִם**) Aram. the same.

שָׁמַיִם (equiv. to **שָׁמַיִם**, a contracted form from **שָׁמַיִם**) p.n. m. (the celebrated one).

שָׁמַיִם (probably of foreign origin) p.n. m.

שָׁמַיִם (equiv. to **שָׁמַיִם** fame) p.n. m.

שָׁמַיִם see **שָׁמַיִם**.

שָׁמַיִם (sometimes **שָׁמַיִם**, compounded from **שָׁמַיִם**) m. orig.

the obscure or less known part of the world, the north; comp. **צפון** in the same sense and of a similar derivation; transf. to the north side, the left side; **משמאל** on or from the left, followed by the genitive or dative; **למשמאל** north of. The root is **שם** equiv. to **צמם**, **זמם**, to conceal, hide, from which **שםאל** is formed (with the termination **ל**), like **אשכל**, **זבעל**, **חרזל**, **קרסל**. From which denom. **השמאל**, **השמאל** to be at, or to turn to, the left; also to use the left hand.

שמאלי adj. m., **שמאלית** f. left, to be on the left, in contrast to **ימני**. See **שמלה**.

שמאם (equiv. to **שמעם** fame) p.n.m. interchanging with **שמאה**.

שמד p.n. m. (the signification is obscure).

שמד (Kal, not used) to cut off, to destroy; related with **נמד** and **צמד**, which see. Hiph. **השמיד** (like **הכרית**) to destroy, to uproot, to blot out, e.g. people, nations; also of inanimate beings, to desolate, lay waste (cities, altars, etc.); the inf. **השמד** is used as a noun, destruction. Niph. to be destroyed, desolated (of places), to be blotted out (of people, nations).

שמד (Aram.) the same; hence, Af.

השמד like Hiph. in Heb.

שמד (not used) to be high, elevated, as in the Arab. From which **שמדים**.

שמד see **שם**.

שמד (from **שם**, pl. **שמות** fem. 1) desolation, transf. to astonishment, amazement, terror, shuddering; 2) p. n. m. probably contracted from **שמעה** fame, in which also **שמעה** and **שמעה** occur. The forms **שמעות** and **שמות** which occur for it, stand probably for **שמעות** and **שמעות** in the same signif.

שמד p. n. m. (valuation), only occurs as a patron. **שמתי**.

שמדות see **שמד**.

שמדן (Aram.) pl. from **שם**.

שמדאל p. n. masc. (contracted from **שמדאל**, heard by God).

שמד p. n. m. (the famed one). See **שמד**.

שמד (const. **שמדת**, pl. **נות**) f. 1) concrete, that which is announced, i. e. tidings, news, rumours, report (either good or bad); applied to God, it signifies, a message from, or instruction by, Him, also doctrine; 2) abstract, the announcing, informing. Root **שמד**, proceeding from the signif. in Hiph.

שָׁמַר Ketib for שָׁמִיר, which see.

שָׁחַח (fut. יִשְׁחַח) origin. to shine, to be bright (comp. צָהַל); next, to be cheerful, glad, to rejoice at (כֵּן, עַל, הֵן) something, or with כֵּן in the sentence following; with לִפְנֵי, to rejoice before some one; but with לֵךְ, to rejoice or triumph at the misfortune or hurt of another. Pi. שָׁחַח to rejoice, gladden some one; with כֵּן, עַל, לֵךְ to cause some one to rejoice or triumph over another's misfortune. Hiph. like Pi.

שָׁחַח (pl. שְׁחַחִים, const. שְׁחַחִי, once שְׁחַחִי) adj. m., שְׁחַחָה f. rejoicing, being glad, cheerful, at something, with אֵל, אֵלָּה, etc.

שְׁחַחָה (plur. שְׁחַחֻת) joy, rejoicing, gladness, cheerfulness, merriment; transf. to feast or festival of rejoicing; שְׁחַחָה to rejoice greatly, exceedingly.

שָׁחַח (fut. יִשְׁחַח) 1) to cast, to break loose (of the beasts of burden), to fling (out of the window); the Targum renders it מָנַח; the root is שָׁחַח, which is found again in מָחַ; 2) to remit, e.g. a debt, to release, e.g. the land, i.e. to let it lie uncultivated; with מִן, to cease from something. Niph. to be scattered, to be loosed, to be thrown down, e.g. from

a rock. Hiph. to release, remit (a debt). Another שָׁחַח in the signif. of שְׁחַחָה, is found only in modern Hebrew.

שְׁחַחָה f. remission (of a debt), release (of a land from being cultivated); hence שְׁנַת הַשְּׁשִׁי year of release, i.e. every seventh year, when debts were cancelled and agriculture intermitted; דְּבַר הַשְּׁשִׁי matter referring to the year of release.

שָׁמִי p.n. m. (perhaps compounded from שָׁמַעִי the famed one).

שְׁמִידָע p.n. m. (famous in knowledge), contracted from שְׁמִיע־יָדָע; patron. דְּעִי.

שְׁמִיכָה fem. mattress or bed-cover, from שָׁמַךְ to stretch along.

שָׁמַיִם (pl. from a sing. שָׁמַי, comp. שָׁמַיִם from a sing מַי, const. שָׁמַיִם, with הֵן finis שְׁמִימָה) m. origin. height; transf. to heavens in the remotest sense; often joined with אֱלֹהִים and יְיָ the heaven of heavens. It is often used for "God," as in many modern languages.

שְׁמַיִן (plur. from שָׁמַי, def. שְׁמַיָּא) Aram. m. the same.

שְׁמִינִי (formed from שְׁמִנָּה) adj. m., also as an ordinal number, שְׁמִינִית f. the eighth. The fem. שְׁמִינִית signifies also, a musical instru-

ment of eight strings, or, according to some, a certain melody or tone (*ottava*), which, however, cannot be defined.

שָׁמִיר (with suff. שְׁמִירוֹ) m. 1) thorn, thistle, or collectively, thorn-bush; figur. enemies, from שָׁמַר to invade, penetrate, pierce; 2) a diamond, used for engraving, from the same original signif.; 3) p. n. of two cities; 4) p. n. m. for which in the Ketib שְׁמִיר.

שְׁמִירָמוֹת p. n. m. (fame of eminence). In modern Hebrew (Esth. Rabba) Semiramis was so written.

שָׁמַל (not used) but is the basis for שְׁמָלָה masc. garment, raiment, covering, from שָׁמַם to cover, with the ancient form of termination ל־, as in כֶּסֶל, נָבֵל, עָרַל, etc.; but the fem. form only is used.

שְׁמָלוֹת (plur. שְׁמָלוֹת, with suffix שְׁמָלוֹתָם) f. a garment, covering, especially the spacious and broad robe in which the orientalists wrap themselves, from which שְׁלָמָה is transposed, with a similar signif.

שְׁמָלִי p. n. m. see שְׁמָלִי.

שְׁמָלִי see שְׁמָלִי.

שָׁמַם (Kal used in the dissolved form, imper. שָׁם, inf. שְׁמֹת, fut. trans. יִשָּׁם, but pl. יִשְׁמֹו, intrans. יִשָּׁם, after the form יָחַת, יָקַל, יָצַר, יָמַר; in the intrans. signif. the futures

of Kal and Niph are blended together, as is the case with קָלַל and רָדַם 1) to terrify, to cause amazement; hence, to lay waste, to desolate; שְׁמֹם the desolater, ravager, tyrant; שְׁמֹמָה the abomination (idol) of the desolater; 2) intrans. to shudder, gaze, to be amazed at (עַל) something; transf. to be waste, desolate, ruined, and in this sense שְׁמֹם desolate; applied to people, it signifies, languishing, perishing, solitary; pl. שְׁמֹמָתוֹת desolate, waste places, ruins. Niph. נִשְׁמַם to be amazed, to gaze at (עַל) something; next, as in Kal, waste, desolate, forsaken; of people, to be perishing, lonely, languishing. Hiph. הִשְׁמַם (fut. יִשְׁמִים, inf. הִשְׁמִם, particip. מִשְׁמִים) 1) to amaze, terrify; transf. to lay waste, to desolate; 2) intrans. as in Kal, to be amazed, terrified at (עַל) something. Hoph. הִשְׁמָם (3 pl. הִשְׁמָמוּ) to be amazed; transf. to be laid waste. Hith. הִשְׁתִּמֵּם (future יִשְׁתִּמֵּם) to be amazed, stunned, disheartened. The root is identical with that in שָׁמַם and תִּמְרָה.

שְׁמָם (Aram.) the same; hence Ithp. אִשְׁתִּמֵּם.

שְׁמָם adj. m., שְׁמָמָה fem., desolate, waste.

שָׁמַץ (not used) origin. to exhale; generally, to diffuse a bad odour; also, to poison; comp. שָׁמַץ in modern Hebrew.

שִׁמְמוֹת (pl. c. שִׁמְמוֹת and שִׁמְמוֹת) f.

1) terror, amazement, astonishment, shuddering; 2) desolation, devastating; concr. a waste, a ruin, a wilderness.

שִׁמְמוֹת f. the same.

שִׁמְמוֹן m. amazement, astonishment, shuddering, terror.

שִׁמְמִית fem. a species of venomous lizard (Auth. Ver. "the spider.").

In several MSS. the reading is שִׁמְמִית.

שָׁמַן (fut. יִשְׁמַן) to be or become fat, corpulent. Hiph. 1) to make fat (the heart), a scriptural figure indicating stubbornness, a heart inaccessible to exhortation; 2) to grow fat. The verb seems to have arisen as a denom. from שָׁמֶן.

שָׁמֶן adj. m., שִׁמְנָה f. fat, corpulent; fertile, of a soil; nourishing, of bread.

שִׁמְנִי (with suff. שִׁמְנִי, plur. שִׁמְנִים, with suff. שִׁמְנִיָּהּ) m. 1) fat, corpulence, e. g. of the bull (Isaiah 10:27); transf. to fat viands, hence מִשְׁתֵּה שִׁמְנִים a fat or sumptuous feast; fruitfulness, fertility, of a soil; 2) oil, so called on account of its fatness; hence

שֵׁן עֵץ oil tree (the wild one), transf. to spiced oil, ointment, either for anointing, or as a means of cure. The root seems to be שָׁם, and שֵׁן is as in שֵׁן, חֶשֶׁן, חֶפֶן, בֶּשֶׁן, גֶּפֶן, חֶרֶן, חֶרֶן, אֶפֶן, אֶפֶן, אֶפֶן a form of termination.

שָׁמֶן (after the form קָמֶן, hence pl. שִׁמְנִים, after the form קָמֶנִים) m. fatness, fruitfulness (of a country district); hence, a fruit district.

שִׁמְנָה (const. שִׁמְנָה) cardinal number, fem. שִׁמְנָה (const. שִׁמְנָה) m. eight; the pl. שִׁמְנִים is common, and signifies eighty. From which שִׁמְנִי.

שָׁמַע (3 pers. pl. in pause שָׁמְעוּ, fut. יִשְׁמְעוּ) 1) to hearken to, or to hear some one (accus.) speak something (accus.); to listen to, with accus., לְ, אֶל, of the person, or to listen to something (with לְ); 2) to hear or hearken to. (applied to God) some one (accus. or אֶל, or אֶל קוֹל, אֶל קוֹל, אֶל קוֹל); 3) to obey, with אֶל, לְ, אֶל קוֹל, אֶל קוֹל, אֶל קוֹל; 4) to understand, synon. with מָבִין. Niph. 1) to be heard by (לְ) some one, to be understood, thus pass. of Kal; 2) to shew obedience, from the sense of obeying, in Kal. Pi. to call, proclaim, announce. Hiph. 1) to cause some

one to hear (his voice or cry), to let some one hear ; with omission of קול, to cause to sing, or sound forth : 2) to proclaim, announce. From the Hiph. the noun **הַשְׁמָעוֹת** is formed, which see.

שָׁמַע (Aram.) the same ; with **עַל**, to hear something of or about some one. Ith. to obey, to show obedience, to submit.

שָׁמַע p. n. m. (the obedient one).

שָׁמַע (in pause **שָׁמַע**, with suff. **שָׁמַעִי**, **שָׁמַעְךָ**) m. the hearing ; transf. to report, repulse, renown, information ; also in the sense of a clear sound, and in all significations of the verb.

שָׁמַע p. n. m. (report).

שָׁמַע (fame) p. n. m. of a city in Judah.

שָׁמַע (with suff. **שָׁמַעוּ**) m. report.

שָׁמַע p. n. m. (for **שָׁמַעִי** the renowned one). Sometimes **שָׁמַע** and **שָׁמַח** (for **שָׁמַח**) are used for it, which signify the same.

שָׁמַע p. n. m. (the same), patron.

שָׁמַעִי. See **שָׁמַח** II.

שָׁמַע (with the article) p. n. masc. (the same).

שָׁמַע see **שָׁמַח**.

שָׁמַע p. n. m. (the one that is heard or answered), patron. **שָׁמַעִי**.

שָׁמַע p. n. m. (the renowned one).

שָׁמַע p. n. m. (heard or answered by God).

שָׁמַעִי p. n. m. (the same).

שָׁמַע p. n. f. (renown, fame).

שָׁמַע (not used) probably only a secondary form from **שָׁמַע**, by which the following nouns will be easily explained :—

שָׁמַע masc. a short gentle sound, a whispering. Comp. **שָׁמַע**.

שָׁמַע fem. an evil report, disgrace ; comp. **שָׁמַע רָע** ; also smiting, thrusting, overthrow.

שָׁמַר (fut. **וַיִּשְׁמַר**) orig. to penetrate, impress, urge (comp. **שָׁמַר**) ; next, 1) to impress on the memory, to keep (in remembrance), to keep or retain the anger (sometimes **אָף** or **עֲבָרָה** are omitted) ; with accus., to keep a thing in memory concerning some one ; 2) to observe, to notice (the way, the walk, a deed), construed with **עַל** or **אֵל** of the person ; to observe a command, a covenant, a sabbath, or to keep anything promised ; to observe, i. e. to besiege a town ; 3) to guard, to watch (a flock, a garden, a house), and in a spiritual sense, to protect, maintain, with accus., **אֵל**, **אֵל** or **עַל** of the object ; with **מִן**, to guard or preserve from something. In this sense **שָׁמַר** a keeper, guard, shepherd ; transf. to a prophet ; 4) almost reflective, like Niph., to

guard oneself, to beware from (מן) something or some one. Niph. 1) pass. to be kept, watched, guarded; 2) reflective, to keep or guard oneself from (מן, מִפְּנֵי) something, to beware from (also with ב) something; frequently with the inf. following, or with (פ) and the fut. in the concluding sentence, and in the imp.; often with the addition of לְנַפְשׁוֹתֵיכֶם, לְנַפְשׁוֹתֵיכֶם to give emphasis to the caution; 3) to do something attentively, carefully, with לְעִשׂוֹת following. Po. to keep as an observance. Hith. to guard oneself from (מן) something, to keep a law, to take heed.

שָׁמַר (only pl. שָׁמְרִים) m. 1) origin. the remainder, or that which is retained; hence, the dregs, the sediment at the bottom of a cup or cask, the lees of wine, also used of wine that keeps well; שָׁקַם אֶל שְׁמָרִים, קָפַא עַל שְׁמָרִים "to rest upon one's lees," is a figure, indicating to continue quietly, unconcerned, in one's former condition.

שָׁמַר p. n. m. (watch); once שָׁמַר (guard) is used for it.

שָׁמַר (only pl. שָׁמְרִים) m. observance of a festival; according to others, preservation.

שָׁמַר 1) p. n. m. (keeper), once for שָׁמַר; 2) p. n. f., for which once שְׁמָרִית.

שְׁמָרָה f. eyelash. The derivation is obscure.

שְׁמָרָה f. watch, guardianship; formed from a masc. form שָׁמַר.

שָׁמַר p. n. m. (guard), patr. שְׁמָרָנִי.

שָׁמַר Samaria (watch mountain), p. n. of a mountain, and also of a city built thereon, which was the metropolis of the kingdom of Israel and the royal residence; later a village called Sebaste, also Shemrun or Shemrin; transf. to the kingdom of Samaria.. Gent. שְׁמָרָנִי.

שָׁמַר p. n. m. (keeper).

שְׁמָרָה p. n. m. (guarded by God).

שְׁמָרָהוּ p. n. m. (the same).

שָׁמַר (Aram.) equiv. to שְׁמָרִין in Hebrew.

שְׁמָרִית p. n. f. (female watcher). See שָׁמַר.

שְׁמָרָה p. n. m. (guard).

שָׁמַר (Poal, not used) Aram. to serve, to wait, attend upon; also of frequent use in modern Heb. Pael, to serve, especially of divine service; hence in Targum for שָׁמַר and שָׁמַר.

שָׁמַר (with suff. שְׁמָרָי, pl. שְׁמָרָיִם, with suff. שְׁמָרָתִי) com. the sun; under the sun, i. e. on earth;

before the face or under the eyes of the sun, figur. expressions for indicating: publicly, openly; the sun goeth forth, i.e. rises; the sun returns, i.e. sets. The pl. signifies the sun's rays, or anything protruding as rays, e.g. battlements, pinnacles, turrets (on a wall).

שָׁמְשׁוֹן Samson, p.n.m. (the brilliant one), formed from שָׁמַשׁ.

שָׁמְשִׁי p.n.m. the same.

שָׁמְשָׁרִי p.n.m. (compounded from שָׁמַשׁ and שָׁרִי).

שָׁמְשִׁי see שָׁמַשׁ.

שָׁן (before makkaph שָׁן, with suff.

שָׁן, dual שָׁנַיִם) com. 1) origin.

point, edge, prong; hence, sharp

cliff, point of a rock; next, tooth

of a human being, and also of an

elephant, ivory, thus שָׁן שֵׁן ivory

palaces; the dual form is used on

account of the two rows of teeth;

to carry the life between the teeth,

is a scriptural figure for risking

one's life; 2) (edge of a rock)

p.n. of a place, perhaps of a rock.

שָׁנָה a rare form for שָׁנָה, which see.

שָׁנָה (3 plur. שָׁנָה, fut. יִשְׁנֶה) Aram.

equiv. to שָׁנָה in Heb. to change,

to become different, e.g. of the

changing of the general colour of

the face; especially to change for

the worse; with כִּן, to be different

from something. Pael שָׁנִי (3 pl.

שָׁנִי) to change; with כִּן, to turn something different from another; to alter the word of the king, i.e. to transgress his command. Ithp. to be altered, changed, disfigured; and also reflective, to alter (one-self). Af. אִשְׁנִי to change (the times); also like Pa. to transgress a royal order.

שָׁנָה (a secondary form from שָׁנָה) f. sleep; see שָׁן.

שָׁנָה (Aram.) f. sleep.

שָׁנָה (fut. יִשְׁנֶה, inf. שָׁנֶה) orig. to

cut, stick into something (related

to שָׁנָה), transf. to hate; hence,

שָׁנָה a hater, an enemy; with suff.

שָׁנָה, equiv. to לוֹ שָׁנָה. Niph.

pass. to be hated. Pi. to attack

violently. Part. מִשְׁנֶה violent

enemy.

שָׁנָה (particip. pl. שָׁנָה) Aram. the

same as שָׁנָה in Heb.

שָׁנָה p.n. masc. (the etymology is obscure).

שָׁנָה (origin. inf. Kal) fem. 1) the

hating; 2) conc. hatred.

שָׁנָה (the plur. in modern Hebrew

שָׁנָה) masc. probably equiv. to

שָׁנָה repetition; thousands of

repetitions (Ps. 68:18), i.e. many

many thousands; according to

others, שָׁנָה signifies an angel,

and they render the passage in the

Psalms, thousands of angels.

שנא p.n. m.

שנא (not used) to entwine, related to ענב in a similar sense, from which לַשֵּׁנֶב lattice, window. In a similar manner שֵׁנָה, שֵׁנָה, and שֵׁנָה are derived from verbs signifying to entwine.

I. שֵׁנָה (fut. יִשְׁנֶה, once יִשְׁנֶה, and the נ appears also in the derivative שֵׁנָה) 1) to repeat, to do something a second time; hence, to continue in (שֵׁנָה) something, to stir up something (שֵׁנָה) anew, as if the verb were a denom. from שֵׁנָה; 2) to be different from (שֵׁנָה) something, to differ always, i.e. to be changeable, uncertain; hence, שֵׁנָה the uncertain ones; 3) to alter (for the worse), to be disfigured. Niph. to repeat itself (of a dream). Pi. (once שֵׁנָה) 1) to change (the dress), to alter (the course of life), to change justice for injustice, i.e. to pervert justice; 2) to disfigure the countenance, fig. in the phrase שֵׁנָה אֶת מַעֲמֹוֹ to disfigure one's understanding, i.e. to pretend to be mad or foolish; 3) to change the place of anything, i.e. to carry it to another. Pu. pass. to be changed, altered. Hith. שֵׁנָה to change one's dress, i.e. to disguise oneself.

II. שֵׁנָה (not used) to shine, to

glitter; after the Arab. From which שֵׁנָה, which see.

שֵׁנָה (const. שֵׁנָה, with suff. שֵׁנָה, dual שֵׁנָה, pl. שֵׁנָה const. שֵׁנָה; poetically שֵׁנָה, const. שֵׁנָה, with suff. שֵׁנָה fem. orig. circuit, return (of time); hence, a year, comp. *annus* a year, orig. a circle; שֵׁנָה שֵׁנָה מִדֵּי שֵׁנָה בִּשְׁנָה, שֵׁנָה שֵׁנָה בִּשְׁנָה from year to year, annually; the plur. signifies an uncertain number of years, and transf. to the produce of years. The dual שֵׁנָה is often joined to יָמִים, to denote uninterrupted continuation. Joined with numerals, the latter always succeed שֵׁנָה, and sometimes שֵׁנָה is again added, following the numerals. The root is שֵׁנָה.

שֵׁנָה (from שֵׁנָה) f. sleep; transf. to a dream.

שֵׁנָה (pl. שֵׁנָה) Aram. f. 1) a year; 2) sleep; in both significations like the Hebrew.

שֵׁנָה (formed from a singular שֵׁנָה) f. ivory, orig. elephant's teeth.

שֵׁנָה (a root adopted for שֵׁנָה) to pierce. See שֵׁנָה.

שֵׁנָה (formed after the usual manner from שֵׁנָה, const. שֵׁנָה, pl. שֵׁנָה) m. the crimson colour obtained from the turtle insect, *coccus ilicis*

(תולעת); transf. to materials dyed with this colour; especially the pl. in this sense. The root is שָׁנָה II., to shine; comp. שְׁחָרַי in Aram. According to others, the root is שָׁנָה I., and the origin. signif. is double dyed; which may be etymologically correct, but is not substantiated as a matter of fact.

שְׁנִי (formed from שָׁנָה II., pl. שְׁנִים) ordinal number, m., שְׁנִית f. the second. The pl. masc. signifies especially, the second row or class, or the rooms in the second story. The fem. sing. signifies a second time.

שְׂנִיָּה adj. m., שְׂנִיָּה f. hated, hateful.

שְׁנַיִם (const. שְׁנֵי, with suff. שְׁנַיִם) cardinal number, m., שְׁנַיִם (const. שְׁנֵי) f. two; שְׁנַיִם שְׁנַיִם two and two, a pair; שְׁנַיִם שְׁנַיִם both of them; the fem. also signifies two kinds, or at a second time; שְׁנַיִם וְשְׁנַיִם once and again. The form שְׁנַיִם is not a dual one, but is formed from שָׁנָה, after the manner of לֵה. The f. form שְׁנַיִם is contracted from שְׁנַיִם, from which שְׁנַיִם, and the נ was subsequently dropped. The abridged forms שְׁנַיִם, שְׁנַיִם, only occur in connection with שָׁנָה and שְׁנַיִם. From which שְׁנֵי; see also שְׁנַיִם.

שְׁנִיָּה fem. sharp, piercing words, mockery, scorn, derision, from שָׁנָה to sharpen.

שְׁנִיר (coat of mail) p.n. of a ridge of mountains of Hermon (among the Amorites), equiv. to שְׁנִיר (among the Sidonians).

שָׁנָה (denom. from שָׁנָה I pers. pret. שָׁנָה, plur. שְׁנָנָה) to sharpen (the sword); to sharpen the tongue, i.e. for slander; to sharpen or point (the arrows). Pi. to sharpen (in a spiritual sense), to teach diligently, to exhort, to inculcate. Hith. הִשְׁתָּחִיז to be penetrated or pierced (with pain).

שָׁנָה (Kal, not used) to pinch, to compress, related to שָׁנָה; hence Pi. שָׁנָה to gird (the loins).

שְׁנֵי p.n. of the plain before Mesopotamia, or of the territory of Babylon; in the former, the ancient commentators recognise the river and town of Singara. The word is of foreign origin, and signifies the land of lions.

שָׁנָה (not used and only adopted for שְׁנֵי) to enclose; hence שְׁנֵי coat of mail.

שְׁנָה f. equiv. to שְׁנָה sleep. The root is שָׁנָה.

שָׁחַד (particip. pl. שָׁחֲדִים) equiv. to שָׁחַד orig. to tear off, to snatch; next, to plunder; שָׁחֲדִים plunder-

ers, robbers. Poel, שחך (for שחך) to spoil, to rob.

שחך (3 plur. with suff. שחך, fut.

שחך, particip. שחך, after the Syriac manner for שחך) the same, to plunder, spoil, rob. Niph.

שחך (fut. שחך) to be plundered.

שחך to make an incision, to cleave, split; also intrans. שחך שחך to divide the hoof, to have a cloven foot. Pi. to tear in pieces (a lion), to make a rent; figur. to chide, rebuke.

שחך m. a cleft, splitting or dividing of the hoofs.

שחך (Kal, not used) to split, to cut in pieces, to hew. The root is שחך, and related with that in שחך, שחך. Pi. to tear in pieces, to split.

שחך (only def. שחך, שחך) Aram. f. orig. glance, look; next, twinkling of the eye, a moment, equiv. to שחך; transf. to a certain definite time, an hour. In biblical Aram. it signifies, a while, a short time.

I. שחך (fut. שחך, apoc. שחך) to look, behold, related to שחך, שחך to look about or forward (for help), to look graciously upon (אל) something (spoken of God); to look upon (אל, אל, אל) something; to look away from (מעל)

or (מן) something. Hiph. to look attentively, or to gaze at something; with מן, to look away. The imp. in the apoc. שחך. Hith. שחך (fut. apoc. שחך) to look forward for help, to look at one another, i. e. to measure one another for a combat. From which the Aram. שחך, which see.

II. שחך (fut. שחך) to spread over (with paint), related to שחך, fig. of the eyes being overspread, i. e. dazzled, closed, blinded; generally to labour under an illusion.

שחך belongs to שחך, which see.

שחך (not used) to tread, to pace, to stamp with the feet. From which:—

שחך (after the form שחך, const. שחך) f. the stamping (of horses' hoofs).

שחך (a foreign word), m. a cloth made of different threads, e. g. of wool and linen. The commentators differ as to its etymology, and orig. signif.

שחך (const. שחך, pl. שחך) adj. m., שחך (pl. שחך) fem. 1) hairy, rough, formed from שחך, especially of the hairiness of the body; 2) as a subst., a buck or he-goat, so called on account of his hairiness; שחך עזים a kid of the goats; שחך a she-goat,

always joined with שָׂעִיר; עֲנִים and the pl. שְׂעִירִים are next used to signify wild men or demons in the form of he-goats, similar to the Grecian satyrs; 3) שְׂעִירִים showers of rain, from שָׂעַר II.

שְׂעִיר 1) p.n. masc. (the hairy one) synon. with עֲשֹׂר; 2) (foliage) p.n. of a mountain-district, extending from the Dead Sea to the Flanitic Gulf. The northern part of that district is now called Djebal, the southern, El Shera.

שְׂעִירָה f. 1) a she-goat, see שָׂעִיר; 2) p.n. of a place in the mountain of Ephraim.

שָׂעַל (not used) equiv. to שָׂאֵל to hollow out, to excavate (see שָׂאֵל); next, intrans. to be hollow, from which שְׂעָל, שְׂעָלָה and—

שָׂעַל (with suff. שְׂעָלָה) m. the hollow of the hand, a handful; comp. שָׂעַל with a similar derivation.

שָׂעַל (pl. שְׂעָלִים, const. שְׂעָלִי) masc. handful.

שְׂעָלָה (only pl. שְׂעָלָהִים and שְׂעָלָהִין) p.n. of a city in the tribe of Dan. As an apell. it signifies the haunt of jackals, equiv. to שְׂעָל, with addition of ב; gent. שְׂעָלָהִי.

שְׂעָלִים (jackal district) p.n. of a district in Benjamin.

שָׂעַן (Kal, not used) to lie, to rest, related to שָׂעַן; hence Niph. to

lean, to stay, to support oneself upon (עַל) something; עַל יָד to lean on the hand of some one, as oriental monarchs do on the hand of their officers; transf. to the leaning or bordering of one country on another, construed with ל; fig. to rely upon, to trust in (עַל, אֵל, אֱלֹהִים) something.

שָׂעַן (i.e. שָׂעַן, imp. pl. שְׂעֹנִים) equiv. to שָׂעַן II. to spread over, to make smooth, or intrans. to be over-spread (of the eyes) blinded. Hiph. (imp. הִשְׂעֵן) to overspread, close (the eyes), i.e. they will not see. Pilpel שְׂעָשַׁע, orig. to smooth. to flatter; next, generally, to delight oneself, to play. Pulpel שְׂעָשַׁע to be flattered, caressed. Hithpael שִׂשְׂעָשַׁע to delight oneself at or with (אֵל) something. As to the reduplicated forms, the original root may correspond with that in שָׂעַן to be enlarged, from which the sense of delighting, rejoicing. See שְׂעָשַׁע.

שָׂעַן (not used) probably equiv. to שָׂעַן panting or snorting for something, e.g. for revenge. From which:—

שָׂעַן p.n. m. (snorting with revenge).

שָׂעַן (not used) equiv. to שָׂעַן to split, divide; next, fig. to judge, decide, try, prove; comp. שָׂעַן

and שַׁעַר with a similar origin. signif. From which:—

שַׁעֲרֵי (only pl. שַׁעֲרֵי, const. שַׁעֲרֵי) masc. thoughts or visions (in a dream), orig. the powers of deciding and judging. It is erroneous to adopt שַׁעֲרֵי for the basis of this form.

I. שַׁעַר origin. to divide, to cut in pieces, to split, related is שַׁעַר (from which שַׁעַר); hence transf. as in שַׁחַח, שַׁחַח to decide, determine, decree, and especially to fix (the price), to value, measure. From which in modern Heb. שַׁעַר task, שַׁעַר price, etc. From which שַׁעַר II.

II. שַׁעַר (not used) equiv. to שַׁעַר to shudder, to be amazed; also, to shower, to storm, to rage; comp. שַׁעַר II.

שַׁעַר (denom. from שַׁעַר) to watch at the gate; hence שַׁעַר gatekeeper; comp. שַׁפַּר from שַׁפַּר, שַׁפַּר from שַׁפַּר.

I. שַׁעַר (not used) equiv. to שַׁעַר I. to split, to divide, to separate, synon. with שַׁרַע, from which שַׁרַע; from which שַׁעַר, שַׁעַר, שַׁעַר, שַׁעַר.

II. שַׁעַר (fut. שַׁעַר) 1) to storm, to rage, to shudder or shiver from fear or anguish, to be amazed at (על) something; next, generally, to be terrified; 2) trans. to assail

with violence, to storm. Niph. to be carried away by a storm; also, to rage, be tempestuous. Pi. to carry away in a storm, to sweep away. Hith. to storm, to rage like a tempest. Comp. שַׁעַר and שַׁעַר II.

שַׁעֲרֵי (with הַ finis שַׁעֲרֵי, dual שַׁעֲרֵי, pl. שַׁעֲרֵי, const. שַׁעֲרֵי, with suff. שַׁעֲרֵי) f. 1) origin. cleft, division, a breaking through, from שַׁעַר I.; next, a gate, of a camp, city, castle; and the gate having been formerly the place of public meetings, it signifies also a forum or tribunal of justice, assembly, principal part of the city, and city generally; שַׁעֲרֵי openly, publickly; שַׁעֲרֵי within thy gates, i. e. in thy cities. The following are special names of gates of Jerusalem; שַׁעַר הָעֵינַן the fountain-gate; שַׁעַר הָאֲשָׁפֹת (contracted שַׁעַר הָאֲשָׁפֹת) the dung-gate; שַׁעַר הַבִּיָּא the valley-gate; שַׁעַר הַפְּנִיָּם the corner-gate; שַׁעַר הָרָאשׁוֹן the old gate; שַׁעַר הָרְגִלִּים the eastern gate; שַׁעַר הַדְּגָנִים the fish-gate; שַׁעַר הַפִּסְכִּים the horse-gate; שַׁעַר הַצֹּאן the sheep-gate; שַׁעַר הַמַּיִם the water-gate; שַׁעַר הָאֶפְרַיִם the gate of Ephraim; שַׁעַר הַמִּשְׁפָּחָה the review-gate, or the gate of justice; שַׁעַר הַתְּרִיכִית the potter's

gate; שַׁעַר הַסִּפְּתַיִם the prison-gate;

2) only pl. שַׁעֲרִים measures. See the verb.

שָׂעַר (only plur. שַׂעֲרִים) adj. m. (the form probably from שִׂשְׁעַר) abominable, hateful, vile, detestable, mean, from שָׂעַר II. The plural שִׂשְׁעָנִים, with which it is joined in the constructive state, Jer. 29:17, is used as a masc.

שָׂעַר m. 1) equiv. to סָעַר storm; 2) shuddering, shivering, as a const. from שָׂעַר. See שָׂעַר.

שָׂעַר (const. שָׂעַר, once שָׂעַר, with suff. שָׂעָרוֹ) m. origin. that which is split; hence, a hair, generally collective; joined with other nouns it is used as an adj. hairy; שָׂעַר בְּעַל שָׂעַר a man with a hairy garment; compare etymologically פָּרַע and the Aram. בִּינִית.

שָׂעַר (Aram.) m. the same.

שָׂעַר (only pl. שַׂעֲרִים) m. only Ruth 3:15, measure, equiv. to שָׂעַר 2.

שָׂעֶרָה fem. only another reading for סָעֶרָה, storm, tempest.

שָׂעֶרָה (c. שָׂעֶרָת, with suff. שָׂעֶרָתוֹ, const. pl. שָׂעֶרֹת) f. a hair, whilst שָׂעַר is a collective; this form, however, is rarely used as a collective.

שָׂעֶרָה (pl. שַׂעֲרִים) f. a kind of rough corn or barley, so called on account of the roughness of its

ears, from שָׂעַר rough. The sing. is used of the barley when it is yet in the ear; but the pl. is used of the grain. The same distinction is between חֲפֹזָה and חֲפִיזִים.

שָׂעֶרָה adj. m., שָׂעֶרָה f. something terrible, horrible, abominable, orig. that which causes shuddering.

The fem. is used also as a subst.

שָׂעֶרָה adj. m., שָׂעֶרָה fem. the same.

שָׂעֶרָה f. the same.

שָׂעֶרָה p.n. m. (decision of God).

שָׂעֶרִים (double gate, compare חֲלָזִים double window, דְּלָתִים double gates) p.n. of a city in the territory of Judah.

שָׂעֶרִים p.n. m. (hairiness).

שָׂעֶרָה (foreign) p.n. of a Persian eunuch.

שָׂעֶרָה (pl. — עֵים) m. subject of joy or delight, comp. שָׂעַר.

I. שָׂפָה (not used, and adopted only for אִשְׁפָּה I.) to hold, contain. The root שָׂפָה is related with סָף in this sense, and also connected with שָׂפָה.

II. שָׂפָה (not used, and adopted only for אִשְׁפָּה II., אִשְׁפָּה and שָׂפָה) to heap up, to gather in heaps. Related with the root in אִסְפָּה and סָפָה.

III. שָׂפָה (Kal, not used) to be plain, even, probably related to שָׂפָה;

hence Niph. נִשְׁפָּה to be bald, naked, without foliage, etc. (of a mountain). Pual, שֻׁפָּה of bones stripped of flesh. From which שִׁפִּי.

שֻׁפָּה belongs to the const. pl. שִׁפּוֹת, see שִׁפָּה.

שָׁפַח (not used) to hold, contain, take up; but not, as according to some, equiv. to סָבָא to drink.

From which:—

שִׁפְחָה (dual שִׁפְחָתַיִם, const. שִׁפְחָתַי, with suffix שִׁפְחָתִי; the const.

שִׁפְחָתוֹת, which has for a sing.

שִׁפְחָה, not used) f. 1) the organ

which takes up, the mouth, the lip, comp. מִלְּקוֹחַ, transf. to speech, word, language, etc.; the word of

the lips, i.e. babbling, idle talk; burning lips, i.e. warm professions

of friendship; of deep lips, עֲמִיקֵי שִׁפְחָה i.e. of unintelligible language;

2) border of a vessel, border or

hem of a garment, border of a river or coast of the sea, border or

boundary of a country, etc.

שִׁפּוֹן p. n. m. (nakedness, baldness), for which שִׁפִּי once stands.

שִׁפּוֹנִים (pl. שִׁפּוֹנִיִּים) m. chastisement, punishment. See שִׁפָּח.

שִׁפּוֹפִים (probably equiv. to שִׁפּוֹפִין) p. n. m.

שִׁפּוֹפִין p. n. m. (the same).

שָׁפַח to join, adhere, annex; thus

related with שִׁפָּח. From which שִׁפְחָה and שִׁפְחָה.

שִׁפָּח belongs to שִׁפָּח, which is probably only a denom. of שִׁפְחָה, in the signification to scrape, to take off the scurf, or to make bald (the head), to cause the hair to fall off (by sickness).

שִׁפְחָה (חֶת־, with suff. שִׁפְחָתִי, pl. שִׁפְחָתוֹת, const. שִׁפְחָתוֹת) f. a handmaid, a female servant, orig. one who joins the house, the family.

שָׁפַח (fut. יִשְׁפַּח) 1) orig. to cut, to split, to part; hence, like most verbs signifying cutting, to decide, to judge; שָׁפַח בֵּין וּבֵין or בֵּין לְ בֵּין to judge between two parties; שָׁפַח a judge; 2) to afford justice, with acc. of the person to whom justice is afforded; to save some one from some one, construed with מִיָּד or מִן; 3) to sentence, to condemn, to punish (the guilty); 4) to judge, with the secondary signif. of ruling, inasmuch as the judgment in the Orient proceeded from the ruler, and among the Israelites the judges were at one time also the rulers. Niph. 1) to contend with (אֶת, אִתּוֹ, אִתּוֹ) some one, about (עַל, אֵת) some matter, to manifest oneself as judge or ruler of some one; applied to God, it signifies to punish,

to exercise punishment; 2) to be judged. Poal (part. **מְשֻׁפָּט**) to judge. The root of the verb is **שָׁפַט**, and related with **פָּדָה**.

שִׁפְטִים (particip. pl. **שִׁפְטֵי**) Aram. the same.

שִׁפְטָה (for 1, only the plur. **שִׁפְטִים**; but for the 2, only in the sing.) m. 1) chastisement, punishment, judgment; **שָׁפַט** to execute judgment on some one; **שִׁפְטִים** calamitous judgments; 2) p.n. m. (judge).

שִׁפְטָהּ p.n. m. (God is the judge).

שִׁפְטָהּ p.n. m. the same.

שִׁפְטָהּ p.n. m. (judge).

שָׁפַי (after the form **זָבִי, זָבִי**, plur. **שָׁפִים**, in many manuscripts, **שָׁפִים**, in pause sing. **שָׁפִי** from **שָׁפָה**) m. 1) origin. a plain, like **שָׁפָה** a bald place, i.e. not covered with wood; transf. Job 33:21, in Ketib, to the baldness of bones, i.e. stripped of the flesh; 2) a bald cavern, mountain, or hill, i.e. without wood or foliage, as the hills in a forest; 3) p.n. masc. (baldness for the bald one). See **שָׁפָה**, with which it interchanges.

שָׁפִים p.n. m. (from **שָׁפָה** I.) piercing, wounding, bruising.

שָׁפִים m. a kind of serpent, *cerastes*, from **שָׁפָה** to wound, to bruise.

שָׁפִיר (beauteous city) p.n. of a city otherwise unknown.

שָׁפִיר (Aram.) adj. m., pleasant, fair.

שָׁפַךְ (fut. **שָׁפֵךְ**) 1) to pour out, to pour forth, to spill, to shed, e.g. blood, water; to pour out the soul or the heart, i.e. to break forth in tears and lamentations; to pour out the wrath over (**עַל**) something or some one, i.e. to be very wroth; 2) to pour out or empty (of solid objects); to spend, squander (money), to throw up (a rampart, wall). Niph. 1) to be poured out (of fluids), to be poured like water, i.e. to be powerless, faint; 2) of solids, to be spent, wasted. Pu. to slip, of the steps. Hith. to pour itself out, of the soul, in tears and lamentations, of the wrath, of prayer, etc. The root is related to **שָׁפַח**, and that in **שָׁפַךְ** is found also in **שָׁפַח**.

שָׁפַךְ m. the pouring out (of ashes), but generally concrete, the place of pouring out; hence the rendering in the Targ. **מִשְׁכַּח קִטְמָה**.

שָׁפַךְ (from a masc. form **שָׁפַךְ**) f. the testicles, origin. entwining of testicles, from **שָׁפַךְ** in the sense of **שָׁבַךְ** to entwine; or the orig. signif. is channel; comp. **שָׁפַךְ** and **שָׁפַךְ** in modern Heb. channel, gutter, spout.

שָׁפַל (fut. **שָׁפֵל**, inf. **שָׁפַל**, after the form **שָׁכַב**) 1) to sink, fall down; also of inanimate objects, e.g. the forest, i.e. the trees are felled; also of a city, but generally of persons; 2) in a spiritual sense, to be low, humbled; to be subdued, of the voice, etc. Hiph. 1) to lower, to make low, to humble (in contrast to **הָרַם**); in connection with other verbs it is used as an adv. e.g. **הִשְׁפִּיל שְׁכֶבֶת** to set low; also intrans. to be brought low, to be cast down; 2) to thrust down, to cause to fall (the walls).

שָׁפַל or **שָׁפַל** (Pael, not used) Aram. the same. Aphal **הִשְׁפִּיל** 1) to subdue, oppress, humble; 2) to throw down (kings from the throne).

שָׁפַל (const. **שָׁפַל**, pl. **שָׁפִלִים**) adj. m., **שָׁפִלָה** (const. **שָׁפִלָה**) f. low, used in as manifold significations as the verb; hence, of a deep mark of leprosy; of the sinking of the earth; of lowness, humbleness, dejection of spirit; of lowness or meanness in reference to position or rank, i.e. contemptible, mean, despised; also, of lowness of stature.

שָׁפַל (Aram.) adj. m. the same.

שָׁפַל (with suff. **שָׁפִלָנִי**) m. lowness, low place, low position, condition, rank.

שָׁפִלָה f. lowness, meanness.

שָׁפִלָה (from a masc. **שָׁפַל**, with suff. **הָ**), fem. lowness; with the article, the low country from Joppa to Gaza, and in this sense frequently used.

שָׁפִלָה f. the letting down or slackening (of the hand); used as a figure of sluggishness, indolence; only used in connection with **יָדַי**.

שָׁפַם (not used) adopted as the root for **שָׁפַם**, **שָׁפַם**, **שָׁפַמֹּת**; this signification is obscure.

שָׁפַם (not used) adopted as a root for **שָׁפַם**; the signif. is obscure.

שָׁפַם p. n. masc. (the cunning one), from **שָׁפַם**, equiv. to **שָׁפַן**.

שָׁפַם (perhaps identical with **שָׁפַי**) p. n. of a place in Judah; from which the gent. **שָׁפַמִּי**.

שָׁפַם (with suff. **שָׁפַמֹּי**) masc. beard, especially the beard over the mouth, on the lips; according to some, the whole chin; **שָׁפַם** to arrange, trim the beard; **שָׁפַם** אֵת, to wrap up, cover the beard as a sign of mourning.

שָׁפַמֹּת (equiv. to **שָׁפַם**) p. n. of a place in Judah.

שָׁפַן (not used) according to some, equiv. to **שָׁפַן** to conceal or hide oneself, from which **שָׁפַן** a rabbit, so called on account of its hiding itself in the cave; according to

others, to be artful, cunning, after the Arab., which signification is also applicable to the rabbit; more correct, however, is the signif. to hop, to spring, as rendered in the Targum.

שָׁפַח probably equiv. to שָׁפַח, צָפַח to hide, conceal; שָׁפַח צִמְּתִים the hidden, i.e. the valuable or precious treasures.

שָׁפַח (pl. שָׁפַחִים, after the form קָטַח, pl. קָטַחִים) m. 1) a springing hare, or rabbit, from שָׁפַח to hop, to spring; the Targum renders it מְסַפֵּחַ the springer; 2) p.n. masc. springer.

שָׁפַח (not used) to overflow, to stream; related is שָׁפַח and שָׁפַח.

שָׁפַח masc. overflowing, abundance, wealth; שָׁפַח יָמִים the abundance or wealth of the seas.

שָׁפַח (formed from the m. שָׁפַח) f. overflowing, multitude (of water), a troop (of horses, camels); transf. to a multitude of men, a band, a troop.

שָׁפַח p.n. m. (the rich, wealthy one).

שָׁפַח (not used) to pierce, to bruise, wound, like שָׁפַח in Aram.; related is שָׁפַח I. above.

I. שָׁפַח (fut. שָׁפַח) equiv. to שָׁפַח, to clap the hands together, indicating the concluding of a covenant, but also as a sign of wonder and

amazement; with עַל, to clap the hands together over some one. Hiph. הִשְׁפִּיחַ to enter with (בְּ) some one into a covenant by the clapping of hands, or to close an alliance, e.g. בְּיָלְדֵי נָכָרִים with the children of strangers, Author. Version, "and they please themselves."

II. שָׁפַח (fut. שָׁפַח) to overflow, to exist in abundance, fulness; to suffice, to be sufficient; comp. שָׁפַח in Aram. A similar signification is originally in שָׁפַח to suffice.

שָׁפַח (with suff. שָׁפַחְךָ, according to some) m. fulness, abundance, e.g. in the fulness of his sufficiency he shall be in straits (Job 20:22); also, beware lest abundance mislead thee (Job 36:18), from שָׁפַח

II. The Author. Vers. renders it in the sense of clapping, striking; "beware lest he take thee away with his stroke," from שָׁפַח I.

שָׁפַח (Kal, not used) orig. to hollow out, to deepen out, for holding something, or for any other use. The root is שָׁפַח, and related to that in שָׁפַח. From which Pi. שָׁפַח to hollow, to arch, of the arched expansion of a tent; fig. of the arched heavens. From this root are the derivatives שָׁפַח, שָׁפַח, and שָׁפַח.

שִׁפֵּר equiv. to **סִפֵּר** to shine, to glimmer (see **סִפֵּיר**); the root lies in **שִׁפֵּר**, and is found again in **וְשִׁפֵּר**, **שִׁפֵּר**, and others. Transf. to be beautiful, fair, lovely, agreeable, pleasant, acceptable; with **עַל** to be pleasant to some one. Derivative **שִׁפְרָה**.

שִׁפֵּר (fut. **יִשְׁפֹּר**) Aram. the same, with **קָדַם** or **עַל** like in Hebrew. From which **שִׁפְרִי** and **שִׁפְרָה**.

שִׁפְרָה masc. 1) beauty, brightness, pleasantness; 2) (beautiful mountain) p.n. of a mountain in the Arabian desert.

שִׁפְרָה f. 1) beauty, brightness, lustre, like **שִׁפֵּר**; thus, according to some, Job 26:13, by his spirit his hand has adorned (Author. Vers. "garnished") the heavens. The word **יָדוּ** his hand, which occurs in the parallel passage of that verse, refers back to the first part of the verse; 2) p.n. fem. (beauty).

שִׁפְרִיר (after the form **סִנְרִיר**, in the Ketib **שִׁפְרִיר**) m. a tent, probably so called from its arched shape, from **שִׁפֵּר**; according to others, "an elegant covering." **שִׁ** **נָטָה** to spread the tent.

שִׁפְרָה (def. **שִׁפְרָה**) Aram. m. the dawn of morning, *Aurora*, light or brightness of the morning, from

שִׁפֵּר to be bright. In Targum, the word is used for the Hebrew **נִהַרָה**.

שִׁפַּת (fut. **יִשְׁפַּת**) to set, lay, put, place, synon. with **שָׁנַת**, **שָׁנָה**. The root is in **שִׁפַּת**, which is also found in **רִפֵּר**. **שִׁ** **הִפִּיר** to put or set the kettle on.

שִׁפַּת (only pl. **שִׁפּוֹת**) fem. cheese, equiv. to **הִרְיִי חֶלֶב**, from **שָׁה** to be heaped up; **שִׁפּוֹת בָּקָר** cow-cheese.

שִׁפַּת (after the form **קִטָּן**, dual **שִׁפְתִּים**) m. stalls or stables for cattle, consisting of two rows; hence the dual form. If such cattle stalls are in the open field, it signifies a pen, a hurdle. According to others, it also signifies a nail or hook, in the court of the temple, from which the cattle for sacrifices were suspended whilst taking off the skin, which signif. is in accordance with **שִׁפַּת**. See **שִׁפַּת**.

שִׁצַּף (Peal, not used) Aram. to make an end of something, to destroy; from which Pael **שִׁצַּץ** and **שִׁצִּץ** to blot out, to annihilate. This rare Pael form is on account of the otherwise clashing of the two dentals **ז** and **ש**.

שִׁצַּף (not used) probably only a secondary form from **שִׁצַּץ** in the

signification of overflowing, pouring forth. From which:—

הַצֹּף m. equiv. to הַצֹּף Prov. 27:4, the pouring forth (of anger).

שֵׁן (only pl. with suff. שְׁנֵי) Aram. m. thigh, shank, leg.

שֵׁן (with suff. שְׁנֵי, pl. שְׁנֵי, with suff. שְׁנֵי) m. a sack, a kind of coarse hair-cloth, either for wrapping oneself up in (as a sign of mourning) or to wrap or pack up something in; figur. mourning-garments generally, or the dress of the prophet. The root is שֵׁן, which see.

שָׁקַד (fut. יִשְׁקֹד) 1) to hasten away, like שָׁקַד in Aram.; 2) the sense of hastening transferred to that of zeal; hence, to be zealous, to watch something zealously, to be eager for or intent upon something, to be awake, vigilant, watchful (of the watchman); to attend carefully, to lie in wait (of the leopard). The part. Pu. מִשְׁקָדִים see under שָׁקַד.

שָׁקַד (Kal, not used) to engrave, to indent, after the Aram.; according to Kimchi, to knot, to tie; related to עָקַד. Niph. to be tied fast; according to the former opinion, to be engrafted, indented.

שָׁקַד (pl. שְׁקָדִים) m. 1) almond-tree, so called on account of the earliness

of its flowers and fruit; 2) almond (the fruit), from which denom. שְׁקָדִים to be formed like the blossoms of almonds, of ornaments.

שָׁקַד (Kal, not used) according to the ancient interchanging of ק with ט equivalent to שָׁקַד, comp. חָטַק and חָטַק; from which Hiph. הִשְׁקִיד to cause to drink, i.e. to water (the cattle, the soil); to give to drink (of man), hence מִשְׁקֵה butler; in a fig. sense, to allot or award something to some one. Niph. only Amos. 8:8, where the form וְנִשְׁקָה stands for וְנִשְׁקָה. Pu. to become or grow fresh, moistened, sapful (of the marrow of bones).

שָׁקַד (for שְׁקָדִים, pl. with suff. שְׁקָדִים) m. drink, beverage.

שָׁקַד (plur. with suff. שְׁקָדִים) m. the same, especially of wine; figur. revival; origin. moistening, refreshing.

שָׁקַד (pl. שְׁקָדִים) m. abomination, disgust, detestation; transf. to unclean things in a religious sense, especially to idols, which are frequently designated abominations.

שָׁקַט (fut. יִשְׁקָט) equiv. to שָׁקַט to be quiet, silent, calm, undisturbed מִן הַלְחָמָה by war; also, to rest, to have repose, to be inactive, applied to God, it signifies, with

holding His support. Hiph. to came to rest, to still, to appease, to silence (the dispute), to afford rest, ease; also, to enjoy rest, to diffuse quietness (of the calmness of the air); infin. שָׁקַח as a subst. rest, quiet.

שָׁקַח masc. quiet, ease, tranquillity, rest, peace.

שָׁקַח (fut. שָׁקַח, but with ה, שָׁקַח, as if the basis were שָׁקַח) orig. to shake, related in the root with שָׁקַח, שָׁקַח, שָׁקַח, in reference to the shaking of the scales; next and generally, to weigh, to weigh out, to put on the scales; שָׁקַח is construed with ה, שָׁקַח, in the signification of weighing to some one, i.e. paying some one by weight, as formerly payments were made by weighing uncoined gold and silver. Niph. pass. to be weighed, paid out.

שָׁקַח (pl. שָׁקַח, const. שָׁקַח) masc. origin. weight; a certain weight, consisting of 20 gera, by which gold and silver were weighed. It is supposed to be equal to 240 grains of Troy weight. The shekel of the sanctuary appears to have been different from the king's shekel.

שָׁקַח (not used) a verb adopted for the root of שָׁקַח.

שָׁקַח (the pl. שָׁקַח and שָׁקַח; the first pl. may be explained like the pl. of שָׁקַח, שָׁקַח, שָׁקַח, but there appears to be a m. form שָׁקַח as the basis) fem. a sycamore tree, the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches.

שָׁקַח (fut. שָׁקַח) to sink, to sink down (in modern Hebrew, of the sinking or setting of the sun); to sink or fall (of a country); to be overflowed (of the Nile); to burn down (of the fire which sinks). Niph. (only Ketib שָׁקַח, Amos 8:8, for the Keri שָׁקַח) pass. Hiph. שָׁקַח to let sink (water), i.e. to cause it to fall; transf. to press down the tongue (Job 39:25) (Auth. Ver. "or his tongue with a cord which thou lettest down").

שָׁקַח (only pl. שָׁקַח) f. deepening, sinking, cavity, hollow place. The root is שָׁקַח, but not שָׁקַח; the ש is only preformative.

שָׁקַח (not used) to cover, to overlay; transf. to arch, to lay the beams. Related is שָׁקַח in Aram., from which שָׁקַח, beams, arches.

שָׁקַח (Kal, not used) to look, to behold, not connected with שָׁקַח. Hiph. שָׁקַח to look upon something or some one, especially to

look down from an eminence ; construed with accus., אל, על ; with בָּעַר, to look through something, i.e. through the window. Niph. to be visible, to be seen far off, to bend forward for seeing ; construed like the Hiph.

רָבָעִים m. arch work, roofing ;

רָבָעִים the square roofing, from

רָבָעִים. Comp. רָבָעִים 2, and מִשְׁקָהּ.

רָבָעִים (only pl. מִשְׁקָהּ) adj. m. 1) looking through (describing the window) ; חֲלֹנֵי מִשְׁקָהּ equiv. to חֲלֹנֵי מִשְׁקָהּ windows for looking through, in contrast to חֲלֹנֵי מִשְׁקָהּ blind windows ; 2) arched, vaulted, but generally as a subst., arch work, vaulting.

רָבָעִים (not used) to be wearied of, or disgusted with, something ; related with רָבָעִים, רָבָעִים ; hence Pi. רָבָעִים to loathe, to abominate, make unclean ; to pollute נִשְׁמָה (the soul), to despise or hate, as an abomination (idols).

רָבָעִים see רָבָעִים.

רָבָעִים m. abomination, that which is unclean, loathsome.

רָבָעִים (fut. יִשְׁקַח) origin. to run about, to run to and fro, origin. to flow, to stream along ; of the swift running of the locust, of the tramping of the greedy bear, of the eager running of a thirsty

person. Hith. יִשְׁקַח to rove about (in the streets). The orig. signif. is obviously from the modern Heb., where שָׁקַח signifies to give to drink, to water. From which מִשְׁקָה, but מִשְׁקָה is from שָׁקַח.

רָבָעִים (not used) to knot, to tie together. Comp. קָנָה, in the signif. of binding, fettering. From which קָנָה.

רָבָעִים (fut. יִשְׁקַח) orig. to colour, to paint, related to קָנָה in Aram. ; transf. to lie, to speak lies, to deceive ; construed with לְ of the person, belied or deceived. Pi. with בָּ, to act as a liar towards some one, or to violate a covenant ; to deceive, to break faith.

רָבָעִים (Kal, not used) to twinkle or wink, like קָנָה in Aram. According to others, to paint, use false colours, like רָבָעִים in the orig. signif. Pi. to ogle or wink, indicating coquetry, Auth. Vers. "wanton eyes."

רָבָעִים (pl. מִשְׁקָהּ, with suff. מִשְׁקָהּ) masc. a lie, falsehood, deception ; לִשְׁ, לִשְׁ adv. falsely, also used as a concrete: deceiver or for מִשְׁקָהּ איש liar ; לִשְׁ or לִשְׁ adv. in vain.

שָׁקַח (pl. const. שָׁקַח, as if the sing. were שָׁקַח) fem. drinking-trough, from שָׁקַח. It is possible, however, that the root is שָׁקַח.

שָׂרָא (pl. שָׂרִים, const. שָׂרֵי) m. ruler, prince, chief, officer, captain (of the body guard), courtier, etc. In the later epoch of the language, שָׂרָא is applied to God; שָׂרֵי to the priests; and שָׂר to the chief or archangel.

שָׂרָא (with suff. שָׂרָאָה, with *dagesh* in *resh* according to the Massorah, or according to the dissolved form שָׂרָאָה, for which no other noun can be assumed as the basis; comp. שָׂרָא, שָׂרָא, שָׂרָא m. 1) nerve, sinew, muscle, from שָׂרָא to knot, to tie; next generally, 2) the navel, strictly the navel string.

שָׂרָא (only once שָׂרָא, particip. plur. שָׂרִין, inf. שָׂרָאָה) Aram. 1) to untie, loosen (a girdle), comp. שָׂרָא Hebrew; next, to go about freely, loosened (from bonds), orig. from the untying of beasts of burden for resting; 2) to dwell, to alight, turn in; orig. to untie the beasts of burden, which, among the nomades, was done on turning in. Pa. שָׂרָא (3 pl. שָׂרִין) to dissolve, also to begin, to open, comp. the same gradation of the sense in שָׂרָא. Ithp. שָׂרָאָה to be dissolved; "the bands of the loins are dissolved," is a figure signifying he can no longer keep erect.

שָׂרָאָה p.n. masc. (according to the Persian, prince of the fire).

שָׂרָא (not used) to glow, to burn, related with שָׂרָא, שָׂרָא, שָׂרָא.

שָׂרָא masc. heat of the sun, transf. equiv. to שָׂרָאָה parched ground, waste land, from שָׂרָא to burn.

שָׂרָאָה p.n. m. (fire of God).

שָׂרָאָה (orig. for שָׂרָאָה, with 7 interpolated, but שָׂרָאָה is then equiv. to שָׂרָאָה) m. sceptre, rod.

שָׂרָא (Kal, not used) to entwine, to knot, interweave; Aram. שָׂרָא, Heb. שָׂרָא, from which Pu. שָׂרָא to be or become entwined, interwoven. Hith. to be interwoven, fastened, על שָׂרָאָה round the neck.

I. שָׂרָא (not used) to join, sew together (a coat of mail), the same שָׂרָא in Aram. From which שָׂרָא.

II. שָׂרָא (not used) to be red, according to Kimchi; according to others, equiv. to שָׂרָא to make an incision, to cut in, to indent; from which שָׂרָא.

III. שָׂרָא to flee, escape, hasten away (after a general defeat), from which שָׂרָא, which see.

שָׂרָא m. a garment in the form of a coat of mail, as the curtains of the tabernacle and the official garments of the priests were wrought. The root is שָׂרָא I.

שָׂרָא m. red chalk for drawing, or red

earth, from שׁוּר II.; according to others, the tool used by workmen to mark out an image on a rough block.

I. שׁוּר (fut. יִשְׁרֶה, with suff. יִשְׁרֶהוּ) equiv. to שׁוּרָא Aram. to loosen, to let loose, transf. to send off; thus, Job 37:3, He sends it (the thunder) off (Auth. Vers. directeth it) under the whole heaven. Pi. שׁוּרָה, only Jer. 15:11, to loosen the bonds, i.e. to release, as rendered by Dunash, and which is suitable to the context.

II. שׁוּר (not used) to join, to tie together, comp. שׁוּר; from which שׁוּרִיּוֹן, שׁוּרִיָּה, etc.

שׁוּרָה (only pl. שׁוּרוֹת) f. a wall, equiv. to שׁוּר, which see.

שׁוּרָה to rule, to prevail, to contend, orig. to array for battle.

שׁוּרָה orig. f. from שׁוּר; 1) princess, mistress, the first in rank; 2) p.n.f. (princess).

שׁוּרָה (only pl. שׁוּרוֹת, possibly, however, from a sing. שׁוּר) fem. small chain as an ornament round the arm, from שׁוּר to link together; the other forms שׁוּרִישָׁה and שׁוּרִישָׁה are also derived from שׁוּר in the orig. signif. to link together.

שׁוּרִיג p.n. m. (vine-branch, or the interweaver).

שׁוּרִיגִין (שׁוּרִיגִין) abode of grace) p.n.

of a place in the territory of Simeon.

שׁוּרִיג m. latch, joined with נֶעַל, shoe latch, from שׁוּר to tie, entwine.

שׁוּרִיג (formed from שׁוּרִיג, from שׁוּר in the signification of a plain) p.n. of a district between Joppa and Cæsarea; always with the article. From which שׁוּרִיגִי is the gent.

שׁוּרִיגָה (only Ketib) fem. hissing or shrieking. See שׁוּרִיגָה.

שׁוּרִיגָה see שׁוּרִיג.

שׁוּרִיג fem. the beginning, from שׁוּרָה after the Aram., but the reading of the Keri שׁוּרִיג is more correct as a Pi. from שׁוּרָה. See שׁוּרָה.

שׁוּרִיג p.n. m. (abundance) probably equiv. to שׁוּרָה.

שׁוּרִיג (fut. יִשְׁרֶם) to cut in, to make an incision in the skin. Niph. to tear, hurt or wound oneself (by lifting). Related is שׁוּרִיג in Aram. The root is related to that in קָדַד, קָדַדָה, קָדַדָה.

שׁוּרִיג m. cut, incision.

שׁוּרִיג p.n.m. equiv. to שׁוּרִיג (scribe).

שׁוּרִיגָה f. incision, cut.

שׁוּרִיג p.n. m. (redeemer).

שׁוּרִיג p.n. m. (princess).

שׁוּרִיג (pl. שׁוּרִיגִים) m. entwining of vine branches, from שׁוּר to entwine, interweave.

שׁוּרִיג (after the form שׁוּרִיג, plur.

שׁוּרִיגִים, const. שׁוּרִיגִי, with suff.

שֵׁרִי (שֵׁרִי) m. 1) one that escaped or remained; collective, they that escape or are saved; 2) the rest, remnant, syn. with אֲחֵרִית.

שֵׁרִי fem. coat of mail, habergeon, from שָׁרַה to join together, with reference to the scales.

שֵׁרִי p.n. masc. (God is the ruler). This name is found corrupted in שֵׁרִי, שֵׁרִי, שֵׁרִי, in which, however, the same signification can hardly be assumed.

שֵׁרִי (pl. —נִים, and —נוֹת) m. 1) a coat of mail, habergeon, equiv. to שֵׁרִי; the same is also סִרְיֹן; 2) p.n. of the mount שֵׁרִי, among the Sidonians, probably so called on account of the similarity of the ridge of that hill to a coat of mail.

שֵׁרִי m. the same.

שֵׁרִי adj. m., שֵׁרִי (pl. —קוֹת) f. combed, hatchelled, used as an attribute to פִּשְׁתִּים flax.

שֵׁרִי (only pl. —קוֹת) f. 1) hissing, mockery, derision, for which in the Ketib שֵׁרִי; 2) fiffing, piping, of the herdsmen. The root is שֵׁרֵךְ, which see.

שֵׁרִי (only const. pl. שֵׁרִי) m. equiv. to שֵׁרֵךְ sinew, muscle, especially of the muscles and sinews of the body.

שֵׁרִי f. origin. that which is-en-

twined, fastened; hence, firmness, transf. to obduracy, stubbornness, joined with לָב or רָע; בִּנְיָ, הָלַךְ אַחֲרֵי שֵׁרֵךְ to continue acting stubbornly, obdurately.

שֵׁרִי a rare reading for שֵׁרִי.

שֵׁרֵךְ (Kal, not used) equiv. שֵׁרֵךְ to entwine, interweave, to make intricate; hence Pu. שֵׁרֵךְ to run about in various directions, applied to a swift camel that maketh her way intricate, i.e. runs wild with the desire of copulation.

שֵׁרֵךְ (not used) to cut in, to plough; related is הָרֵם II. in its original sense. From which:—

שֵׁרֵךְ (only pl. שֵׁרֵמוֹת) fem. field, plough-field, orig. equiv. to שֵׁרֵךְ, so called from ploughing; another reading for it is שֵׁרֵמוֹת, which see.

שֵׁרֵכִים p.n. of a chief of the eunuchs in the army of Nebuchadnezzar.

שֵׁרֵךְ to stretch out, to extend; related is שֵׁרֵךְ; hence part. pass. שֵׁרֵךְ having a limb preternaturally large, especially of the ear, one who has a long ear. Hith. הִשְׁתֵּרֵךְ to stretch oneself out.

שֵׁרֵךְ (only plur. שֵׁרֵכִים) masc. a thought; the ר is interpolated, and the word is identical with שֵׁרֵכִים.

שֵׁרֵךְ (fut. יִשְׁרֵךְ) 1) equiv. to שֵׁרֵךְ.

1) **שָׂרַף** to burn, to burn off, in the widest sense, e.g. of the burning of houses, cities, etc., often with the addition of **בְּאֵשׁ** in fire; also, of the burning of a dead body and other funeral rites; 2) to burn, in the sense of cementing by burning, e.g. bricks. Niph. pass. Pu. the same. In modern Heb. **שָׂרַף** has the signif. of sapping or sipping, from which **שָׁרֵף** gum, resin. **שָׂרַף** (not used) to cringe, crawl, for which root there are analogies in other languages. From which:—**שָׂרָף** (pl. **שָׂרָפִים**) m. 1) serpent, comp. the appellation of the serpent **זָחַל** **שָׂרָף** is the same as **עֶפֶר מְעוֹפָף**; 2) seraph, a kind of angel, symbolically of the serpent; 3) p.n. m.

שִׂרְפָה fem. burning, conflagration ;
hence, a mountain of burning, i.e.
a devastated mountain, especially
of the burning of dead bodies ; to
become a burning, i.e. to be burnt
away.

𐤀𐤓𐤕 (fut. 𐤀𐤓𐤕) to creep, to crawl,
to swarm, to increase abundantly;
probably the verb is a denom.
from:—

זָחַל m. equiv. to **רָמַשׁ** a worm, a reptile, creeping things; also, of winged reptiles, e.g. a bat; likewise, small aquatic reptiles, small

fishes. The root appears to be in יָצַץ, and יָצַץ is an ancient nominal suffix.

יָרַק (fut. **יִרְק**) to help, with **ל**, to lure by hissing, e.g. flies, bees, nations; transf. to deride; with **על**, to hiss at some one or something; with **מן**, to hiss or hoot one away from his place.

פָּרַץ (not used) to comb, to hatchel (flax); related to **פָּרַץ** in Aram. The origin. signif. is probably, to beat in pieces, to bruise. From which **פָּרַץ**, which see.

שִׁיר (not used) origin. to shine;
related to **שִׁיר**; transf. to be red,
reddish.

שִׁרָק (only plur. **שִׁרָקִים**, with suff. **שִׁרָקֶיהָ**) adj. m. 1) reddish, of the colour of roses; 2) a kind of branch with red grape. Both significations from **שִׁרָק**.

עֵנָב m. 1) a kind of wine-branch, choice species of vine, and is to be explained like **עֵנָב** 2; 2) (grape-valley) p.n. of a valley between Gaza and Askalon.

שִׁרְקָה f. hissing, derision.

שִׁרְקָה f. vine-branch.

נָשַׁר (not used) 1) to tie, to bind; the root is נֶשֶׁר and is found in נֶשֶׁר, נֶשֶׁרֶת, נֶשֶׁרֶת, נֶשֶׁרֶת, נֶשֶׁרֶת; 2) to link, to join, from which נֶשֶׁרֶת, נֶשֶׁרֶת and נֶשֶׁרֶת.

if these forms are not to be derived from שָׁד related to שָׁדָר. The partic. שָׁדָר in the sense of an enemy belongs to שָׁדָר.

שָׁדָר (particip. שָׁדָר; of the fut. יִשָּׁד, it is uncertain whether it belongs to this root) to rule, to prevail, to govern. Hith. to make oneself a ruler or governor over (עַל) something or some one. From which probably שָׁדָר, שָׁדָרָה.

שָׁדָר p.n.m. (the strong one).

שָׁדָר a noun erroneously adopted as the dissolved form of שָׁדָר, which see.

שָׁדָר (not used) to grow, to sprout, to take root. From which:—

שָׁדָר p.n.m. (taking root, settling).

שָׁדָר (with suff. שָׁדָרָה, const. plur.

שָׁדָרָה, with suff. שָׁדָרָה) m. 1)

origin. sprout which shoots up;

and in a spiritual sense, descendant;

2) a root, as being the first

sprout from the seed; transf. to

the undermost, i.e. the root of a

thing, e.g. the foot of a mountain,

the bottom of the sea, the under-

most part of the foot; fig. ground

for complaint or dispute; settling

of a people; from which denom.

שָׁדָר (in a privative sense), to

uproot, to annihilate. Pu. pass.

Po. שָׁדָרָה pass. to take deep root.

Hiph. שָׁדָרָה to cause to take

root; sometimes with the addition of שָׁדָרָה to thrive, mature.

שָׁדָרָה (pl. with suff. שָׁדָרָה) Aram. m. the same.

שָׁדָרָה (abbreviated from שָׁדָרָה, const. pl. שָׁדָרָה) f. small chain, proceeding from the original sense of linking together.

שָׁדָרָה (Keri שָׁדָרָה) Aram. f. uprooting, annihilation, figur. ejection. Comp. שָׁדָר in Hebrew.

שָׁדָרָה f. a chain, redoubled from שָׁדָרָה.

שָׁדָר (Kal, not used) to serve. Pi.

שָׁדָרָה (particip. fem. מְשַׁדֶּרֶת for

מְשַׁדֶּרֶת, inf. שָׁדָרָה) to serve un-

remittingly, i.e. to do service; to

officiate, partly of the higher and

voluntary service (different from

עֲבָדָה), and partly of the service of

the priest, and religious service

generally; hence, to serve in the

name of God, i.e. to worship

Him, call upon His name. The

etymology is obscure.

שָׁדָרָה (not used) and only adopted for

the derivative מְשַׁדֶּרֶת to engrave,

to indent, to ingraft; related to

שָׁדָרָה to make an incision, and

שָׁדָר II. See מְשַׁדֶּרֶת.

שָׁדָר m. service (the holy one) e.g.

the vessels for the holy service.

I. שָׁדָר a cardinal number, f., שָׁדָרָה

(const. שָׁדָרָה) m. six. The plur.

ששים signifies sixty; from this numeral arose the verb ששה to divide into six parts, or to give the sixth part.

- II. שיש (formed from שיש) masc. 1) white marble, equiv. to שיש; 2) white (Egyptian) cotton, *byssus*, and next, the cloth made therefrom. The name has also a Heb. etymology.

שש Ezek. 39:2. See שש.

שש (foreign) p. n. masc. (fire-worshipper).

שש m. see שש.

שש as a verb see שש.

שש (const. שש) m. joy, gladness, synon. with שמחה; oil of joy signifies that which is used for anointing at festival banquets. Root שש.

שש p. n. m. (commander; see שש).

שש p. n. of a giant (commander).

שש a secondary form for שש, chosen for the sake of a paronomasia with שש.

שש an ordinal number, m. (from שש) f. the sixth; שש the sixth part.

שש see שש.

שש p. n. of a Babylonian province or city. The etymology is obscure.

שש p. n. m. (lily) comp. שש.

שש p. n. m. (desire).

שש (not used) to be red, probably

from the reduplicated form שש, for which the simple root ש is the basis.

שש (in pause שש) m. red chalk or red colour, probably red earth for dyeing; ruddle.

שש (pl. שש) m. a pillar, foundation, from שש to place; comp. שש pillar, from שש; figur. chief of a state, corner stone of a building, support (of the people), the distinguished one, the head.

I. שש in the sig. of tumult of war, contracted from שש, syn. with שש. See שש.

II. שש in signif. 1, the plur. שש) m. 1) the posteriors, the buttocks, from שש to sit; the pl. is as if formed from שש; 2) p. n. masc. (orig. sprout, sproutling).

שש only a contracted form from שש.

שש, שש (Aram.) equiv. to שש in Heb. six. The pl. שש sixty.

I. שש (fut. שש, apoc. שש, inf. const. שש) to drink, origin. to quench the thirst, *sedare sitim*, to satisfy the thirst, related with שש and שש; שש is construed with the accus. Hiph. שש, to drink a part of the whole; with שש, to drink from a vessel, with the sub-signification of comfort; transf. to banquet, feast, in the

signif. of to sit down at the table;
 figur. to drink iniquity or wrath,
 i. e. to be full of it. Niph. pass.
 to be drunk (of a beverage); for
 the Hiph. **הִשְׁתַּח** is used.

II. **שָׁתָה** (not used) to spin, to
 weave, like the root **נָשָׂה**. From
 which **שָׁתִי** 2.

שָׁתָה (3 pl. **שָׁתוּ**, with **שׁ** preforma-
 tive; particip. **שֹׁתֵה**, plur. **שֹׁתִים**)
 Aram. to drink, like **שָׁתָה** I. in
 Hebrew. From which **שֹׁתֵה**.

שָׁתָה see **שָׁתָה**.

שָׁתִי m. 1) the drinking, transf. to
 feasting, banqueting; 2) origin.
 woven, specially the warp, from
שָׁתָה II., in contrast to **עֵרֵב** the
 woof.

שָׁתִיָּה (formed from **שָׁתִי**) fem. the
 drinking, feasting, banqueting.

שָׁתִיל (const. pl. **שָׁתִילִי**) m. a plant,
 sprout, from **שָׁתַל** to set, to plant.

שָׁתִים see **שָׁתִים**.

שָׁתַל (fut. **יִשְׁתַּל**, hence 1 pers. fut.
 with suff. **אֶשְׁתַּלֶּנּוּ**) orig. to place
 firmly, to fix; next, to plant, for
 which generally **נָטַע**.

שָׁתָם (like **שָׁתָם** in modern Heb.,
 e. g. end of *Mishna, Aboda Sara*)
 to break open, to open (the eyes),
 in contrast to **סָתָם**; hence **שָׁתָם**
וְלֹא used in parallel with **וְלֹא**
שָׁתָם.

שָׁתָם equiv. to **סָתָם**, which see.

שָׁתַן a form from **שָׁן** (see **שָׁן**), from
 which Hiph. **הִשְׁתַּן** to make water,
 to piss; **מִשְׁתַּן** a pisser; **מִשְׁתַּן**
בְּקִיר he that pisses against the
 wall, according to some, a little
 boy, and according to others, a
 dog.

שָׁתַק (fut. **יִשְׁתַּק**) orig. to cease, to
 rest, to stand still; hence, to be
 silent from dispute, to be quieted,
 subdued (of the waves), etc.

שָׁתַר (another reading for **שָׁתַר**, Kal
 not used) to break asunder, to
 break forth, to break out (of a
 swelling), related with **פָּתַר** and
פָּתַר, having the same original
 signification in the root. Niph.
 to break out (of ulcers, boils).

שָׁתַר (foreign) p. n. m. (star).

שָׁתַר בֹּרֵחַ p. n. m. (luminous star).

שָׁתַת (3 pl. **שָׁתוּ**) orig. equiv. to **שָׁתַת**,
שָׁתַת to place, to put; hence, lay
 down (of a herd of cattle), to set
 the mouth against something, i. e.
 to speak against something. Niph.
נָשַׁת (3 f. **נָשַׁתָּה** for **נָשַׁתָּה**, comp.
נָשַׁתָּה for **נָשַׁתָּה**, in pause **נָשַׁתָּה**)
 to which also belongs 3 pl. **נָשַׁתוּ**
 to cease, to vanish (of power,
 strength), to fail, dry up (of water),
 to be immoveable, motionless (of
 the tongue from thirst).

ת

ת *tav* (תָּ, plur. תַּיִן) is the twenty-second letter of the alphabet, and signifies, as a numeral, 400. The word תָּ signifies a sign, mark. As to the pronunciation of the letter, according to modern researches ת (without *dagesh lene*) is pronounced like *th* in English, ת (with *dagesh lene*) like ט or *t*. ת interchanges with all other *t* sounds, and also with שׁ. The following are its peculiarities; 1) a considerable number of verbs commencing with *t* sounds harmonise with such as commence with ט, e.g. תָּוּה and תָּוָה to dwell; תָּרָן and אָרָן to be firm, strong; תָּמַר and אָמַר, תָּבֵל and אָבֵל, and many more; 2) in many verbs the ת appears to be preformative for the formation of new roots from some already existing and having no ת, e.g. תָּכַה and אָכַה, תָּאָב and אָאָב, תָּאָנָה and אָאָנָה, תָּאָרָה and אָאָרָה, תָּאָלַע and אָאָלַע, תָּאָם and אָאָם, תָּאָר and אָאָר, and others; 3) is inserted as a middle consonant in some verbs, according to an old form of conjugation, e.g. שָׁתַּן from שָׁן, עָתַם from עָם, etc. תָּא (pl. תָּאִים, const. תָּאִי, with suff. תָּאִיו and תָּאוֹת) masc. a room,

chamber, from **חֶסֶד** in the signification of **חֶסֶד** to dwell, corresponding with **חֶסֶד**.

I. **אֶחָד** equiv. to **אֶחָדְךָ**, to long, wish, desire after (?) something.

II. **חָזַק** (Kal, not used) only a secondary form of **חָזַעַב**; hence, **חָזַק** to despise, hate, abhor, loathe, abominate.

תִּאֲבָה f. longing, desire, wish, from
תִּאֲבַח I.

I. **תָּהָה** (not used) probably equiv. to **תָּהָה** to err, rove or wander about; or equiv. to **תָּהָה** to be waste, desolate. From which **תָּהָה**.

II. **סָמַךְ** (Kal, not used) to mark, to note, make a sign, equiv. to **סָמַךְ**; next, to mark off, to set a landmark, a boundary. Pi. **סָמַךְ** to denote, mark off, set a limit or boundary.

חָפֵזָה f. desire, wish, longing; in a bad sense, lust; concrete, the object desired or wished for, the object of lust; in a good sense, that which is desirable, agreeable, lovely, pleasant, delightful, ornamental. Root **חָפֵז**.

תָּאֻם (only plur. תְּאֻמִּים, once def.
תּוֹמֵם, const. תְּאֻמִּי m. twins.
See תָּאם.

מְלָאכָה (only pl. **מְלָאכִים**), masc. labor,
toil, trouble, tribulation, hardship,
from **מָלַךְ** I. or **מָלַח**.

תָּאֵלָה f. a curse, from **אָלָה**.

תָּאָם orig. to be entwined; next, to be double, twofold, twins; hence, particip. **תּוֹאֲמִים** twins, double. Hiph. to bring forth twins, if it is not a denom. from **תָּאָם**.

תָּאָם (const. pl. **תּוֹאֲמֵי**) masc. twin, from which Hiph. denom. to bring forth or bear twins.

I. **תָּאָן** (not used, probably the root belongs to **תִּאֲנֶה**, **תִּאֲנֶה**, **תִּאֲנִיָּה**, **תִּאֲנִיָּה**, and **תִּאֲנִין** equiv. to **אָנָה**, 1) to surround, encompass, also of con-nubial embrace; likewise to cause, occasion, induce, like **סָבַב**; 2) to moan, to lament; from which, 3) to weary, fatigue oneself.

II. **תָּאָן** (not used, belongs to **תִּאֲנֶה**) probably equiv. to **תָּן** to stretch along, to expand, which root is also applied in western languages to the designation of trees.

תִּאֲנָה f. copulation, sexual desire or heat in animals, from **תָּאָן** or **אָנָה**; according to others, the gasping for or aspiring at something.

תִּאֲנָה (but the pl. **תִּאֲנִים**, with suff. **תִּאֲנִיכֶם**) f. fig-tree, from **תָּאָן** to stretch out, to extend; transf. to the fruit, a fig.

תִּאֲנָה (formed from the masc. **תָּאָן**, and stands for **תִּאֲנֶה**) f. opportunity, occasion. See **אָנָה**.

תִּאֲנִיָּה fem. mourning, lamentation, grief, sadness. See **אָנָה**.

תִּאֲנִים see **תָּאָן**.

תִּאֲנֶת שִׁלֹּה (circumference of Shiloh) p.n. of a place in Ephraim.

תִּאֲרָא origin. to mark out, to make prominent (a plain), to designate (compare **תִּאֲרָא** equiv. to **מִרְאָה**); next, to mark off a boundary. The Kal is generally used intrans. in the sense of being marked off, as the boundary. Pi. to denote, mark off, describe. Pu. **תִּאֲרָא** to extend, in which sense **רְמוֹן** **הַמִּתְאָר** Jos. 19:13.

תִּאֲרָא (with suff. **תִּאֲרָאוֹ** and **תִּאֲרָוֹ**) m. 1) form (of the body), visage, syn. with **מִרְאָה**, used of man or beast; 2) a beautiful form, beauty.

תִּאֲרַע p.n. m. (cunning, or the cunning one) equiv. to **תִּתְרַע**.

תִּאֲשֹׁר masc. sherbin, a species of cedar, from **אָשַׁר** to be straight, erect; according to other versions, fir, poplar.

תִּבָּה (not used) probably to dig out, to deepen (for containing something). Probably related with **אָבָה** in **אָבָה** especially as **אֹנֵב** occurs in this sense.

תִּבָּה f. chest, box, transf. to a ship, ark, boat, vessel, from **תִּבָּה**.

תִּבְוָאָה f. that which is brought in (in the threshing floor or barn),

increase, produce, product (of the field, the threshing floor, the wine-press); transf. to any product, profit, or gain; and like תָּבִיר, is also used in a spiritual sense.

תְּבוּנָה m. wisdom, understanding, only with suff. תְּבוּנָם, which, however, may stand for תְּבוּנָתָם. Root בּוּן.

תְּבוּנָה f. wisdom, understanding; in the plur. arguments, proofs, wise speaking. Root בּוּן.

תְּבוּסָה f. treading down, ruin, destruction.

תְּבוֹר (mountain top, equiv. to תְּבוֹר) 1) the Tabor, p.n. of a mountain in Galilee; 2) p. n. of a grove of turpentine trees in the tribe of Benjamin; 3) p. n. of a Levitical city in Zebulun.

I. תָּבַל (not used) to flow, to moisten, related with בָּלַל to wet, and שָׁבַל to moisten; transf. to produce, bring forth. From which תָּבֵל and תְּבַלֵּל.

II. תָּבַל (not used) equiv. to בָּלַל to mix, to mingle, especially in a sexual sense. From which תָּבַל and תְּבַלִּית.

תָּבֵל (from תָּבַל I., according to others, from יָבַל) fem. origin. the earth, i. e. the productive one, which produces fruit and plants, syn. with אֶרֶץ; but is also used

generally for the globe, the world, the inhabited earth; fig. the inhabitants of the world. Sometimes it is used of a country only.

תְּבִילָה (from תָּבַל II.) m. sexual mixing, carnality; transf. to impurity, pollution, lewdness, sin or wicked deed. According to others, from בָּלַל, after the form תְּמַם.

תְּבִילִית f. shameful, wicked deed, thus according to some, identical with תְּבִילָה, which rendering is preferable to that of deriving it from בָּלַל to consume, to waste, destroy. According to others, the reading (Isaiah 10:25) is תְּבִילִית, which is also suitable to the context.

תְּבִילָה (formed from תָּבַל) m. origin. running of the eyes, bleareyedness; according to others, having a white spot in the eye (Author. Ver. "one that hath a blemish in his eye").

תְּבִין (not used) probably equiv. to אֶבֶן to be hard, dry, only used of ears of corn. From which:—

תְּבִין m. straw, transf. to fodder for cattle, provender, from תְּבִין. The same etymology has תְּבִישׁ and תְּבִישׁ.

תְּבִינָה p.n.m. (model). Comp. תְּבִינִית.

תְּבִינִית f. model, pattern, figure, after which anything is built; transf. to figure, image, or likeness generally. See תְּבִינָה.

תַּבְּטָא (burning-place) p.n. of a place in the Arabian desert.

תַּבְּטָא (bright prospect) p.n. of a place not far from Sichem. The root is **תַּבְּטָא** to shine.

תַּבְּטָא (Kal, not used) to be pure, clean, innocent, thus equiv. to **תַּבְּטָא**. Hith.

תַּבְּטָא (for **תַּבְּטָא**) to act or conduct oneself purely, innocently.

תַּבְּטָא (Aram.) equiv. to **תַּבְּטָא** in Heb., to break, to dash to pieces.

תַּבְּטָא p.n. of an Assyrian king. The name is also written

תַּבְּטָא.

תַּבְּטָא m. recompense, reward, benefit, from **תַּבְּטָא**.

תַּבְּטָא (not used) to provoke, to excite strife or contention. Related is **תַּבְּטָא**, with a similar signif.

תַּבְּטָא (const. **תַּבְּטָא**) f. provocation, strife, contention; transferred to threat, rebuke, punishment. Root **תַּבְּטָא**.

תַּבְּטָא (also **תַּבְּטָא**) p.n. of a northern country, probably Armenia, as the Armenians trace their extraction from an ancestor named Torgom.

תַּבְּטָא m. name of a tree, either a plane tree or an oak, from **תַּבְּטָא** to be firm, strong; according to others, beech, pine, cypress, larch, etc.

תַּבְּטָא (Aram.) adj. m., **תַּבְּטָא** f. continual, constant, the fem. as an adv., e.g. **תַּבְּטָא** constantly, con-

tinually. The orig. signif. is going round in a circle, from **תַּבְּטָא**.

תַּבְּטָא (palm city) p.n. of one of Solomon's cities, between Damascus and the Euphrates, Palmyra, whose gigantic ruins are yet in existence.

תַּבְּטָא p.n. m. (reverence, worship) from **תַּבְּטָא** equiv. to **תַּבְּטָא** to fear.

תַּבְּטָא (not used) to be amazed, terrified; next, to be waste, desolate; in Aram., to shudder, to be terrified, confounded, amazed at something. From which:—

תַּבְּטָא (after the form **תַּבְּטָא**) m. void, desolate, a waste; also as an abst., desolation, destruction, waste; fig. nothingness, emptiness, vanity; **תַּבְּטָא** (as accus.) and **תַּבְּטָא**, are used as adverbs, in vain, vainly.

תַּבְּטָא (plur. **תַּבְּטָא**) com. origin. roaring, raging (of the waves of the sea); 1) wave, billow, and generally, flood or multitude of waters; 2) abyss, depth of the sea; next, depth generally. The root is **תַּבְּטָא**.

תַּבְּטָא (not used) to be slack, sluggish, indolent; related is **תַּבְּטָא** and **תַּבְּטָא** in the original signification.

תַּבְּטָא (pl. **תַּבְּטָא**) f. praise, fame, glory; also, the subject of praise, fame, or boasting, i.e. that which is deserving of praise, glorification,

or celebration; transf. to song of praise, extolling. The root is תהל.

תהלה (formed from a masc. תהל) f. slackness, sluggishness, indolence; also, fault, folly, error, defect; שום תהלה ב' to charge one with folly. Root תהל.

תהלכה fem. procession, company, guard.

תהפוכה (only pl. תות) f. falsehood, deceit, perverseness, folly.

תו (const. pl. תוני) m. 1) a mark, sign, from תנן to mark, draw, engrave, inscribe; 2) signature of a writing or document.

תוא see תאו.

תוב (fut. יתוב) Aram. equiv. to שוב to return, to come back. Aph. תתיב (inf. תתבו, fut. יתיב) to give or send back; פתנם תתיב to send word back, to reply; עמא to give advice.

תובל (also written תבל) p. n. of a people in Asia Minor, west of Meschech.

תובל מן p. n. m. of the inventor of brass and iron-work or smithery. As an appellative, it signifies, a smith who purges the iron or brass of dross, or slacks.

תובנה Ketib for תבנה.

תונה fem. grief, sorrow, mourning, sadness, from ינה.

תונרמה see תגר.

תורה f. 1) confession; 2) thanksgiving; next, song of praise; 3) thank-offering; complete תורה; sometimes also with omission of תורה.

תרה (Aram.) equiv. to תרה to be astonished, amazed, to be terrified.

I. תרה (Kal, not used) equiv. to תרה II. to mark off, describe, design. Pi. תרה to make marks, signs, or etchings; to scribble upon (על) something. Hiph. like Pi. to mark. Hith. תרה for תרה to make marks or signs for oneself, to mark off.

II. תרה (Kal, not used) equiv. to תרה in Aram. to be amazed at something. Hiph. to astonish, amaze, some one; also, to cause some one to feel grief or remorse, or to repent.

תו (Kal, not used) to cut off. Hiph. תו (for תותי) to hew off.

I. תו (not used) to cut in pieces, to split; related is תוח in modern Heb. to rub in pieces, to bruise, to cut asunder, to split; from which תוח.

II. תו (not used) to sink down, to lie down, let oneself down; from which תוח after the form תוח (from תו),

תו p. n. m. (lowness, the low one).

תוחל f. hope, expectation, from תחל.

תָּוַךְ (not used) to divide, split, to cut in pieces; related to **תָּוַח**. From which:—

תָּוַךְ (const. **תָּוַךְ**, with suff. **תָּוַכִּי**) m. midst, middle, origin. the place where an object is divided into two parts; transf. to the innermost part of anything. The constructive state is used as a prep. in, through, among; thus, **בְּתוֹךְ** through the midst, in the midst; **מִתּוֹךְ** out of the midst; **אֶל־תּוֹךְ** within, the midst; comp. **תִּיכּוֹן**.

תָּוַךְ in the signification of oppression, see **תָּוַךְ**

תּוֹכַחָה (from **יָכַח**) f. rebuke, chastisement, instruction, improvement, punishment.

תּוֹכַחְתִּי (with suff. **תּוֹכַחְתִּי**, plur. **תּוֹכַחוֹת**) f. 1) the demonstrating or proving (of a matter), defence, rejoinder, orig. the assertion of a right; 2) rebuke, reproach, blame, chastisement, punishment, exhortation, admonition. The root as in **תּוֹכַחָה**, with which it is formally connected.

תּוֹכַחְתִּי see **תּוֹכַחְתִּי**.

תּוֹלֵד (begotten) p. n. of a place in Simeon, complete **אֶל־תּוֹלֵד**, probably name of a Phœnician deity.

תּוֹלְדָת (only plur. **תּוֹלְדוֹת**) f. origin. birth; transf. to family, generation, especially in a genealogical

sense; **סֵפֶר תּוֹלְדוֹת** book of generations, family register, genealogical history; later also without **סֵפֶר**, family history or history generally. Root **יָלַד**.

תּוֹלֵל (pl. **תּוֹלְלִים**) m. a robber, especially who carries away captives, from **תָּלַל** equiv. to **שָׁלַל**.

תּוֹלַעַ (pl. **תּוֹלְעִים**) masc. a worm, in the widest sense of the word, but especially of the kermes, the turtle insect, and the colour prepared from it; it is used rarely for the crimson dye or crimson garments; figur. as a figure of powerlessness and contempt; 2) p. n. m.; patron. **תּוֹלְעִי**. The root is **תָּלַעַ** or **יָלַעַ**.

תּוֹלְעָה (and **תּוֹלְעֵת**) f. the same, but only used in the sing.

תּוֹמִים belongs to **תּוֹמִים**. See **תּוֹמִים**.

תּוֹמֵן once Ketib for **תִּימָן**, which see.

תּוֹעֵבָה (const. **עֵבַת**—, pl. **תּוֹעֵבוֹת**) f. that which is to be loathed, abhorred, abomination, loathsomeness, from **תָּעַב** to abhor, abominate; transf. to idols, images, or idol worship, or anything unclean, unlawful to use, disgusting, loathsome, horrible.

תּוֹעָה f. error, apostacy, backsliding (from God), figur. hurt, injury, calamity, inasmuch as such were

considered the consequences of apostacy and error.

תועפות (from יעף, equiv. to יפע to shine, to glimmer, pl. תועפות) f.

1) brightness, lustre, transf. to treasure; 2) swift course, swift-ness (of the buffalo or *rehem*), derived from the sense shining, as this gradation of the sense is common in all verbs signifying brightness or shining; 3) weariness, wearisome labour.

תוף (not used) to dry up, to parch, burn, of the burning of dead bodies, of the drying of a cake, etc., as will be seen in the derivatives.

Related is the root in תשדף.

From which תפתה, תפת, תפין.

תוצאת (only pl. תוצאות) f. 1) place of going out (from a gate), transf. to a spring, fountain (of life), fig. escape, deliverance, i.e. getting out of danger; 2) end or extent, border, extremity, limit, of a place or country. Root יצא.

תור (particip. plur. once תורים for תרים; fut. יתור) equiv. to דור to turn in a circuit, to go about, next like רגל, רכל to spy,) by going about), or carry on traffic, trade, by journeying through the country; from which the signif. of inquiring, searching, construed with על; with אחרי to follow

after something, to trace something out. Hiph. to spy, search out or through, only Judges 1:23.

I. תור (with suff. תורה, plur. תורים) m. a turtle-dove, *turtur*, so called from the sound or noise which it makes, fig. of a beloved subject; hence of the Jewish nation as the favourite people of God.

II. תור masc. a row, a string, from תור equiv. to טור to arrange, to string, to link.

תור (pl. תורין) Aram. m. oxen, for the Heb. שור

תורה (formed from ירה in the Hiph. signif., pl. תורות) f. 1) doctrine, instruction, whether of God or man; 2) concrete, the law, precept, containing instruction (syn. with חק, משפט), especially the divine law communicated through Moses, the complete name of which is ספר התורה, book of the law.

תורק probably p.n. of a certain province, perhaps of טרכון Trachonitis, mentioned in the Targum. Ibn Ezra has also taken it for the name of a place.

תוש (not used) probably equiv. to תוש to be strong, vigorous. The connection of the ט"ת and ט"א is obvious from many verbs. From which תיש.

חַנֻּכָּה (from **חָנַךְ**) m. a sojourner, a foreigner who has settled in another country (without the right of citizenship).

חֲנֻכָּה (formed from **חָנַךְ**, after the form **חֲמֻכָּה**) f. 1) assistance, support, comfort; 2) that which is essential (either for profit or loss); 3) wisdom, understanding, origin. the real, essential. See **חָנַךְ** in its various significations.

חֲנוּחַ (another reading for **חֲנוּחַ**, after the form **חֲנוּחַ**) masc. a club, cudgel, from **חָנַח** or **חָנַח**, which see.

חֲנוּ see **חָנַח**.

חֲנוּת (pl. **חֲנוּתִים**) fem. whoredom, fornication; figur. idol worship, idolatry. The plur. is used as an abstract.

חֲנֻכָּה (pl. **חֲנֻכּוֹת**) fem. leading, guiding, directing, conducting (of a state), from **חָנַךְ** a pilot, or "the man at the helm;" next, generally the act of conducting, council, advice; or perhaps orig. equiv. to **חֲנֻכָּה**, from **חָנַךְ** in the orig. signif., like **חָנַךְ**.

חֲנוּ p.n. m. (the low one) equiv. to **חָנוּ**.

חֲנוּת (with suff. always in plur., as **חֲנוּתֵי**) Aram. prep. under, like **חֲנוּת** in Heb.

חֲנוּת p.n. m. (the wise one), re-

tained only in a patron. form **חֲנוּתִי**. Comp. **חֲנוּתִי**.

חֲנֻלָּה f. beginning, commencement, from **חָנַל**; **בְּחֲנֻלָּה** in the beginning, previously, formerly.

חֲנֻלָּה (pl. **חֲנֻלּוֹת**) m. sickness, illness, disease, languishing; from **חָנַל**, equiv. to **חָנַל**.

חֲנֻלָּה m. name of an unclean bird of prey, probably the male ostrich; from **חָנַל** to rob.

חֲנֻלָּה p.n. m. (place of encampment), for **חֲנֻלָּה**; patron. **חֲנֻלָּה**.

חֲנֻלָּה f. 1) grace, mercy, compassion; next, supplication, prayer, from **חָנַן**, which see; 2) p.n. m.

חֲנֻלָּה (pl. **חֲנֻלּוֹת** and **חֲנֻלּוֹת**) m. prayer, supplication, likewise from **חָנַן**.

חֲנֻלָּה pl. m. place of encampment, where the camp is erected, from **חָנַן**.

חֲנֻלָּה (also **חֲנֻלָּה**) p.n. of a city in Egypt, probably Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. The Egyptian name signifies "head of the land," capital.

חֲנֻלָּה p. n. of an Egyptian queen.

חֲנֻלָּה Ketib for **חֲנֻלָּה**.

חֲנֻלָּה (not used) to enclose, to lie firm round the body, probably only transf. from **חָנַח**. From which:—

חֲנֻלָּה masc. a linen coat of mail or

habergeon; according to some, preparation for war, from חָרָה.

חָרָה see חָרָה.

חָרָע p.n.m. (artificer).

חָשׂ (plur. חָשִׁים) m. name of a certain animal, whose skin was variously used. The Biblical interpreters do not agree whether it is *tahash*, dolphin, badger, or seal.

חַת (after the form of נַחַת from נָחַ, קָשַׁת from קָשׂ, שָׁחַת from שָׁחַ; with suff. חַתִּי, but also with suff. plur.) f. 1) orig. sinking, depth; next, the lower part, as an adv., under, below; the same is חַתּוֹת; under the tongue, under the lips, are used for: in the mouth; "I tremble under me," i.e. my feet are tottering; many verbs are construed with חַתּוֹת or חַתּוֹת to signify a downward motion or below something, even in a spiritual sense; with prefixes חַתּוֹת is used: (a) חַתּוֹת from under, signifying a removal from beneath an object; חַתּוֹת לְ beneath something; rarely in this sense חַתּוֹת לְ, and only in reply to the question, Whither? (b) חַתּוֹת אֶל under, below, in reply to the question, Where or Whither? 2) in the place of, instead; 3) p.n. of an encampment of the Israelites

in the desert (lower place); 4) p.n.m. The root is חָתַח.

חַתּוֹת (with suff. חַתּוֹתַי) Aram. the same; for which also stands חַתּוֹת, which see.

חַתּוֹתִי (pl. חַתּוֹתִים) adj. m. חַתּוֹתִיָּה or חַתּוֹתִית (pl. חַתּוֹתִיות) f. the lower, under one, deep one; אֶרֶץ חַתּוֹתִיות the depths of the earth, the lower regions; figur. in the mother's womb; בּוֹר חַתּוֹת the deepest pit; חַתּוֹתִים the lowest chambers.

חַתּוֹת see חַתּוֹת.

חַתּוֹת (adj. m., חַתּוֹתָהּ (pl. חַתּוֹתוֹת) fem. the middle one; fem. plur. the middle parts (of a building). This adj. is derived either from חַתּוֹת or from another noun חַתּוֹת.

חַתּוֹת (from חַתּוֹת) p.n.m. (present, gift). The Ketib has חַתּוֹת, with the same signification.

חַתּוֹת (also חַתּוֹת) p.n. of a country and people in the northern desert of Arabia, probably abbreviated from חַתּוֹת.

חַתּוֹת (situate in the south) p.n. of an unknown city; from which gent. חַתּוֹתִי, which is not to be confounded with חַתּוֹתִי.

חַתּוֹת masc. (it is fem. only when it stands for חַתּוֹת) 1) that which lies to the right, the south, southern district (comp. אֶרֶץ חַתּוֹת, formed from חַתּוֹת=חַתּוֹת; חַתּוֹת southward;

2) poetically for the south wind, as צפון for north-wind, in which case it is used as a fem.; 3) p.n. of a people; next, of a country in the east of Idumea (origin. south-country, southern); patron. in this sense is תימני.

תִּמְרָה (only plur. תִּמְרוֹת, but also תִּמְרוֹת f. a pillar, or column (of smoke) from תָּמַר, to be prominent. In prose עמוד stands for it. The correct orthography is תִּמְרָה.

תִּירוֹשׁ (also דִּישׁ) m. that which is gotten from the fruit, i.e. must, new wine; also of the juice of grapes. The root is יָרַשׁ to gain, to get, to possess.

תִּירָא p.n. m. (fear, terror).

תִּירָם p.n. of a national tribe and country. Josephus, Jerome, and the Jerusalem Targum take it for Thrace, as the name also suggests.

תִּישׁ (pl. תִּישִׁים) a buck, a he-goat, from תָּשׂ, equiv. to תָּשׂ, to be strong, powerful.

תָּר (seldom *plane*) m. orig. cheating, usury; next, oppression, violence.

תָּרָה (Kal, not used) to lie down, to be encamped; hence Pu. תָּרָה (3 pl. תָּרוּ) to lie down לְרַגְלֵים at the feet of some one.

תָּכֹנָה f. 1) a place, seat, from כָּנַן; 2) arrangement, structure, preparation; 3) costliness, costly

apparatus (comp. תְּכָנִית), derived from תָּכַן.

תָּכִי (only pl. תְּכָיִים) m. a peacock; according to others, pheasant.

The word is foreign.

תָּכַךְ (not used) origin. equiv. to the root in תָּכַךְ to bite, but generally, to oppress, to spoil, to snatch away. In Aram. תָּכַךְ signifies to punish.

תָּכַךְ (only plur. תְּכָכִים) m. origin. usury; next, spoliage.

תָּכַל (not used) equiv. to שָׁחַל to peal, from which תָּכַלַּת, which see. תָּכַלָּה (from פָּלָה) f. finishing, completion (of a matter).

תָּכַלִּית (from פָּלָה) fem. 1) equiv. to תָּכַלָּה completion, finishing; the completion of hatred, i.e. the utmost hostility; 2) the end, where something ceases or ends, the outmost.

תָּכַלֶּת fem. origin. equiv. to שָׁחַלַת mussel-shell, from תָּכַל; next, especially, the purple mussel with blue shell, from the juice of which the bluish or violet purple is made; transf. to bluish purple or thread or cloth coloured therewith.

תָּכַן equiv. to תָּקַן to put or place firmly, straight, just (also by weighing); next, to weigh, to prove, try, or test (the spirits, the

hearts), Niph. **נִתְכַּן** to be levelled, made even, smooth (of a road), to be just, good (of actions); **לֹא יִתְכַּן דֶּרֶךְ יְיָ** "the way of the Lord is not right (equal)," Ezek. 33:17, quoted, as said by the wicked. Pi. to establish, to fix; 2) to measure or mete out, to weigh out (synon. with **מָדַד**, **שָׁקַל**) to try, prove. Pu. to be weighed out, e.g. **הַכֶּסֶף הַמִּתְכַּן** the money weighed out.

תִּכְנָן m, 1) a task, a work measured out; next, measure generally, number, or quantity; 2) even place, p.n. of a place in the territory of Simeon.

תְּכֵנִית f. 1) a measure, pattern, structure; next, an ornament, beautiful arrangement; 2) perfect in beauty or measure. The word is derived from **תִּכְנָן**.

תְּכֵרִיד m. a white garment, a mantle, in modern Heb. **תְּכֵרִידִים** shrouds; from **כָּרַד**, which see.

תֵּל (with suff. **תֵּלָה**) m. a hill, a heap (either of stones or rubbish), from **תָּלַל**; **תֵּל** is used in the following compounds as a proper noun, **תֵּל אָבִיב** (hill of ripe ears) p.n. of a place in Mesopotamia, on the river Chaboras; **תֵּל־חֲרָשָׁא** (hill of the wood) p.n. of a city in Babylonia; **תֵּל־מֶלַח** (salt hill) p.n. of

a city in Babylonia; it also appears in **תֵּל־אֲשֹׁר**, **תֵּל־אֲשֹׁר** (hill of Assur) p.n. of a city in Assyria; the same geographical form is also found in the Phenician, e.g. **תֵּל בָּר** (corn hill) *Tillibari*.

תָּלָא equiv. to **תָּלָה** to hang, to be suspended, e.g. of the life, i.e. to be in constant danger, fig. to be inclined, attached to something.

תִּלְאָה (from **לָאָה**) f. labour, trouble, distress; comp. **תִּמְעָלָה** from **עָלָה**.

תִּלְאוּבָה fem. dryness, drought, of a country, dearth; **תֵּל אֶרֶץ** land of dearth.

תֵּל־אֲשֹׁר (also **תֵּל־אֲשֹׁר** the hill of Assur) p.n. of an Assyrian province, but cannot be defined.

תִּלְבָּשֶׁת f. a garment, clothing. The root is **לְבַשׁ**.

תֵּלַנ (Aram.) masc. snow, equiv. to **נֶשֶׁלַנ** Heb.

תִּנְלִית פִּי see **תִּלְנֹת פִּי**.

תָּלָה to hang, to suspend, e.g. to hang on a tree, death punishment; also of the suspending of a shield, etc. Niphal pass. Piel, of the hanging up on something, construed with **בְּ** and **עַל**.

תִּלְלוּנָה f. murmurings, from **לִוּן**.

תָּלַח (not used, after the Aram.) to break, to dash to pieces.

תִּלְחָ p.n. m. (breach).

תֵּלִי (with suff. **תֵּלִיךָ**) m. the quiver

or weapon, origin. that which is suspended at the side of the body.

תְּלִיתִי (Aram.) adj. masc. the third, formed from תַּלַּת three.

I. תָּלַף to raise or heap up, used of something that is thrown up to make a heap; related is תָּלַל.

II. תָּלַל orig. equiv. to תָּלַל, תָּלַל, to move to and fro, to shake, e.g. of locks of hair; transf. like תָּלַל to throw away, to despise, to mock, especially in Hiph. and Hoph. where the ת of the Hiph. was adopted as a radical, and hence the formation of a secondary root תִּלְל.

III. תָּלַל (not used) equiv. תָּלַל to spoil, rob, plunder; from which תָּלַל.

I. תָּלַל adopted for תָּלַל, which, however, is uncertain, as the latter might have been formed from תָּלַל.

II. תָּלַל (not used) to be bold, courageous, related to תָּלַל in Aram., transf. to be daring, to rob; from which תָּלַל p.n.

תָּלַל (formed from תָּלַל with the nominal formation תָּלַל, pl. תָּלַלִּים, const. תָּלַלִּי) m. furrow-hill, the furrow is called תָּלַל.

תָּלַל p.n. m. (the violent one), from תָּלַל II.

תָּלַל (later) m. a disciple, a pupil; from תָּלַל.

תָּלַל (not used) 1) equiv. to תָּלַל to swallow, to lick off; next, to eat off, to destroy; 2) after the Arab. to stretch the neck out long; from which תָּלַל, and from this as a denom. Pu. תָּלַל to be clothed in crimson. The p.n. תָּלַל is from תָּלַל 2.

תָּלַל (not used) equiv. to תָּלַל in Aram. to entwine, to join, to link. From which:—

תָּלַל (only pl. תָּלַלִּים) f. terrace, so called from its being in rows; according to others, an armoury where weapons were hung up, as on the turrets and walls of eastern cities.

תָּלַל see תָּלַל.

תָּלַל (Aram.) cardinal number, fem., תָּלַל, תָּלַל m. three, like the Heb. תָּלַל, plur. תָּלַלִּים thirty. The form תָּלַל belongs to תָּלַל.

תָּלַל (only def. תָּלַל for תָּלַל) Aram. adj. m. the third (in rank) who follows the תָּלַל; subst. the third in rank.

תָּלַל (Aram.) adj. m. the same.

תָּלַל (only pl. תָּלַלִּים) m. lock of hair, so called on account of its motion, origin. waving branch, like תָּלַל.

תָּלַל adj. m., תָּלַל f. orig. complete, finished; next, perfect, just, upright, pious, innocent, blameless,

used in both genders as a subst.; as an abstract, innocence. Root תמם.

תם (Aram.) equiv. to תם Heb., with ה, תמה there.

תם (once תום, before makkaph תם, with suff. תמי m. orig. completion, perfection; תמם in their fulness, i. e. complete; hence, 1) like שלום, of a similar signif. in the original, happiness, peace, prosperity; בְּעֶצְמוֹ תמו in the midst of his prosperity; 2) in a moral sense, integrity, innocence, piety, with or without לָב; הָלַךְ תָּמוֹ to walk in innocence; 3) (only pl. תמים, connected with ארם) truth, next specially, revelation. The root is תמם.

תם see תמי.

תמה (fut. תמיה) to wonder, to be astonished, to be amazed at (על) something; often, with the sub-signification of fear or terror, to gaze at one another with amazement. Hith. תמהו to wonder, to be astonished.

תמה (Aram.) the same. From which:—

תמה (pl. תמיהו, def. תמיהו, with suff. תמהו) Aram. masc. that which is astonishing, wonder.

תמחון (const. תמהון) m. fear, terror, from תמה.

תמונא masc. name of a Syrian deity, which was worshipped by mourning women among the Hebrews. It is also the name of the fourth month of the ecclesiastical year of the Jews.

תמול (abbreviated from תמול, מול, in which the etymology is also to be found) adv. yesterday, connected with שלשם; once for תמול איש a man of yesterday.

תמונה (derived from מון) f. a form, figure, likeness, image.

תמורה (from מור) f. changing, exchange; concrete, that which is changed or exchanged; 2) in a spiritual sense, recompense, restitution, compensation. See מור.

תמותה f. death; 'תן son of death, i. e. one condemned to die. Root מות.

תמונ (not used) belonging to תמונ, which see.

תמה (probably equiv. to תמה) p. n. masc. (joy).

תמיד m. 1) orig. continuance, constancy, from מור to extend (especially of time); תמיד איש a man of constancy, i. e. hired constantly; continual offering, i. e. every day, morning and evening; continual bread, i. e. the shewbread that was always lying on the table in the

temple; 2) adv. continually, constantly, always.

תָּמִים (contracted from תְּמִימִים) m. pl. the double ones.

תָּמִים (const. תְּמִים, plur. תְּמִימִים, const. תְּמִימִי) adj. masc., תְּמִימָה (pl. מִוֹת—) f. in all significations of תָּם, orig. complete, perfect, whole (in reference to extent); next, 1) complete, both physically, i.e. without blemish, sound; and spiritually, i.e. perfect in knowledge, where תָּמִים stands in the state of const. to the following subst.; 2) in a moral sense, i.e. honest, innocent, irreproachable, pious, and as a subst. in this sense, honesty, integrity, truth, e.g. to walk in innocence, in integrity, to give truth, i.e. to utter truth.

תָּמַךְ (particip. תֹּמֵךְ equiv. to תֹּמְךָ, fut. יִתְמַךְ) to support, to hold, to keep up, often construed with בְּ or the accus.; related to סָמַךְ; transf. to assist, help; next, to hold fast, to seize, with the secondary sense of supporting oneself; to hold together (of two objects), so that the one supports the other. Niph. pass. to hold one another; as to the interchanging of ט and ת, comp. נִתְּמָה and נִסְתָּם, תָּמַר and סָמַר, חָתַם and נִסְתָּם.

and תָּמַךְ, תָּמַךְ Talmud, רָסַךְ, נָסַךְ and נָכַת and others.

תָּמַל (erroneously taken as belonging to תָּמַל) see תָּמַל and תָּמַל.

תָּמַם (3 pers. תָּם, 3 pl. תָּמוּ, but 1 plur. תָּמַנִּי, inf. תָּמֵם, before mak-kaph תָּמַם, with suff. תָּמִי, fut. יִתָּם; transf., apoc. יִתָּם, intrans. יִתָּם, seldom יִתָּם) 1) transf. to make something complete, to complete, finish, conclude (a deed), synon. with שָׁלַם, פָּלַל; transf. to bring to an end, to remove entirely, to come to an end, to vanish, in an intransitive sense, as it were; 2) intrans. to be complete, finished, at an end; transf. to be complete, or in full number, to be finished, consumed, to cease, especially of thorough destruction; fig. to be honest, perfect, irreproachable. Hiph. תָּתַם (1 pret. הִתְתַּמְתִּי, 3 plur. הִתְתַּמוּ, inf. with suff. הִתְתַּמְךָ for הִתְתַּמְּךָ, fut. יִתָּם) 1) to prepare for eating (meat), to do something perfectly, fully, to cause something to cease, to remove it entirely; 2) in a spiritual sense, to carry out a plan, to make one's walk perfect, irreproachable; 3) to count up, to pay off. Comp. שָׁלַם in this sense. Hith. הִתְתַּמֵּם to conduct oneself

honestly, innocently towards (עם) some one.

תִּמְזֵן see תִּמְזֵן.

תִּמְנָה (portion, possession, from מָנָה) p.n. of a city in the Philistine territory, assigned to the tribe of Dan; with הַ finis תִּמְנָתָה gent. תִּמְנִי.

תִּמְנִי see תִּמְזֵן.

תִּמְנָה see תִּמְנָה.

תִּמְנֵעַ 1) p.n. f. (modesty); 2) (the same) p.n. of an Edomite tribe.

תִּמְנָתָה see תִּמְנָה.

תִּמְנַת הָרִים (sunny-place) p.n. of a city in the mountain of Ephraim, for which also תִּמְנַת קָרָה occurs, which may be a transposition from the former.

תִּמְסֵם m. dissolving, melting; used of the snail, which in its course throws off a slimy matter. Root מָסַם.

תִּמְרָ (not used) equiv. to סָמַר to rise prominently, to stare, to stand on end.

תִּמְרָ (pl. תִּמְרִים) masc. 1) palm, so called on account of its rising like a pillar; height; עֵיר הַתִּמְרִים palm city, a designation for Jericho; 2) (palm district) p.n. of a district on the southern boundary of Palestine; 3) in Ketib for תִּדְמָר; 4) p.n. f. (the slender one).

תִּמְרָ m. 1) palm; 2) pillar.

תִּמְרָ (pl. תִּמְרִים) m. equiv. to תִּמְרָ.

תִּמְרָ (pl. תִּמְרִים) palm-branch, but only in an architectural sense, i.e. an ornament in the shape of a palm branch.

תִּמְרוֹק (pl. תִּמְרוֹקִים) m. 1) cleansing, purification, from מָרַק; 2) the ointment for purification; 3) fig. means of cure or improvement.

I. תִּמְרוֹר (pl. תִּמְרוֹרִים) m. bitterness, as an adv. bitterly, from מָרַר.

II. תִּמְרוֹר (pl. תִּמְרוֹרִים) a prominent pillar or post, as a guide, from מָרַר.

תִּמְרוֹק m. Ketib for תִּמְרוֹק in sig. 3.

תִּנֵּן (pl. תִּנִּים, once after the Aram. form תִּנִּין) masc. a kind of jackal, or generally, beast of the desert having a wailing voice, and thus almost equiv. to אֵי; according to others, dragon, or a species of serpent; and according to others again, a sea monster; which, however, it is difficult to determine. The root is תִּנַּן to stretch along, hence used of a slender, stretching animal.

תִּנָּא to dwell, belongs to תִּנּוֹת, see תִּנָּה.

תִּנָּא (Aram.) equiv. to שָׁנָה Heb. to repeat.

I. תִּנֵּן (equiv. to תִּתֵּן, תִּתֵּן) to hand, to reach, to award, to present, to distribute gifts; only Hosea 8.10, יִתֵּן. Hiph. almost

in the same sense, Hosea 8:9. Probably, however, both forms in Hosea, תִּתְנֶנֶה and יִתְנֶנֶה, stand for תִּתְנֶנֶה and יִתְנֶנֶה, in the sense of, to follow whoredom, ת and נ interchanging. This signif. is certain in the derivative תִּתְנֶנֶה.

- II. תִּתְנֶנֶה (Kal, not used) to relate, to recite, comp. תִּתְנֶנֶה to learn, study (in modern Heb.), and תִּתְנֶנֶה Aram. Pi. תִּתְנֶנֶה to praise, to celebrate, construed with acc. and ל, and somewhat parallel with תִּתְנֶנֶה.

תִּתְנֶנֶה (only pl. תִּתְנֶנֶה) fem. dwelling place (in the desert); according to others, a jackal, thus as a fem. form of תִּתְנֶנֶה. In the first case, it is to be derived from תִּתְנֶנֶה to dwell, or from תִּתְנֶנֶה (thus תִּתְנֶנֶה equiv. to תִּתְנֶנֶה); in the second case, it would be only a secondary form from תִּתְנֶנֶה.

תִּתְנֶנֶה fem. forsaking, withdrawing, enmity; from תִּתְנֶנֶה, which see.

תִּתְנֶנֶה fem. fruit, produce, increase; from תִּתְנֶנֶה.

תִּתְנֶנֶה (const. תִּתְנֶנֶה) masc. the tip (of the ear), not derived from תִּתְנֶנֶה but from תִּתְנֶנֶה, which see.

תִּתְנֶנֶה f. sleep, slumber (particularly from laziness or inactivity); from תִּתְנֶנֶה.

תִּתְנֶנֶה fem. 1) moving to and fro, waving or shaking of the hand (as

a threat), but especially the waving of joints of the animal of sacrifice or other offerings, a ceremonial of consecration; in this sense, תִּתְנֶנֶה, תִּתְנֶנֶה; 2) tumult, movement of battle, the orig. signif. being moving to and fro.

תִּתְנֶנֶה m. a place where the fire burns, a fire-oven, formed from תִּתְנֶנֶה with the preformative ת.

תִּתְנֶנֶה (only pl. תִּתְנֶנֶה) m. consolation, comfort, pity, compassion; from תִּתְנֶנֶה.

תִּתְנֶנֶה (in signif. 2, תִּתְנֶנֶה) 1) p.n.m (comfort); 2) f. comfort, consolation, compassion.

תִּתְנֶנֶה as a sing. see תִּתְנֶנֶה.

תִּתְנֶנֶה (once תִּתְנֶנֶה, pl. תִּתְנֶנֶה) masc. a serpent, a crocodile, a dragon, whale, shark, so called from its slender, stretching form. It is distinguished from תִּתְנֶנֶה, the former being a sea animal, whilst the latter is generally a beast of the desert.

תִּתְנֶנֶה (def. תִּתְנֶנֶה) Aram. adj. m. two, from תִּתְנֶנֶה. From which:—

תִּתְנֶנֶה (Aram.) adv. a second time.

תִּתְנֶנֶה belongs to תִּתְנֶנֶה, see תִּתְנֶנֶה.

תִּתְנֶנֶה (not used) 1) to stretch out, stretch forth, to extend, e.g. of serpents and kindred animals; next, to be slender, thin; 2) to hand, to reach (related to תִּתְנֶנֶה).

תָּנָה, תָּנָה, etc.), to deliver; 3) to extend somewhere, i.e. to dwell; 4) to extend (of time), i.e. to endure, last, which signif. is found in תָּנָה, to which it is related. A root תָּנָה has been erroneously adopted for תָּנָה Aram., since the former is to be derived from תָּנָה=תָּנָה to burn.

חֲנִיָּה fem. 1) a species of lizard; according to some, a chameleon; according to others, a mole, from **חָנַן** to gasp for breath; 2) an aquatic bird, a species of heron or a sea-gull; according to others, the pelican. Root **חָנַן**.

אָב (Kal, not used) to abominate, to abhor, to loathe, comp. **אָב** in signif. 2. Pi. **אָב** to abominate, to loathe, to despise, reject, to make to be abhorred, to pollute (of persons or things); the form **מִתְעֵב** Isa. 49:7, is an abstract noun in the state of const. instead of **מִתְעֵב**, in the sense of object of abomination (of the nations). Hiph. **הִתְעֵב** to make abominable or shameful, i.e. their actions, comp. **הִרְעָה**, **הִשְׁחִית**. Niph. to be despised, rejected, abominated, in abhorrence. The root in **אָב** is identical with **עב** (עֹב).

תָּעָה (fut. יִתְּעָה, apoc. יִתֵּעַ) 1) to err,
wander, about (without any defi-

nite object), with **נָ**, in some place; with acc. to wander through some place; with **מִן**, **מֵעַל** or **מֵאַחֲרַי** used in a spiritual sense, to err from the right path, to apostatize or backslide from God; in this sense it is used sometimes as a subst., e.g. **תָּעַי רִיחַ**, **תָּעַי לֵבָב** those that err in the mind or heart; transf. in this sense to giddiness, the reeling or staggering of the drunkard, **תָּ' מְרִירָה שָׁכַר** to be giddy, to stagger, or to reel from strong drink; 2) like **אָבַר** to be forsaken, abandoned, solitary, as a consequence of wandering about. Niph. 1) to err about (of the drunkard); 2) to be in error, deceived; **נִתְּעָה** the deceived, deluded one. Hiph. **הִתְּעָה**, fut. **יִתְּעָה**, apoc. **יִתַּע**. 1) to mislead, lead astray, seduce or entice (to idolatry), to cause to reel (the drunkard), to cause to go astray from (**מִן**) something; 2) to go astray, in a spiritual sense; comp. **תַּעַע**.

עָוֹן p.n. m. (the erring one), once
for which **עָוֹן** (the same).

תְּעוּדָה *f.* that which is fixed, established and common (see **עוֹד**); hence, custom, manner, habit; next, like **תּוֹרָה** law, testimony.

תָּעַר (from עָרָה, after the form תָּנַחַךְ
אֵין, בֵּין, נוֹךְ from תָּבֵן, תָּאֵן ;

with ה *finis* (תעופה) masc. dark, gloomy, the same as עיפה. See עוף.

תעופה see תעוף.

תעל (not used) to hollow out, to dig out, related to שאל and שאל, from which:—

I. תעלה (after the form ברכה, const. תעלת, pl. with suff. תעלתיה) f. a trench, a canal, a water-conduit, from תעל, but not from עלה.

II. תעלה f. a bandage, a plaster, for a wound, from עלה, comp. העלה הארבה in this sense.

תעלול (only pl. לים—) m. fate, destiny, especially the evil one, from עלל to roll, as in modern language, “the wheel of fortune,” comp. סבה; hence Isa. 3:4, and ill fate or cruelty, abstr. for concr. the cruel ones (Author. Vers. babes) shall rule over them; according to others, תעלול signifies a babe, a boy.

תעלמה (pl. מות—) f. that which is hidden, concealed, hidden things, secret, from עלם.

תענוג (pl. נים— and ות—) m. origin. pleasure, enjoyment, delight, desire, luxuriousness, “the children of thy delight,” i.e. who are thy delight.

תענית f. self-mortification or chastisement, fasting, from ענה.

תענה (also תע; sandy soil) p.n. of a city in Manasseh, near Megiddo, on this side of the Jordan.

תעע (Kal, not used) equiv. to תעה to err or wander about; hence Pilpel תעתע to stagger, to reel (of the drunkard); according to others, to mock, to deride; also, to deceive. Hith. התעתע to conduct oneself as a drunkard, to stagger, to reel; also, to act foolishly towards (ב) some one; according to others, to mock, deride.

תעצמה f. strength, might, equiv. to עצם. See עצם.

תער (not used) equiv. to שער to split, divide, cut off. From which:—

תער (with suff. תערי) m. 1) a sharp knife, either for shaving (razor), or the writer's knife הפּוּר תער probably used to sharpen the point of his calamus; 2) sheath (of a sword), from תער to divide.

תעובה f. pledge, security, surety, from ערב I.; next abstr. pledging, the sons of pledging, i.e. hostages.

תעתע (pl. עים—) m. erring, deceit; hence figur. idolatry.

תף (pl. תפים) m. 1) tabret, timbrel, or kettle-drum, from תפף to push, to strike, to beat; 2) a kind of jewel-casket, so called on account of its similarity to a timbrel.

תפארה but not תפארת (with suff.

תְּמָאֲרָתִי (f. 1) beauty, ornament, of vessels, garments, and articles of taste; next, splendour in outward appearance; 2) in a spiritual sense, glory, honor, fame, praise, greatness; transf. as a concrete to the object of glory or praise, the seat of majesty and glory (the ark of the covenant). Root **פָּאֵר**.

תְּפֹחִי (plur. **חִים**, const. **יִי**—) m. 1) origin. fragrant fruit, from **פָּוֵחַ** to be fragrant; next, specially, an apple, including the whole kind, as citrons, peaches, apricots, etc.; **זָהָב תְּפֹחֵי זָהָב** golden apples, oranges or apricots; 2) apple-tree; 3) (orchard) p.n. of several cities.

תְּפֹצָה (plur. **צֹות**—) fem. dispersion, scattering (of a people).

תְּפִין (with the nominal formation **תִּין**, comp. the same termination in **תְּפִין**, **תְּפִין**, **תְּפִין** and others, pl. c. **תְּפִינִי**) m. that which is baked or dried, from **תָּוַה** to dry, from which root **תְּפִית** is also to be derived.

תְּפֵל (Kal, not used) to overspread with paint, to overlay, from **תָּפַל** in the origin. signif.; next, in a spiritual sense, to deceive. Hith. **תְּתַפֵּל** to act covertly, falsely, perversely.

תְּמָל m. lime, whitewash, used for the walls; 2) anything soft, sticky; also, unseasoned, unsavoury; fig.

insipidity, absurdity, foolishness, or that which is disgusting, despicable, loathsome.

תְּפֵל (chalky ground) p.n. of a place in the Arabian desert.

תְּפֵלָה f. equiv. to **תְּפֵל** in a figurative signification, that which is absurd, insipid, foolish.

תְּפִלָּה (pl. **לֹות**—) fem. 1) intercession, prayer, generally; **נִשְׁאָה תְּפִלָּה** to recite prayer = to pray; 2) a peculiar kind of hymn or psalm, the distinctive element of which cannot now be defined.

Root **פָּלַל**.

תְּפִלְצָה f. origin. equiv. to **תְּפִלְצָה**, fear, terror, from **פָּלַץ**.

תְּפִסָּה (ford) p.n. of a considerable city on the western bank of the Euphrates, Thapsacus. The root is **פָּסַח**.

תָּפַח (Kal, not used) to smite, to beat, to strike, e.g. the tabret, or any musical instrument; to strike or beat on the breast; hence Po. **תָּפַח** to beat upon (**עַל**) the heart or breast. The root is also found in **תָּפַח**, **תָּפַח**, etc. The Kal **תָּפַח** to beat the timbrel, from which pl. fem. **תְּפִלְפִּיּוֹת**, is only a denom. from **תָּפַח**.

תָּפַר (fut. **תִּתְּפֵר**) to sew, join together; hence Piel, to sew fast together (garments, coverings).

שׁוּב (fat. שׁוּבָה) 1) to seize, to lay hold of, construed with **בְּ** or acc.; hence, to catch, to take prisoners, to conquer (cities); 2) to hold fast or firm, of things not yet possessed; handle, manage, of things already possessed; to handle the bow, the sickle; to keep in possession (a town), to follow (the law); 3) to seize, with the sub-signification of hurting, injuring, e.g. to take the name of God (in vain), i. e. to swear falsely by His name; 4) to set, enchase, e. g. to inlay stones with metal; **בְּשׁוּבָה** inlaid or overlaid with gold. Niph. to be taken prisoner, to be conquered, to be caught, captured, seized. Pi. to seize (frequently). In modern Heb. **שׁוּב**.

שׁוּבָה (formed from **שׁוּבָה**, after the form **שׁוּבָה**) f. 1) place of burning, stake, funeral pile, partly for burning dead bodies, and partly for carrying children through the fire for the worship of Moloch; 2) with the article, denoting the place, in the valley of Hinnom, where the abominable worship of Moloch took place; 3) fig. terror, abhorrence, loathing, from the name of the place of **שׁוּבָה**, which was a spot of terrible abomination.

שׁוּבָה (formed from **שׁוּבָה**) m. place

of burning (dead bodies), stake, funeral pile. The termination is as in **שׁוּבָה** from **שׁוּבָה**.

שׁוּבָה (not used) Aram. to decide, judge, related to **שׁוּבָה**. In both words the root is **שׁוּבָה**, **שׁוּבָה**, which has several analogies in the language.

שׁוּבָה (def. pl. **שׁוּבָה**, after the Syriac manner) Aram. masc. judge, arbitrator.

שׁוּבָה (not used) to fear (after the Arabic), from which **שׁוּבָה**.

שׁוּבָה p. n. m. (obedience).

שׁוּבָה (const. **שׁוּבָה**, with suff. **שׁוּבָה**) f. 1) a cord, thread, string, from **שׁוּבָה**, in the signif. of binding, tying; 2) hope, expectation, comp. the verb **שׁוּבָה**; "the prisoners of of hope," i. e. the hoping prisoners; 3) p. n. m. (expectation), for which once **שׁוּבָה**, and Keri **שׁוּבָה** occurs.

שׁוּבָה fem. standing, existing, from **שׁוּבָה**. According to others, in the passage, Levit. 36:37, withstanding, resistance.

שׁוּבָה m. an enemy, adversary, for **שׁוּבָה**, or abbreviated from the same.

שׁוּבָה (pitching of a tent or settlement, from **שׁוּבָה** to fix, to settle on a certain place) p. n. of a village south-west of Bethlehem.

The desert bordering on it is called **מִדְבַּר תְּקוּעַ**.

תְּקוּפָה (pl. **תְּקוּפֹת**—) f. going round, circuit, revolution of the sun, expiration or end of the year, from **קוּף**, which see.

תְּקִיף adj. m. strong, mighty; only Ecc. 6:10, if **הַתְּקִיף** is not the reading.

תְּקִיף (plur. **תְּקִיפִין**) Aram. adj. masc., **תְּקִיפָה** f. the same.

תָּקַל (Aram.) to weigh out, equiv. to **שָׁקַל** Hebrew, particip. pass. **תָּקַל** weighed, balanced, from which part. a present tense is formed, to be weighed in the balance.

תָּקַן (later inf. const. **תִּקְּן**) equiv. to **תָּכַן** to be straight, just, upright. The root is found again in **קִנְיָה**, **קָן**. Pi. **תִּקְּן** to make straight or even (that which is crooked), to form, establish, arrange, prepare, adorn, to set in order (proverbs).

תָּקַן (Aram.) the same. Hoph. (after the Heb. manner), to be founded, established, to be re-established or restored (of a kingdom).

תָּקַע (fut. **תִּתְּקַע**) origin. to pierce, prickle (from **תָּקַע**, related with **קָע**, **יָקַע**, and **נָקַע**); hence, 1) to strike into something (into the hand), either as a sign of joy, or of de-
rision, or of mutual friendship;

next, to pledge oneself for (**קָ**) some one, even with omission of **קָ**; to drive into the wall (a nail), to pitch a tent (by driving in the tent pins), to thrust into the body (a sword or spear), to fling (into the sea); 2) of wind instruments, to blow with great force, either the trumpet or the horn. Niph. 1) to pledge oneself by the shaking or clapping of hands; 2) to be blown, of the trumpet.

תִּתְּקַע m. blowing (with a trumpet).

תִּתְּקַף (fut. **תִּתְּקַף**) to overpower, to prevail over, or oppress a person. Related is **תִּתְּקַף**, according to the connection of **תִּתְּקַף** with **תִּתְּקַף**. See **אִתְּקַף**. The Hiph. **תִּתְּקַף**, Eccles. 6:10, is only a denom. from **תִּתְּקַף**, in the sense of being mighty, powerful.

תִּתְּקַף (Aram.) the same, but in a bad sense, to grow frivolous, haughty.

Pa. to make strong, to confirm.

תִּתְּקַף (with suff. **תִּתְּקַפּוּ**) masc. power, might, strength, authority, respect.

תִּתְּקַף (def. **תִּתְּקַפּוּ**) Aram. m. the same.

תִּתְּקַף a turtle dove. See **תִּתְּקַף**.

תִּתְּקַף p.n. of a city in Benjamin.

תִּתְּקַף f. increase, offspring, brood; from **תִּתְּקַף**, which see.

תִּתְּקַף f. increase, interest, usury; it is a milder term than **תִּתְּקַף**; according to tradition **תִּתְּקַף** sig-

nifies usury on loans of money only, but תַּרְבִּית includes loans of kind, etc.

תַּרְנֹל as a verbal form, see under רָנַל.

תַּרְנֹלָה f. leading, conducting, from רָנַל.

תַּרְנָם as a verbal form, the same as תַּרְנָם, see under רָנַם.

תַּרְדֵּמָה f. a deep sleep, fig. inactivity, indolence, sluggishness, apathy.

תַּרְדֵּמָה p.n. of one of the kings of Ethiopia and Upper Egypt, which name has been found on inscriptions in Thebes.

תַּרְוָמָה (pl. תַּרְוָמוֹת) f. 1) that which is brought, delivered, a gift, present, comp. מִשְׁלָּחַת from נָשָׂא; hence תַּרְוָמוֹת אִישׁ a man of presents, i.e. who receives bribes; 2) especially a gift to the priest and the temple, and all offerings of that kind, in which sense the verb הָרִים is especially used, signifying "heaving," complete תַּרְוָמַת יָד שְׂרֵי תַּרְוָמוֹת; תַּרְוָמַת יָד heave offerings, or of the first and best fruit; 3) a heave offering, so called from the ceremonial of heaving or lifting it up. The root is רוּם; see Hiph. under that root.

תַּרְוָמִיָּה adj. f. formed from תַּרְוָמִי that which appertains to a heave offering.

תַּרְוָעָה f. a cry of jubilee, shouting, especially of the sounding of a trumpet, a shout for battle; the sounding of the horn or trumpet, and day or feast of sounding the trumpet, are used in scripture to designate the new year of the Hebrews, or the day of memorial.

תַּרְוָה f. healing, from רָוָה, equiv. to רָפָא to heal, which see.

תָּרַן (not used) equiv. to תָּרַשׁ, תָּרַן (not used) equiv. to אָרַן, תָּרַן to be hard, firm. From which:—

תַּרְוָה f. a species of strong tree, the holm oak, scarlet oak, or holly.

תָּרַח (not used) to last, endure (of time), or to appoint a time.

תָּרַח 1) p.n. m. (endurance); 2) p.n. of an encampment of the Israelites in the desert.

תַּרְוָחָה p.n. m. (probably security, hostage, from רָחַן, equiv. to רָהַן in modern Heb.).

תַּרְוִין (const. תַּרְוִי) Aram. a cardinal number, תַּרְוִיתִין f. two.

תַּרְוָמָה fem. a lie, deceit, artfulness, from רָמָה, which see.

תַּרְמִית f. lying, artfulness, deception, cheating, in the Ketib תַּרְמוֹת from רָמָה to deceive, to cheat, or to bring to ruin.

תָּרַן (not used) equiv. to אָרַן to be firm, strong, or to rise prominently.

From which:—

תָּרַן (with suff. תַּרְנָם) m. 1) the mast

of a ship, so called on account of its resembling a pillar, related is **אָרֶן** and of similar etymology; **בֵּן הַתֵּרֶן** stand, base, or foot of the mast; 2) pole, standard, flag, or banner, used as a signal on the tops of mountains.

הַרְעָה (Aram.) m. equiv. to the Heb. **שַׁעַר** gate, door, port, entrance (of a palace).

הַרְעָה (def. pl. **הַרְעָיָה**) Aram. m. door or gatekeeper, porter. The root is common and for **הַרְעָה**. It corresponds with the Hebrew **שַׁעַר**, from **שַׁעַר**, after the form of **מִלְכָּה**.

הַרְעָה (port, gate) p.n. of an unknown place; from which gent. **הַרְעָתִי**, one from **הַרְעָה**.

הַרְעָלָה f. drunkenness, intoxication, reeling, staggering; hence the prophetic terms, the cup of trembling, the wine of trembling, signifying confusion and calamity.

הַרְעָתִי see **הַרְעָה**.

הַרְפָּה (not used) equiv. to **טָרַף** in the signification of feeding, nourishing, to maintain or sustain by provisions. From which:—

הַרְפָּה (after the form **הַרְכָּם**, but only in the pl. **הַרְפָּיִם**) m. origin. the sustainer, transf. to a kind of penates or household gods, which were looked upon as sustainers of the family, though later they

sank to the character of oracle images.

הַרְצָה (pleasantness, grace, from **רָצָה**) 1) p.n. f.; 2) p.n. of a city in the kingdom of Israel.

הַרְזָה (not used) to be strong, firm, hard. Comp. **הַרְזָה** and others.

הַרְזָה (foreign) p.n. of a eunuch at the Persian court.

הַרְזָשִׁישׁ (with **הַ** finis **שִׁישׁ**) 1) p.n. of a city and country in Spain, probably Tartessus, the great commercial mart of the Phenicians; the ships of Tarshish are those which carried merchandise to Tartessus; 2) p.n. of a precious stone, probably from Tartessus, if the name is not derived from the root **הַרְזָה** to be hard; the commentators differ as to the speciality of the stone; according to Josephus, it is the chrysolite, the modern topaz; according to others (Auth. Ver.), a beryl; and some render it, amber.

הַרְזָשָׁתָא (always with the article) a surname or title of a pacha or stadtholder **הַרְזָה**, and also that of Nehemiah and Ezra. The word is of Persian origin.

הַרְזָה (probably of Persian origin, tall of stature) p.n. of an Assyrian general under the Assyrian kings Sargon and Sennacherib.

פֶּרֶקֶס p.n. of an idol of the Avites (after a Pehlevian etymology, it signifies prince of darkness).

פֶּשָׁה (pl. **פֶּשָׁה**) f. noise, clamour, raging, crying, shouting; from **פָּשַׁח**.

פֶּשֶׁה (captivity) p.n. of a city in the territory of Naphtali. From which gent. **פֶּשֶׁה** the Tishbite, a surname of Elijah.

פֶּשֶׁץ m. cloth worked in cells or checquers, also embroidery; hence, **כְּתוּרָה** a coat of chequered cloth, or embroidery, or braided work.

פֶּשֶׁבַּע fem. 1) return; 2) answer, reply. In modern Heb. repentance, penitence. See **שׁוּב**.

פֶּשֶׁבַּע (const. **פָּתַח**—for **פָּתַח**) fem. that which is laid down, deposited, synon. with **פֶּקֶדוֹן**; but it is also

possible that **פֶּשֶׁבַּע** stands for **פֶּשֶׁבַּע**, after the form **נִחֶשֶׁת**.

פֶּשֶׁבַּע f. help, deliverance, salvation, from **פָּשַׁח** equiv. to **פָּשַׁח**.

פֶּשֶׁבַּע f. desire, longing (of a woman after man). The root is **פָּשַׁח**, which see.

פֶּשֶׁבַּע f. present, gift offered, from **פָּשַׁח** in the sense of delivering, offering.

פֶּשֶׁבַּע adj. m. (from **פָּשַׁח**), **פֶּשֶׁבַּע** f. the ninth.

פֶּשֶׁבַּע (const. **פָּשַׁח**) cardinal number f., **פֶּשֶׁבַּע** (c. **פֶּשֶׁבַּע**) m. nine; sometimes, also, for the ordinal number, the ninth; the pl. **פֶּשֶׁבַּע** signifies ninety. The etymology is not to be traced to a verbal root.

פֶּתָנִי (foreign) p.n. of a Persian governor; according to the Persian it signifies, present.

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